

6. INTERNATIONAL PIRI REIS CONFERENCE ON LINGUISTIC, HISTORY & GEOGRAPHY

**November 14-15, 2023
Ganja State University, Azerbaijan**

A circular illustration featuring a portrait of Piri Reis on the left, wearing a white turban and a green robe over a red garment. To his right is a depiction of a large mosque with multiple minarets and a central dome, set against a light blue sky. The entire scene is enclosed within a circular frame with a textured, slightly distressed appearance.

EDITOR

Prof. Dr. Muhittin ELİAÇIK

ISBN: 978-1-955094-63-4

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EDITOR

Prof. Dr. Muhittin ELİAÇIK

01.12.2023

by Liberty Academic Publishers
New York, USA

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CONFERENCE ID

CONFERENCE TITLE

6. INTERNATIONAL PIRI REIS CONFERENCE ON LINGUISTIC, HISTORY & GEOGRAPHY

DATE and PLACE

November 14-15, 2023 / Ganja State University, Azerbaijan

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NUMBER of REJECTED PAPERS - 5

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November 14-15, 2023
Ganja State University, Azerbaijan



CONFERENCE PROGRAM

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Passcode: 141516

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14.11.2023		Session-1, Hall-6
Azerbaijan Time: 10 ⁰⁰ -12 ⁰⁰		Ankara Time: 09 ⁰⁰ -11 ⁰⁰
HEAD OF SESSION: Ramazan YILDIRIM		
TOPIC TITLE	AUTHORS	AFFILIATION
Nilüfer ATEŞ	Bozok University	CONTRIBUTION OF WAQFS TO URBANIZATION IN THE EARLY OTTOMAN PERIOD: BURSA EXAMPLE
Sultan İBİŞ Ali TEKROYUN	Dokuz Eylül University	NON-HUMAN ACTORS OF ISLAMIC HISTORY: A STUDY OF ENVIRONMENTAL HISTORY
Ramazan YILDIRIM	---	PERSPECTIVES ON RACISM IN THE CONTEXT OF TORAH TEXTS
Celalettin VATANDAŞ Saniye VATANDAŞ	Tekirdağ Namık Kemal University	WHITE RUSSIANS AS A FACTOR OF INTELLECTUAL AND SOCIAL CHANGE
Celalettin VATANDAŞ Saniye VATANDAŞ	Tekirdağ Namık Kemal University	19TH CENTURY OTTOMAN WESTERNISATION'S INDIVIDUAL DIMENSION: ALAFRANGAS
Əlvan Cəfərov	Azerbaijan State Pedagogical University	THE PROCESS OF INSTITULIZATION OF MENTORING AT UNIVERSITIES

14.11.2023		Session-2 Hall-6
Azerbaijan Time: 12³⁰-14³⁰		Ankara Time: 11³⁰-13³⁰
HEAD OF SESSION: Muhammad FAISAL		
TOPIC TITLE	AUTHORS	AFFILIATION
Muhammad FAISAL	Allama Iqbal Open University	KINSHIP HISTORY OF PAKISTAN AND TURKEY STARTING AROUND 1947 A BRIEF BY DR FAISAL
Gita Oktavia Rosita Muhammad Usman Ariffianto Kholimah Agung Muhammad Taufiq Abadi	State Islamic University K.H.	HISTORY OF CLASSICAL ECONOMIC THOUGHT
Farkhan Huzein Muthia Husna Golby Arifal Anugerahana Putra Hendri Hermawan ADINUGRAHA	State Islamic University K.H.	MUSLIM WOMEN ARE REQUIRED TO COVER THEIR PRIVATE PARTS: A LITERATURE REVIEW
Riema Ainun Nissa Dwi Ayu Septiyani Muthia Husna Qolby Ibrahim Abdu Salam Muhammad Aris Syafi'i, M.E.I	State Islamic University K.H.	HISTORY OF MERCANTILIST AND CLASSICAL ECONOMIC THOUGHT (ADAM SMITH)
Günel Əhmədova	AMEA	NAMING THE FEUILLETONS: INFORMATIVITY AND SYMBOLICITY
Həsənova Leyla Nizami qızı	AMEA	TERRITORY-BORDERS AND FOREIGN POLICY DURING THE PERIOD OF THE AZERBAIJAN DEMOCRATIC REPUBLIC
Anita NEZIRI	University of "Aleksander Moisiu" Durres	DARK HUMOR IN WAR LITERATURE: COPING WITH TRAUMA THROUGH LAUGHTER" : HOW AUTHORS LIKE JOSEPH HELLER ("CATCH-22") AND KURT VONNEGUT ("SLAUGHTERHOUSE- FIVE") USE DARK HUMOR TO COPE WITH THE TRAUMA AND ABSURDITY OF WAR

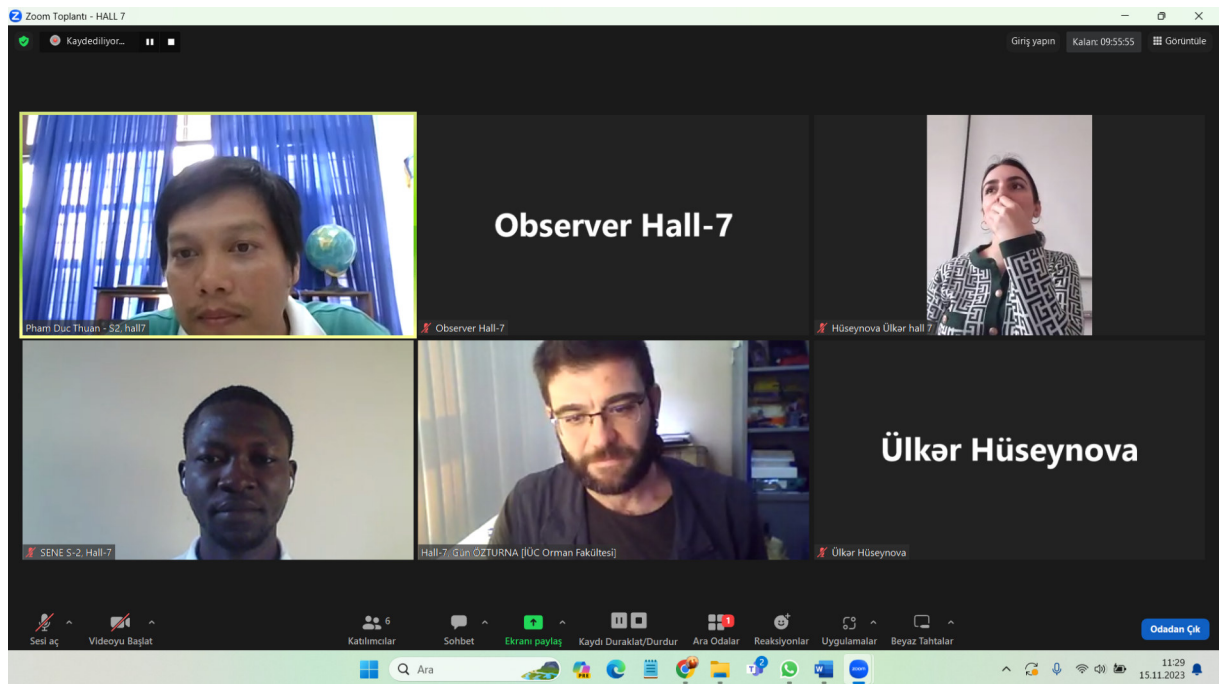
14.11.2023		Session-3, Hall-6
Azerbaijan Time: 15⁰⁰-17⁰⁰		Ankara Time: 14⁰⁰-16⁰⁰
HEAD OF SESSION: Irina-Ana DROBOT		
TOPIC TITLE	AUTHORS	AFFILIATION
Sibel SANCAR Leyla ADIGÜZEL	Yuzuncu Yil University	CROSS-DRESSING IN SHAKESPEARE'S THE MERCHANT OF VENICE & THE TWELFTH NIGHT AND WOOLF'S ORLANDO
Edanur ZENGİN Leyla ADIGÜZEL	Yuzuncu Yil University	ANALYSIS OF MARGARET DRABBLE'S THE MILLSTONE AND THE PURE GOLD BABY CONCERNING THE CONCEPT OF MOTHERHOOD FROM FEMINIST PERSPECTIVE
Irina-Ana DROBOT	Technical University of Civil Engineering Bucharest	LEARNING A DIFFERENT ALPHABET
Yulia Antonovich Vladislav Krishtal	Educational institution "Baranovichi State University"	FEATURES OF NON-VERBAL COMMUNICATION IN THE PROCESS OF STUDYING A FOREIGN LANGUAGE
Victoria Koshkina Daria Kovsh	Educational institution "Baranovichi State University"	THE USE OF VIRTUAL REALITY TECHNOLOGY IN TEACHING FOREIGN LANGUAGES
Vadim Borisevich Anna Ryabaya	Educational institution "Baranovichi State University"	THE USE OF BYOD TECHNOLOGY IN THE EDUCATIONAL PROCESS
Gantsetseg Sanjmyatav Oyun-Erdene Erdenebileg	Mandakh University	CASE STUDY ON ENGLISH PROFICIENCY OF ESL STUDENTS BASED ON APPLICATION OF BLENDED LEARNING APPROACH
Rissikatou MOUSTAPHA BABALOLA Coffi Martinien ZOUNHIN TOBOULA Oluwafèmi D. AKLEGBOHOU	---	THEORETICAL AND PRACTICAL APPROACHES OF THE FRENCH VERSION OF CHIMAMANDA NGOZI ADICHIE'S HALF OF A YELLOW SUN AND THE ENGLISH VERSION OF MARIAMA BA'S UNE SI LONGUE LETTRE

15.11.2023		Session-1, Hall-7
Azerbaijan Time: 10 ⁰⁰ -12 ⁰⁰		Ankara Time: 09 ⁰⁰ -11 ⁰⁰
HEAD OF SESSION: Muhittin ELİAÇIK		
TOPIC TITLE	AUTHORS	AFFILIATION
Muhittin ELİAÇIK	Kırıkkale University	INFORMATION ABOUT THE ÇORUH BASIN IN THE RESMÎ-I KAYSERÎ TRAVELOGUE
Ali Bilgin VARLIK	İstanbul Arel University	AN ANALYSIS OF TÜRKİYE-AZERBAIJAN RELATIONS IN THE CONTEXT OF REGIONAL SECURITY COMPLEX
Emrullah TANIR	Amasya University	MEANING EXPANSION IN WORDS RELATED TO CAMEL IN ARABIC LANGUAGE
Gulchohra ALIYEVA	Azerbaijan State Marine Academy	EVOLUTION OF FUNCTIONAL-SEMANTIC APPROACH IN FUNCTIONAL LINGUISTICS
Ülkər HÜSEYNOVA	Qerbi Kaspi University	THE SUITABILITY OF THE BETWEEN "SHUHADA-NAME" WITH TABRİZ DIALECT IN TERMS OF LEXICA
Mirzoyeva Ulkar	Baku Slavic University	QUANTITATIVE NUMERALS AS COMPONENTS OF ENGLISH SLANG
İslamova Samirə İlham qızı	Baku Slavic University	CHARACTERISTIC OF MEMOIR PROSE IN ANAR'S WORK "NIGHT THOUGHTS"

15.11.2023		Session-2, Hall-7
Azerbaijan Time: 12 ³⁰ -14 ³⁰		Ankara Time: 11 ³⁰ -13 ³⁰
HEAD OF SESSION: Pham Duc Thuan		
TOPIC TITLE	AUTHORS	AFFILIATION
Alper Gün ÖZTURNA	Istanbul University-Cerrahpasa	MONITORING FOLIAGE LAYER OF LITTER IN NORTHERN MARMARA MIXED FOREST ECOSYSTEMS: THE CASE OF BELGRAD FOREST
Gün ÖZTURNA	Istanbul University-Cerrahpasa	ECOSYSTEM GOODS AND SERVICES PRODUCED BY COASTAL DUNES
Irina Kopytich Irina Lyubanets	Educational institution "Baranovich State University"	THE ROLE OF MUSEUM EXPLICATION AND ITS TRANSLATION IN THE NATIONAL CULTURAL SPACE OF THE MUSEUM ON THE EXAMPLE OF THE EXHIBITION OF MIR CASTLE (Republic of Belarus)
Serigne Mory Kouma Sène Cheikh Faye	Assane Seck Univesity of Ziguinchor	EXTREME PRECIPITATION INDICES OVER THE GAMBIA RIVER BASIN THROUGH AN EVALUATION OF THE CMIP6 MODEL
Pham Duc Thuan Le Huynh Diem Trang	Can Tho University Da Nang University	MILITARY STRUGGLE AGAINST FRENCH COLONIALISM IN VIETNAM (1945 - 1954) - A STUDY FROM CA MAU - MEKONG DELTA
Kodirov Davronbek	Bukhara State University	THE IDEA OF HUMAN PERFECTION IN "KITAB AL-MIRAJ" BY KUSHAYRI

PHOTO GALLERY





CONTENTS

AUTHORS	PRESENTATION TITLE	NO
Nilüfer ATEŞ	CONTRIBUTION OF WAQFS TO URBANIZATION IN THE EARLY OTTOMAN PERIOD: BURSA EXAMPLE	1-2
Sultan İBİŞ Ali TEKKOYUN	NON-HUMAN ACTORS OF ISLAMIC HISTORY: A STUDY OF ENVIRONMENTAL HISTORY	3-4
Ramazan YILDIRIM	PERSPECTIVES ON RACISM IN THE CONTEXT OF TORAH TEXTS	5-15
Celalettin VATANDAŞ Saniye VATANDAŞ	WHITE RUSSIANS AS A FACTOR OF INTELLECTUAL AND SOCIAL CHANGE	16-17
Celalettin VATANDAŞ Saniye VATANDAŞ	19TH CENTURY OTTOMAN WESTERNISATION'S INDIVIDUAL DIMENSION: ALAFRANGAS	18-19
Əlvən Cəfərov	THE PROCESS OF INSTITULIZATION OF MENTORING AT UNIVERSITIES	20-21
Muhammad FAISAL	KINSHIP HISTORY OF PAKISTAN AND TURKEY STARTING AROUND 1947 A BRIEF BY DR FAISAL	22
Gita Oktavia Rosita Muhammad Usman Ariffianto Kholimah Agung Muhammad Taufiq Abadi	HISTORY OF CLASSICAL ECONOMIC THOUGHT	23-28
Farkhan Huzein Muthia Husna Golby Arifal Anugerahana Putra Hendri Hermawan ADINUGRAHA	MUSLIM WOMEN ARE REQUIRED TO COVER THEIR PRIVATE PARTS: A LITERATURE REVIEW	29
Riema Ainun Nissa Dwi Ayu Septiyani Muthia Husna Qolby Ibrahim Abdu Salam Muhammad Aris Syafi'i, M.E.I	HISTORY OF MERCANTILIST AND CLASSICAL ECONOMIC TOUGHT (ADAM SMITH)	30-35
Günəl Əhmədova	NAMING THE FEUILLETONS: INFORMATIVITY AND SYMBOLICITY	36-37

Həsənova Leyla Nizami qızı	TERRITORY-BORDERS AND FOREIGN POLICY DURING THE PERIOD OF THE AZERBAIJAN DEMOCRATIC REPUBLIC	38-39
Anita NEZIRI	DARK HUMOR IN WAR LITERATURE: COPING WITH TRAUMA THROUGH LAUGHTER" : HOW AUTHORS LIKE JOSEPH HELLER ("CATCH-22") AND KURT VONNEGUT ("SLAUGHTERHOUSE-FIVE") USE DARK HUMOR TO COPE WITH THE TRAUMA AND ABSURDITY OF WAR	40
Sibel SANCAR Leyla ADIGÜZEL	CROSS-DRESSING IN SHAKESPEARE'S THE MERCHANT OF VENICE & THE TWELFTH NIGHT AND WOOLF'S ORLANDO	41-45
Edanur ZENGİN Leyla ADIGÜZEL	ANALYSIS OF MARGARET DRABBLE'S THE MILLSTONE AND THE PURE GOLD BABY CONCERNING THE CONCEPT OF MOTHERHOOD FROM FEMINIST PERSPECTIVE	46-54
Irina-Ana DROBOT	LEARNING A DIFFERENT ALPHABET	55-63
Yulia Antonovich Vladislav Krishtal	FEATURES OF NON-VERBAL COMMUNICATION IN THE PROCESS OF STUDYING A FOREIGN LANGUAGE	64
Victoria Koshkina Daria Kovsh	THE USE OF VIRTUAL REALITY TECHNOLOGY IN TEACHING FOREIGN LANGUAGES	65
Vadim Borisevich Anna Ryabaya	THE USE OF BYOD TECHNOLOGY IN THE EDUCATIONAL PROCESS	66
Gantsetseg Sanjmyatav Oyun-Erdene Erdenebileg	CASE STUDY ON ENGLISH PROFICIENCY OF ESL STUDENTS BASED ON APPLICATION OF BLENDED LEARNING APPROACH	67
Rissikatou MOUSTAPHA BABALOLA Coffi Martinien ZOUNHIN TOBOULA Oluwafemi D. AKLEGBOHOU	THEORETICAL AND PRACTICAL APPROACHES OF THE FRENCH VERSION OF CHIMAMANDA NGOZI ADICHIE'S HALF OF A YELLOW SUN AND THE ENGLISH VERSION OF MARIAMA BA'S UNE SI LONGUE LETTRE	68-83

Muhittin ELİAÇIK	INFORMATION ABOUT THE ÇORUH BASIN IN THE RESMÎ-I KAYSERÎ TRAVELOGUE	84-85
Ali Bilgin VARLIK	AN ANALYSIS OF TÜRKİYE-AZERBAIJAN RELATIONS IN THE CONTEXT OF REGIONAL SECURITY COMPLEX	86-93
Emrullah TANIR	MEANING EXPANSION IN WORDS RELATED TO CAMEL IN ARABIC LANGUAGE	94-95
Gulchohra ALIYEVA	EVOLUTION OF FUNCTIONAL-SEMANTIC APPROACH IN FUNCTIONAL LINGUISTICS	96-99
Ülkər HÜSEYNOVA	THE SUITABILITY OF THE BETWEEN “SHUHADA-NAME” WITH TABRİZ DIALECT IN TERMS OF LEXICA	100-101
Mirzoyeva Ulkar	QUANTITATIVE NUMERALS AS COMPONENTS OF ENGLISH SLANG	102
İslamova Samirə İlham qızı	CHARACTERISTIC OF MEMOIR PROSE IN ANAR'S WORK “NIGHT THOUGHTS”	103-104
Alper Gün ÖZTURNA	MONITORING FOLIAGE LAYER OF LITTER IN NORTHERN MARMARA MIXED FOREST ECOSYSTEMS: THE CASE OF BELGRAD FOREST	105
Gün ÖZTURNA	ECOSYSTEM GOODS AND SERVICES PRODUCED BY COASTAL DUNES	106
Irina Kopytich Irina Lyubanets	THE ROLE OF MUSEUM EXPLICATION AND ITS TRANSLATION IN THE NATIONAL CULTURAL SPACE OF THE MUSEUM ON THE EXAMPLE OF THE EXHIBITION OF MIR CASTLE (Republic of Belarus)	107
Serigne Mory Kouma Sène Cheikh Faye	EXTREME PRECIPITATION INDICES OVER THE GAMBIA RIVER BASIN THROUGH AN EVALUATION OF THE CMIP6 MODEL	108-132

Pham Duc Thuan Le Huynh Diem Trang	MILITARY STRUGGLE AGAINST FRENCH COLONIALISM IN VIETNAM (1945 - 1954) - A STUDY FROM CA MAU - MEKONG DELTA	133-137
Kodirov Davronbek	THE IDEA OF HUMAN PERFECTION IN “KITAB AL-MIRAJ” BY KUSHAYRI	138-143

ERKEN OSMANLI DÖNEMİ ŞEHİRLEŞMESİNE VAKIFLARIN KATKISI: BURSA ÖRNEĞİ

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ÖZET

Türk-İslam medeniyetinin tarihi seyri açısından Osmanlı Devleti'nin kuruluş yılları, pek çok sahada yeni ivmelerin kazanıldığı bir diriliş süreci olarak tanımlanabilir. 1326 yılında fethini müteakip Osmanlı Beyliği'nin siyasî merkezi yapılan Bursa, bu sürece mekânsal tanıklık eden önemli bir şehirdir. Beylikten devlet sistemine geçiş ve siyasî, askerî, ekonomik, sosyal, kültürel vs. alanlarda kurumsal teşkilatlanmaya dair ilk örnekler, bu şehirde ortaya konulmuştur. İmparatorluğa giden yolda sağlam temeller üzerinde yükselişin arka planında Bursa tecrübesi önemli role sahiptir.

Bursa, Osmanlı şehirleşme pratiği açısından da dikkat çekici özellikler taşımaktadır. Zira burada uygulanan plan, daha sonra fethedilen şehirlerde tatbik edilmiştir. Osmanlı dönemine gelinceye kadar Bursa (Prusa), Uludağ'ın yamacına konumlanmış haliyle Hisar Bölgesi'nden ibaret küçük bir yerleşim yeri idi. Fetihden sonra imar faaliyetleri başlatılmış; hem sur içinde hem de sur dışında vakıf yapılarla fizikî düzenleme yoluna gidilmiştir. Sur içi sahanın imar açısından kısıtlılığı, şehrin genişletilmesine imkân vermediğinden sur dışına taşılarak genişlemenin önünü açacak vakıf-imaret sistemi devreye sokulmuştur. Orhan Külliyesi'nin tesisi bu yönde atılan ilk adımı teşkil etmektedir. Ardından kuruluş dönemi hükümdarlarının vakıf eserleri olan Hüdâvendigâr, Yıldırım, Ulucamii, Yeşil ve Muradiye Külliyesi'nin inşası ile şehrin gelişim istikametleri belirlenmiştir. Bu vakıf tesisler, genellikle bir cami etrafında ihtiyaca göre medrese, mektep, aşevi, han, bedesten, dâruşşifâ, hamam, çeşme gibi unsurlardan bir kaçının ya da tamamının inşa edilmesiyle oluşan çok işlevli mimari manzumelerdir. Padişahların yanı sıra devlet erkânından bazı kişiler de vakıf yöntemiyle imar işine destek olmuşlardır. Bununla birlikte şehre fizikî yönden en fazla katkıyı sağlayanlar, selatin vakıfları olup diğerleri daha küçük ölçekli tesislerdir.

Vakıflar, Osmanlı şehrinde bireysel teşebbüslerle kamu hizmeti sunmak üzere yapılmış toplumsal işlevlere sahip kurumlardır. Halkın, sosyal ve ekonomik ihtiyaçlarını bir arada karşılama imkânı buldukları vakıf yapıların çevresinde, kısa sürede yeni yerleşim birimleri meydana gelmiştir. Osmanlı şehrinde mahalle sistemi, bu sayede teşekkül etmiştir. Payitahtlık vasfının İstanbul'a geçtiği XV. yüzyıl ortasına gelindiğinde Bursa'da vakıflarla işlenen bir şehir manzarası ortaya çıkmıştır. Bu çalışmada Orhan Gazi döneminden başlayarak II. Murad devri sonuna kadar selatin külliyesi çerçevesinde Bursa şehirleşmesi ele alınacaktır. Külliye'nin şehirde fizikî, sosyal ve ekonomik gelişime katkıları üzerinde durulacaktır.

Anahtar Kelimeler: Osmanlı Devleti, Bursa, Şehir, Vakıflar, Külliye.

CONTRIBUTION OF WAQFS TO URBANIZATION IN THE EARLY OTTOMAN PERIOD: BURSA EXAMPLE

ABSTRACT

In terms of the historical course of the Turkish-Islamic civilization, the founding years of the Ottoman Empire can be defined as a revival process in which new momentum was gained in many fields. Bursa, which was made the political center of the Ottoman Principality following its conquest in 1326, is an important city that witnessed this process spatially.

The first examples of the transition from the principality to the state system and institutional organization in political, military, economic, social, cultural, etc. fields were revealed in this city. Bursa experience has an important role in the background of the rise on solid foundations on the road to empire.

Bursa also has remarkable features in terms of Ottoman urbanization practice. Because the plan implemented here was later implemented in the conquered cities. Until the Ottoman period, Bursa (Prusa) was a small settlement consisting of the Hisar Region, located on the slopes of Uludag. After the conquest, construction activities were started. Physical arrangements were made with waqf structures inside and outside the walls. Since the limitation of the area within the walls in terms of development did not allow the expansion of the city, the waqf-imaret system was put into effect, which would pave the way for expansion by moving outside the city walls. The establishment of Orhan Complex constitutes the first step in this direction. Then, the development directions of the city were determined with the construction of Hudavendigar, Yıldırım, Ulucami, Yesil and Muradiye Social Complexes, which were the foundation works of the rulers of the founding period. These waqf facilities are generally around a mosque and are multifunctional architectural complexes formed by building some or all of the elements such as madrasah, school, soup kitchen, inn, covered bazaar, hospital, bath, fountain, etc. according to need. In addition to the sultans, some state officials also supported the construction work through the waqf method. However, those who contribute the most physically to the city are selatin waqfs. Others are smaller-scale facilities. Waqfs are institutions with social functions established to provide public services through individual initiatives in the Ottoman city. New settlements emerged in a short time around the waqf buildings, where people had the opportunity to meet their social and economic needs together. This is how the neighborhood system in the Ottoman city was formed. In the middle of the 15th century, when Istanbul became the capital city, a cityspace developed with waqfs emerged in Bursa. In this study, the urbanization of Bursa will be discussed within the framework of the sultanate complexes, starting from the period of Orhan Gazi until the end of the reign of Murad II. Emphasis will be placed on the contributions of social complexes to physical, social and economic development in the city.

Keywords: Ottoman Empire, Bursa, City, Waqfs, Social Complex.

İSLAM TARİHİNİN İNSAN-DIŞI AKTÖRLERİ: BİR ÇEVRESEL TARİH DENEMESİ

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ÖZET

Bu bildiri, görece yeni bir alt tarih disiplini olan *Çevresel Tarihi* tanıtarak, bunun İslam Tarihine uygulanabilirliğini tartışmaktadır. 1960'lı yıllarda kavramlaşan ve disiplin haline gelen *çevresel tarih*, Donald Hughes tarafından “insanoğlunun içinde yaşadığı, üretimde bulunduğu ve hakkında birtakım düşüncelere sahip olduğu doğa ile olan ilişkisini zaman içinde geçirdiği değişimlere vurgu yaparak anlamaya çalışan bir tarih yazım şekli” olarak tanımlanmaktadır. Bu tanımdan hareketle çalışmamızın amacı, erken dönem İslam Tarihinin anlaşılması ve yorumlanmasında katkı sağlayacağını düşündüğümüz *çevresel tarihin* bir yaklaşım olarak teklif edilmesidir. Diskriptif yöntemi esas alan çalışmamız, ana hatlarıyla *çevresel tarih* disiplinin ortaya çıkış sürecini, çalışma konularını ortaya koyarak, bu görece yeni disiplinin tanımını ve tarih çalışmalarında kullanımını verecektir.

Geleneksel tarih anlatımı, bize önemli şahsiyetlerin ve toplumların tarihini, kişi yahut olay merkezli sunmaktadır. Böylece tarihçiler, bu tarihî hadiseleri yorumlarken, bunların arka planına bireyleri ve toplumları, onların faaliyetlerini, birbirleriyle ilişki ve etkileşimlerini yerleştirmektedirler. Ancak, İbn Haldun'un da dile getirdiği bireylerin ve bireylerden müteşekkil toplumların düşünce ve inanç sistemlerinin oluşumunda, onların mizaçlarının şekillenmesinde, bireysel ve toplumsal eylemlerinde çevresel şartların etkili olduğu fikri, geleneksel tarih anlatımlarında çoğunlukla göz ardı edilmektedir. Bu bakımdan insanı merkeze alan geleneksel tarih yazıcılığının aksine *çevresel tarih*, insanın içinde yaşadığı ve kimi zaman hükmetmeye muktedir olamadığı insan-dışı unsurları odak noktası yaparak tarih yazımına yeni bir bakış açısı getirmektedir. Böyle bir okuma, bir taraftan genel anlamda bireyi ve toplumu, özelde ise Hz. Peygamber ve ashabını başat aktör olmaktan çıkaran bir tarih yazımı sunacaktır. Zira, her ne kadar dinî ve siyasi bir lider vasfını uhdesinde bulundursa da Hz. Peygamber ve ashabı, içinde yaşadıkları çevrenin şartlarıyla kaçınılmaz bir etkileşime maruz kalmışlardır. Diğer bir ifadeyle Hz. Peygamber ve sahabenin birer fail olarak çevreye karşı eylemlerinin yanında, çevresel faktörler de Hz. Peygamber ve ashabına sunduğu imkânlar ve/veya yaşattığı zorluklar bakımından tarihi şekillendiren oldukça önemli unsurlardır. Dolayısıyla çevresel faktörleri en azından başat aktörlerden biri kabul ederek yapılacak tarihe dair yorumların, mezkûr dönemin daha iyi anlaşılabilmesine zemin hazırlayacağı kanaatindeyiz.

Anahtar Kelimeler: Çevresel Tarih, İslam Tarihi, Çevre, Geleneksel Tarih Anlatımı.

NON-HUMAN ACTORS OF ISLAMIC HISTORY: A STUDY OF ENVIRONMENTAL HISTORY

ABSTRACT

This paper, by introducing Environmental History, which is relatively a sub-discipline of History, discusses its applicability to the Islamic History. Environmental History, conceptualized and have become a discipline in the 1960s, is defined by Donald Hughes as “a kind of history that seeks understanding of human beings as they have lived, worked, and thought in relationship to the rest of nature through the changes brought by time.” Based on this definition, this paper aims to propose Environmental History as an approach in order to provide a contribution to the understanding and interpretation of early Islamic History. This paper, based on the descriptive method, will outline the emergence of the environmental history discipline and its subjects, and will give the definition of this relatively new discipline and its use in history studies.

Traditional historical narrative presents us the history of important figures and societies centered on people or events. Thus, while historians interpret these historical events, they place individuals and societies, their activities, their relationships and interactions with each other, in the background. However, the idea, expressed by Ibn Khaldun, that environmental conditions are effective in the formation of thought and belief systems of individuals and societies consisting of individuals, in shaping their characters, and in their individual and social actions, is mostly ignored in traditional historical narratives. In this respect, unlike traditional historiography that focuses on individuals, environmental history brings a new perspective to historiography by focusing on non-human elements that humans live in and sometimes cannot control. Such a reading will, on the one hand, present a historiography that removes the individual and society in general, and the Prophet Muhammad and his companions in particular, from being the dominant actors. Even though the Prophet and his companions had the characteristics of a religious and political leader, they were exposed to an inevitable interaction with the conditions of the environment in which they lived. In other words, in addition to the actions of the Prophet and his companions against the environment as perpetrators, environmental factors are also very important factors that shape history in terms of the opportunities and/or difficulties they caused the Prophet and his companions. Therefore, we believe that historical interpretations that accept environmental factors as at least one of the main actors will pave the way for a better understanding of the period in question.

Keywords: Environmental History, Islamic History, Environment, Traditional Historical Narrative.

TEVRAT METİNLERİ EKSENİNDE İRKÇILIĞA BAKIŞ

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ÖZET

İrk kelimesi kök, bitkinin gövdesi, yaprağın sapı, damar, asıl, irsî özellik, nesep, menşe, ata gibi anlamlara gelir. Sonuna ‘çılık’ eki getirilerek elde edilen *ırkçılık* ise bir kişinin, ailenin veya toplumun kendini diğerlerinden üstün görmesi anlamında kullanılır. Eski dönemlerde insanlar kabile ve aşiretçilik yaparken batı aydınlanmasından sonra bu anlayış daha geniş bir alana yayılmış ve bazı ırk veya kavimlerin üstünlüğü anlayışına evrilmiştir. Aslında insanlık tarihi boyunca bazı insan gruplarının diğerlerinden bazı yönlerden üstün olduğunu iddia eden yaklaşımlar hatta dinler bile olmuştur. Ancak Yahudilik dışında hiçbiri, *bir ırkın üstünlüğünü ve diğerleri üzerindeki egemenliğini* bariz bir şekilde ifade etmemiştir. *İsrailoğulları’nı seçilmiş ırk olarak gören* Yahudi teolojisi, bu ayrımcı anlayışının temelini Hz. Nuh döneminde meydana geldiği iddia edilen bazı hikâyelere kadar dayandırır. Kitabı Mukaddes’te yer alan bazı ifadelerden dolayı Yahudiler kendilerini üstün görür ve diğer milletleri idare etme hakkına sahip olduklarını düşünürler. Bu çalışma Tevrat metnini merkeze alarak söz konusu üstünlük iddiasının ana nedenlerini ortaya çıkarmayı hedeflemiştir. Çalışmada Kitabı Mukaddes Şirketi’nin bastığı *Kutsal Kitap Eski ve Yeni Antlaşma (Tevrat-Zebur-İncil)* metinleri esas alınmış ayrıca konu hakkında yazılan eski ve yeni çalışmalardan da istifade edilmiştir.

Anahtar Kelimeler: Din, Tevrat, Yahudilik, İrk, İrkçilik

AN EXAMINATION OF RACISM IN THE CONTEXT OF TORAH TEXTS

ABSTRACT

The word "ırk" in Turkish has various meanings such as root, the body of a plant, the stem of a leaf, vein, essence, hereditary characteristic, lineage, origin, and ancestor. When the suffix '-çılık' is added to it, the term "ırkçılık" is formed, which is used to denote a person, family, or society considering itself superior to others. In ancient times, as people engaged in tribalism and clan-based attitudes, this understanding expanded to a broader context after the Western Enlightenment and evolved into the notion of the superiority of certain races or ethnicities. Throughout human history, there have been approaches and even religions that claimed the superiority of certain groups over others in various aspects. However, none, except Judaism, has explicitly expressed the superiority of one race and its dominance over others. Jewish theology, which regards the Israelites as the chosen race, traces the foundation of this discriminatory understanding back to some stories believed to have occurred during the time of Noah. Due to certain expressions in the Holy Scriptures, Jews perceive themselves as superior and believe they have the right to rule over other nations. This study aims to reveal the main reasons behind this claim of superiority by focusing on the Torah text. The Old and New Testaments (Tevrat-Zebur-İncil) texts published by the Bible Society are the basis of this study, and both old and recent works on the subject have been consulted.

Keywords: Religion, Torah, Judaism, Race, Racism

1. GİRİŞ

Kavim, kavmiyye, unsuriyye, race, rasse, rassismus gibi kelimelerle de ifade edilen ‘ırkçılık’ kelimesi Arapça’daki ‘ırk’ kelimesine Türkçe olan ‘cılık’ eki eklenerek türetilmiştir. Irk anlam olarak kök, bitkinin gövdesi, yaprağın sapı, damar, asıl, irsî özellik, nesep, menşe, ata gibi anlamlara gelir.¹ Aralarında kan bağı bulunan, aynı soydan gelen büyük insan toplulukları da ırk kelimesiyle ifade edildiği gibi nesil, nesep, zürriyet, soy, sülâle gibi başka kelimeler de kullanılır.² *Soy üstünlüğü, asalet (asil kan) veya unsuriyye* kelimeleri ile ifade edilen ırkçılık ise bir kişi, aile veya toplumun belli kesiminin, kendilerini bazı yönlerden diğer insanlardan üstün tutması, farklı olduklarına inanması ve böyle kabul ederek onlara tepeden bakması veya bir şekilde tahakküm ederek, onların kendi idare ve yönlendirmelerine muhtaç olduğunu kabul etmesi şeklinde ifade edilebilir.³

Aynı Yaratıcı tarafından ve aynı hammadleden yaratılan insan⁴ veya insan toplulukları, tarihin bazı dönemlerinde hemcinsini *öteki* saymış, kendisini bazı yönlerden onlardan üstün olduğunu iddia eden yaklaşımlar içerisinde olmuştur. Bu yaklaşımlar insanlık tarihinin bazı dönemlerinde belli akımlara evrilmiş, yerküremiz üzerinde bir ırkın diğerinden üstün olduğunu iddia eden fikir hareketi, yöneliş hatta inançlar dahi oluşarak insanları kendisi ile meşgul etmiştir. Öyle ki; bir milletin, ırkın veya toplumun dini olarak ortaya çıkmış olup sadece o milletin Tanrı veya tanrılarla münasebetini düzenleyen ve kurtuluşunu hedefleyen *dinler* dahi olmuştur.

Ancak Yahudilik dışında hiçbir din, *bir ırkın üstünlüğünü ve diğerleri üzerindeki egemenliğini* bariz bir şekilde ifade etmemiştir. İsrailoğulları’nı seçilmiş ırk olarak gören Yahudi teolojisi, bu ayırımcı anlayışının temelini Hz. Nuh’un oğulları döneminde meydana geldiği iddia edilen bazı hikâyelere kadar dayandırır. Tevrat’ta geçen bu hikâyeye, metin ve pasajların bugün de dünyanın belli bölgelerinde problemlili bir şekilde devam eden *siyah-beyaz insan ayırımında veya nispeten tarihte kalmış olsa da köle-efendi ilişkileri* üzerinde ciddi etkileri olduğunu düşünmekteyiz. İşte bu çalışma Tevrat metinleri ekseninde konuyu ele alarak, Tevrat’ın konuya yaklaşımını ve sonraki dönemlerde ortaya çıkan ırkçılık üzerindeki etkisini ortaya çıkarma çabasıdır.

2. IRK’TAN IRKÇILIĞA

Bugün dünya üzerindeki farklı bölgelere dağılan, bazı ortak noktalara sahip olduğu gibi bazı noktalarda birbirinden ayrışan ırkların tarih içerisinde nasıl ortaya çıktığı, çoğaldığı, özellikleri, onları birbirinden ayıran veya birleştiren yön ve noktaların neler olduğu hakkında birçok fikir ve görüş vardır. Bunlardan bir tanesi ırkların oluşmasında coğrafi ve çevresel faktörlerin etkili olduğu şeklindeki temel iddia ile dünyayı yedi iklime ayıran klasik Yunan coğrafyası anlayışına dayanır.⁵ Bu anlayışı ile dönemin dört unsura dayalı tıp anlayışı birleştirilerek ırkların kaynağı izah edilmeye çalışılmıştır. Böylece Grek düşüncesine hâkim olan *her şeyin -ifrat ve tefritten arınmış- ortasının (itidal)* en iyisi olduğu ölçütü de kullanılarak orta iklimde yer alan ırkların zihinsel üstünlüğü iddia edilmiştir.⁶

¹ İbn-i Manzur, Muhammed b. Mukrim b. Manzur: Lisan-u’l ‘Arab, Beyrut: Dar-u İhyai’t Turas-i’l Arabiyyi, 1996, c. 2, s. 369

² Şentürk, Recep; Canatan Kadir, Irkçılık md. TDV İslam Ansiklopedisi, İstanbul, 1999, c. 19, s. 124

³ Şentürk; Canatan, Irkçılık md. c. 19, s. 125

⁴ Komisyon, Kuran Yolu Türkçe Meal ve Tefsir, Ankara, DİB Yayınları, 2007, c. 5, s. 49

⁵ Irk, Irk’tan ırkçılığa geçiş süreci vs hakkında bilgi için bkz: Ünlütürk, Özge; ‘Irk’ Kavramının Tarihsel Gelişimi ve Adli Antropolojide Kullanımı, PDF, s. 96-99

⁶ Şentürk; Canatan, Irkçılık md. c. 19, s. 128

İkinci farklı bir görüş ise temelde üç ana ırk olduğu ve bunların büyük tufandan sonra Nuh peygamberin hayatta kalan üç oğlundan (Ham, Sam, Yafet/s) türediği şeklindeki telakkidir ki; büyük ölçüde temeli Kitab-ı Mukaddes (Tevrat) rivayetlerine dayanır. Nitekim Tevrat metninde tufandan sonra Nuh'a yeryüzüne inerek üremesi ve çoğalması emredilirken⁷ üç tane oğlu olduğu belirtilir ve bunlar isimleri ile zikredilir.⁸ Bundan dolayı bazı Tevrat yorumlarında bu husus açıkça ifade edilerek Nuh'un oğulları soyunun üç büyük kıtayı kapladığı söylendikten sonra şöyle bir taksimat yapılır: *Asya Kıtası Sam, Afrika Kıtası Ham ve Avrupa Kıtası ise Yafet/s soyundandır.*⁹

Modern anlamda ırkçılık Batı aydınlanmasından sonra o toplumlar içerisinde ortaya çıkmış ve giderek dünyaya yayılmıştır. Bu ırkçılığın Tevrat metinleri ile bir münasebetinin olup olmadığı ayrı bir çalışmanın konusudur. Ancak Tevrat'ta bulunan ve daha sonra ırkların şekillenmesine etki edip ırkçılığın ortaya çıkmasına sebep olduğu düşünülen bazı metinler vardır. Mesela onlardan bir tanesine göre: *Nuh, eşi, oğulları ve gelinleri tufan süresi boyunca gemide ayrı ayrı yerlerde bulunmuşlardır.* Dünya tufan problemiyle boğuşurken cinsel ilişkide bulunmanın iyi olmayacağını düşünen Nuh, oğulları ve onların eşlerine bu ilişkiyi yasaklamış aynı şekilde hayvanların dişi ve erkeklerini de birbirlerinden uzak tutarak gemideki her varlığın cinsellikten uzak duracağı bir ortam oluşturmuştur. Ancak *oğlu Ham, köpek ve kuzgun* bu yasağa uymamıştır. Eşinin bir melek ile yaşadığı yasak aşktan çocuk dünyaya getireceğini öğrenen Ham, eşini utanç verici bu durumdan kurtarmak ve diğer iki kardeşi Sam ile Yafet/s'in durumu öğrenmesinin önüne geçmek için onunla birlikte olmuştur. Bunun üzerine Tanrı *Ham'ın derisini siyaha çevirerek onu cezalandırdığı gibi köpek ve kuzgunu da yasağa uymadıkları için cezalandırmıştır.*¹⁰

Ham ve soyunun diğerlerine göre daha *geri olduklarını bundan dolayı köle olmaları gerektiğini iddia eden* Tevrat metni bunun sebebini şöyle izah eder: 'Nuh çiftçiydi, ilk bağı o dikti. Şarap içip sarhoş oldu, çadırının içinde çıplak uzandı. Kenan'ın babası olan Ham babasının çıplak olduğunu görünce dışarı çıkıp iki kardeşine anlattı. Sam'la Yafet bir giysi alıp omuzlarına attılar, geri geri yürüyerek çıplak babalarını örttüler. Babalarını çıplak görmemek için yüzlerini öbür yana çevirdiler. Nuh ayılınca küçük oğlunun ne yaptığını anlayarak şöyle dedi: *"Kenan'a lanet olsun, köleler kölesi olsun kardeşlerine. Övgüler olsun Sam'ın Tanrısı Rab'be, Kenan Sam'a kul olsun. Tanrı Yafet'e bolluk versin, Sam'ın çadırlarında yaşasın, Kenan Yafet'e kul olsun."*¹¹

Birbirine yakın cümlelerle anlatılan bu olayın farklı versiyonunda; Nuh tanrıya sunak icra ettikten sonra yaptığı şarabı içer ve sarhoş olur. Devamı az önce ele aldığımız rivayetle aynı olan hadisenin sonunda Nuh, Ham'ın yaptığı davranışı anlayınca ona lanet eder, Tanrı'nın Yafes'e bolluk vermesi, Yafes'in Sam'ın çadırlarında yaşaması için dua eder ve (torunu) Kenan her ikisine de kul olsun, der. Burada, hatayı işleyen oğlu Ham olduğu halde Nuh'un torunu Kenan'a beddua etmesi farklı şekillerde yorumlanmıştır. Bunlara göre; Tanrı daha önce Nuh'u ve oğullarını mübarek kıldığından Nuh oğlu hakkındaki bir lanetin tutmayacağını biliyordu, bundan dolayı torununu lanetledi.

⁷ Tevrat, Yaratılış, 8/15-17

⁸ Tevrat, Yaratılış, 9/18-19

⁹ Haleva, Yitshak. Tora ve Aftara-Bereşit, çev. Moşe Farsi, Gözlem Gazetecilik, İstanbul 2010, c. 1, s. 57

¹⁰ Haleva, Yitshak, a. g. e, c. 1, s. 43

¹¹ Tevrat, Yaratılış, 9/20-28

Kenanın olayla yakından ilgili olduğu ve babasını kışkırttığı¹² hatta Nuh'u o halde ilk görenin Kenan olduğu ve koşup babasına haber verdiği için onun lanetlendiği¹³ de ifade edilmiştir. Tevrat'ta üç defa üst üste Kenan ismi zikredilerek lanetlenmiştir.¹⁴

Ayrıca Kenan'ın lanetlenmesinin sebebi olarak pek güzel olmayan birkaç husus zikredilir ki; onlardan biri, kendisinin gelecekte İsrail düşmanı olacağıdır. Ayrıca Ham'ın sapık biri olduğu annesi ile ilişkiye girdiği ve bundan da Kenan'ın dünyaya geldiği de gelen rivayetler arasında bulunmaktadır. Yine Nuh sarhoşken Ham'ın veya oğlu Kenan'ın Nuh'a eşcinsel enestecavüzde bulunduğu şeklinde bir aktarım da bulunmaktadır. Bu görüş bazı metinlerde geçen "görmek" kelimesinin cinsel ilişki olarak yorumlanmasından kaynaklanmaktadır. Başka bir görüşe göre ise Ham veya oğlu Kenan Nuh'u hadım ederek kısırlaştırdığından Nuh da "dördüncü çocuğa sahip olamayacağım senin de dünyaya gelen dördüncü oğlun Kenan köle olsun! Kenan'ın çocukları siyah ve çirkin olacaklar, saçları her daim karmakarışık olacak, gözleri kırmızı olsun! Ayıbımı dudaklarından dökülen sözlerle açıkladıkları için dudakları kalın olsun" demiştir.¹⁵

Başka aktarımlarda Ham, babasının dördüncü oğlu olmasını engellediği için 'soyun çirkin ve kara tenli olsun' şeklinde bedduaya maruz kalmıştır. Gemide zorla bir köpekle beraber olduğu için teninin simsiyah bir hale geldiği de söylenmiştir. Görüldüğü gibi zencilerin fiziksel özellikleri ile Ham'ın günahı arasında bir irtibat kurulmuş ve onun günahının göstergelerinin zencilerde ortaya çıktığı iddia edilmiştir. Babasının çıplak halini gördüğünden göz akları kısmen kırmızıdır; dudakları kalındır çünkü gördüğü çıplaklığı kardeşlerine o dudaklarla anlatıp dedikodusunu yapmıştır; boynunu çevirip çıplaklığı gördüğü için de saçları kıvrıktır. Dolayısıyla çıplak olarak köleleştirilmeleri gerekir.¹⁶ Nuh'un kullandığı 'köleler kölesi'¹⁷ ifadesinden dolayı Kenan'ın soyu Asur Kralı tarafından çıplak ve yalın ayak bir halde sürgün edilmiştir. Bazı Avrupa toplumları da bu lanetleme olayını Afrika halkını köleleştirmek için bir sebep olarak kullanmışlardır.¹⁸

Babasının kendinde olmadığı bir esnada onun çıplaklığına saygısızca bakan Ham neredeyse babasının bu perişan vaziyetini ve sarhoşluğunu görmekten zevk almıştır.¹⁹ Nuh'un o anda içinde bulunduğu durum, Tevrat metninin asıl dili olan İbranicede 'erva' sözcüğü ile dile getirilir. Bu kelime çıplaklık anlamından çok utanç ifade eden durumlar için kullanılır. Ham, babasının bu rezilliğini görmek ve anlatmak hususunda geri durmadığından Tanrı'nın öfkesini üzerine çekmiş ve Tanrı, hayatı boyunca kendisinden intikam alacağını söylemiştir. Zira o babasının çıplaklığını gördükten sonra -kardeşlerinin yaptığı gibi- onu örtüp bu kötü durumu düzeltmemiş, kardeşlerine alaycı bir tavırla olanları anlatmayı seçmiştir.²⁰

Tevrat'ta anlatılan bu olayı biraz uzattık ama konumuz itibarıyla bu hadise önemli olduğundan son olarak şu aktarımı da ele alıp konuyu kapatalım. Zira bu aktarım olayın neticesinde Nuh'un oğulları ve torunlarını toplayıp onları kutsadığını ve yeryüzünü onlar arasında miras olarak paylaştığını ifade ederek bugünü de anlamamıza yardım etmektedir:

¹² Yiğit, Zeynep, Yahudi ve İslam Kaynaklarına göre Hz. Nuh ve Tufan, Basılmamış Yüksek Lisans Tezi, İzmir, 2016, s. 65

¹³ Katar, Mehmet; Nuh'un Laneti ile Arz-ı Mev'ûd Arasındaki İlişki, Bütün yönleriyle Yahudilik Uluslararası Sempozyum (18-19 Şubat) Dinler Tarihi Araştırmaları, VIII, Türkiye Dinler Tarihi Derneği Yayınları, Ankara, 2012, s. 49.

¹⁴ Tevrat, Yaratılış, 9/25-27

¹⁵ Yiğit, Zeynep, a. g. e, s. 76

¹⁶ Katar, Mehmet, a. g. s, s. 49.

¹⁷ Tevrat, Yaratılış, 9/25

¹⁸ Yiğit, Zeynep, a. g. e, s. 77

¹⁹ Konu hakkındaki tartışmalar hakkında bkz: Kuzgun, Şaban, Hâm md. TDV İslam Ansiklopedisi, İstanbul, 1997, c. 15, s. 395.

²⁰ Yiğit, Zeynep, a. g. e, s. 75

Nuh özellikle *Sam ve oğullarını kutsadı, onlar çok sevimli bir halk oldular ve yeryüzünün oturmaya en müsait topraklarını aldılar. Ham, oğullarını ve kuzgunu da kutsadı onlara da deniz kıyılarını, Mısır ve Lübnan bölgesini miras olarak verdi. Yafes ve oğullarını da kutsadı, onlar da tamamen bembeyaz ve çok güzel bir halk oldular ve Avrupa'ya sahip oldular.*²¹

Tevrat'ın anlattığı bu olaylarda siyah insana negatif bir anlam yüklemesi ve ileride ele alacağımız Tevrat'ın bazı metinleri, tarihi süreç içerisinde Yahudilerin siyahilere olumsuz yaklaşımlar sergilemelerine sebep olduğu düşünülmektedir. Nitekim orta çağda Yahudiler, zencileri, hayvan gibi davranan, kırlardaki otlarla geçinen, çıplak dolaşan, zekâ açısından geri olup şeklen insana benzeyen, maymundan biraz yukarı yarı insansı ve köle olarak alınıp satılan varlıklar şeklinde tasvir etmişlerdir. Onların bu yaklaşımından etkilenen Hristiyanlar da zencileri, köle ticaretinin bir argümanı haline dönüştürmekten çekinmemişlerdir.²²

Aynı şekilde bu tarz metinlerden etkilenip etkilenmediği araştırılmaya muhtaç olmakla beraber, İspanyol ilâhiyatçı Gaines de Sepulveda (ö. 1573) Kızılderi lilerin aşağılık bir ırk olduklarını, beyazlara hizmet etmek üzere yaratıldıklarını ileri sürmüştür. Nitekim bu teoriyi kabul eden bazı ülkelerde beyaz işçilerle siyah köleler yan yana çalıştıkları halde siyah köleler beyazlara göre daha ucuz çalıştırılmıştır. Ayrıca siyahlar her türlü şartlarda çalışmaya razı olduklarından giderek sadece siyah köleler iş gücü olarak kullanılmıştır. Bunun sonucu olarak zaman içerisinde Amerika ve Karayipler gibi ülkelerde köleler hayvan sürüsü olarak adlandırılmış ve beyazlara özgü hiçbir şeyi taklit edemeyecek duruma düşürülmüştür.²³

İnsan neslinin köle veya seçilmiş halk olmasını etkileyen Tevrat'ın anlatımını şu anekdotla kapatalım: 'Tanrı ahdin simgesi olarak İbrâhim'in dinine uyan her erkeğin sünnet olmasını emretmiştir. Bu yüzden İbrâhim 99 yaşında, sünnet edilir.²⁴ Nûh'un oğlu Sâ'm ve Sâ'm'ın soyundan gelen İbrâhim, İshak ve onun soyu olan İsrailoğulları Nûh'un sarhoşken çıplaklığını oğlu Sâ'm'ın kapatmasından dolayı- seçilmiş soy olmayı hak ettikleri gibi sünnet antlaşmasıyla da seçilmişliği vücutlarında gösterirler. Sâ'm'ın zürriyetinden olan erkekler sabah duasında "tallit" örtüsünü kullanır, çünkü Sâ'm babasının çıplaklığını bir örtü ile kapatmıştır.'²⁵

3. TEVRAT METİNLERİNDE İRKÇILIK ÖRNEKLERİ

Aslında bir insan veya toplumu ırkçı yapan şey nedir, sorusuna cevap aradığımızda şöyle birkaç özellik karşımıza çıkmaktadır:

1. Kişinin, geldiği soydan dolayı kibirlenip böbürlenmesi, ırk ayrılığını üstünlük sebebi sayarak diğer insanlardan üstün olduğunu iddia etmesi.
2. Kişinin veya toplumun, haksız da olsa kendinden olana sahip çıkması ve haksız davranışına arka çıkarak onu savunması.
3. Nesep veya ırkının üstünlüğünü vurgulayarak, dünyayı ancak biz kurtarabiliriz algısıyla hareket ederek insanlar arasında övünmesi.²⁶

Bu bilgiler ışığında Tevrat metinlerine baktığımız zaman sayılan hususlara birçok açıdan uygun olan cümleleri görürüz. Muhtevalarına göre iki alt başlık altında ele alacağımız o cümlelerin kısa özetlerine beraberce göz atalım:

²¹ Yiğit, Zeynep, a. g. e, s. 73

²² Katar, s. 56-58

²³ Şentürk; Canatan, Irkçılık md. c. 19, s. 126

²⁴ Harman, Ömer Faruk, TDV İslam Ansiklopedisi, İbrâhim md, İstanbul, 2000, c. 21, s. 267-268

²⁵ Taşpınar, İsmail, TDV Ansiklopedisi, Sâ'm md, İstanbul, 2009, c. 36, s. 60

²⁶ Çağrı, Mustafa, Asabiyet md. TDV İslam Ansiklopedisi, İstanbul, 1991, c. 3, s. 454

a. Yahudi/İsrail Halkı Tanrı'nın Seçtiği Kutsal Halktır

Yahudi halkının seçilmişliği ve vaat edilen topraklarla ilgili algının *başlangıç noktası İbrahim hakkındaki* anlatımlardır.²⁷ Yahudiliğin merkezinde yer alan seçilmişlik geniş manada Nuh'un oğlu Sam'la başlasa da pratikte İbrâhim'le başlar ve Yakub'un çocuklarıyla son bulur. İbrâhim için *seni birçok milletin atası yapacağım*²⁸ ifadeleri ile İsrailoğulları'nın seçilmişliği İbrâhim'in şahsında ortaya çıkmış, gerçek varisleri olan İshak ve Yakub'la devam etmiştir. İsmail ilk oğlu olduğu halde cariyeden doğduğu için seçilmişlikte devre dışı kalır.²⁹ Rab Avram'la (İbrahim) antlaşma yapar ve Mısır Irmağından Büyük Fırat Irmağına kadar uzanan toprakları onun seçilmiş soyuna vereceğini,³⁰ söyler.

Başka bir aktarıma göre Yakub kötünün vücuda gelmiş hali olan Samuel ile güreşerek onu yendiğinden mübarek kılınarak İsrail adını almıştır. Bu durum Yakub ve soyundan gelecek olanların *tarih boyunca kötülüğe karşı yürütecekleri mücadeleyi* simgelemektedir.³¹ Aynı şekilde Tanrı, Yakub'a görünür onu mübarek kılarak İsrail adını verir. İsrail ismi *ataların ve soylarının bu manevi görevini (kötülükle mücadele)* hatırlatır.³² Tevrat bu soyun diğer insanlarda üstün olduğunu, Tanrı'nın halkı olduklarından Tanrı'nın onlara özel muamelelerde bulunduğunu birçok cümlesi ile ifade eder. Mesela; bu soyun *gökteki yıldızlar kadar çoğaltılacağı, ülkelerin onlara verileceği, bütün ulusların onlar aracılığıyla kutsanacağı*,³³ ifade edildikten sonra *'halklar sana kulluk etsin, uluslar boyun eğsin. Kardeşlerine egemen ol, kardeşlerin sana boyun eğsin. Sana lanet edenlere lanet olsun, seni kutsayanlar kutsansın'*,³⁴ denilir.

Yakub'a kendisinin ve 'atalarının Tanrısı'³⁵ olduğunu ifade eden Rab, *üzerinde yattığı toprakları kendisine ve soyuna vereceğini, yeryüzünün tozu kadar sayısız bir soya sahip olacağını, doğu, batı, kuzey, güneye doğru yayılacaklarını, kutsanmış halk olduklarını*³⁶ ve *bütün halkların onlar aracılığıyla kutsanacağını*,³⁷ ifade eder. İsrailoğullarından *'halkım'*³⁸ diye bahseden Rab, *onları kendine özel halk olarak seçtiğini ve diğer halklardan ayrı tuttuğunu* dile getirir.³⁹ Mısır'da çektikleri sıkıntıyı gördüğünü, feryadı duyup acılarını bildiğini, *onları Mısırlıların elinden kurtarmak için geldiğini, onları o ülkeden çıkarıp geniş ve verimli topraklara, süt ve bal akan ülkeye götüreceğini* ve halkı İsrail'i Mısır'dan çıkarmak için Musa'yı firavuna göndereceğini vurgular.⁴⁰ Firavunla konuşmaya giden Musa halka yapılan kötü muameleye rağmen, *Tanrı'nın kendi halkını*⁴¹ kurtarmamasına sitem eder.⁴²

²⁷ Adam, Baki; Yahudilik, Seçilmişlik, Ahit, Kutsal Toprak ve Mabet Geleneği, Yaşayan Dünya Dinleri, Prof. Dr. Şinasi Gündüz, Diyanet İşleri Başkanlığı Yayınları, 3. Baskı, Ankara, 2010, s. 228.

²⁸ Yaratılış, 12/2. 17/5

²⁹ Yaratılış, 21/8-14

³⁰ Yaratılış, 15/18-21

³¹ Yaratılış, 32/25-29; Tora Bereşit, I, 253

³² Yaratılış, 35/10

³³ Yaratılış, 26/4

³⁴ Yaratılış, 27/29

³⁵ Levililer, 19/33, 34

³⁶ Çölde Sayım, 22/12

³⁷ Yaratılış, 28/13,14

³⁸ 2. Tarihler, 6/5, 6, 21-26, 29, 32, 34. 7/14

³⁹ Levililer, 20/24-26

⁴⁰ Mısırdan Çıkış, 3/7-10

⁴¹ 2. Tarihler, 31/8. 35/3

⁴² Mısırdan Çıkış, 5/23

Aynı şekilde Rab, Mısırdan köleleştirilen İsraililerin iniltilerini duyduğunu, onları kölelikten kurtaracağını, kudretli eliyle onları özgür kılacağını ve kendine özel halk yapacağını, sonsuza dek onlarla beraber yaşayacağını⁴³ onları, İbrahim, İshak ve Yakup'a vadettiği topraklara götüreceğini, orayı kendilerine mülk olarak vereceğini⁴⁴ ifade ettikten sonra Firavuna hitaben: *halkımı salıver; bana tapsınlar*⁴⁵ aksi halde Mısırlıları ağır biçimde cezalandırarak kendi halkı İsrail'i ordular halinde Mısır'dan çıkaracağını⁴⁶ söyler. Dört yüz otuz sene Mısırdan yaşayan halkını, ordular halinde oradan çıkardığını⁴⁷ İsraililerin kendisi için kahinler krallığı, kutsal ulus olduğunu⁴⁸, Rabbin İsraililerle Mısırlılara farklı davrandığını⁴⁹ İsrailileri Mısırdan çıkardığı gibi onlarla beraber aynı ülkede⁵⁰ yaşayacağını onların Tanrısı⁵¹ olacağını⁵² diğer halkları İsrail'in önünden kovarak ülkeyi sonsuza dek dostu İbrahim'in soyuna verdiğini⁵³ dile getirir.

Sevgisiyle kurtardığı halkı karşısında ulusların titreyeceğini, dehşet, korku ve titreme ile eriyeceklerini, özel halkı⁵⁴ geçinceye dek bileğinin gücü karşısında taş kesileceklerini, elleriyle kurduğu kutsal kente onları yerleştireceğini⁵⁵ Onlar için savaşacağını⁵⁶ güçlü ve kudretli elle gidip başka bir ulustan kendine özel olan bu ulusu aldığını⁵⁷ onlar için bir yurt sağlayıp onları oraya yerleştireceğini, bundan böyle rahatsız edilmemeleri gerektiğini, onları sonsuza dek kendi halkı olarak seçtiğini ve onların Tanrısı olduğunu⁵⁸ bildirir. Süleyman'ın onları yönetmek için bilgi ve bilgelik istediğini⁵⁹ Rabbin öz ve yeryüzündeki halklar arasından seçilmiş kutsal halkı olduklarını⁶⁰ söyler. Rab onları kurtardı, onların koruyan kalkan ile kılıcı oldu bundan dolayı düşmanları kendi önlerinde küçüldü ve düşmanlarını çiğnediler⁶¹ İsrail'in Tanrısı olarak halkını rahata kavuşturduğunu ve Yeruslimali (Kudüs) de sonsuza dek kendine konut seçtiğini⁶² dile getirir.

⁴³ 1. Tarihler, 17/22

⁴⁴ Mısırdan Çıkış, 6/5-8

⁴⁵ Mısırdan Çıkış, 9/13; 10/3

⁴⁶ Mısırdan Çıkış, 7/4

⁴⁷ Mısırdan Çıkış, 12/40, 41

⁴⁸ Mısırdan Çıkış, 19/6. (Burada 'kâhin' Tanrı ile insanlar arasında aracılık yapan ve Tanrı'ya kurban sunmak gibi dinsel işlerle uğraşan görevli, anlamında kullanılmıştır. Dipnot, s. 91)

⁴⁹ Mısırdan Çıkış, 11/7

⁵⁰ Çölde Sayım, 35/34

⁵¹ 2. Tarihler, 6/14. 13/5

⁵² Mısırdan Çıkış, 29/45,46

⁵³ 2. Tarihler, 20/6, 7

⁵⁴ 2. Samuel, 3/18

⁵⁵ Mısırdan Çıkış, 15/13-17

⁵⁶ Yasanın Tekrarı, 3/21, 22

⁵⁷ Yasanın Tekrarı, 4/33, 34

⁵⁸ 1. Tarihler, 17/9, 21, 22

⁵⁹ 2. Tarihler, 1/10, 11

⁶⁰ Yasanın Tekrarı, 14/2

⁶¹ Yasanın Tekrarı, 33/29

⁶² 1. Tarihler, 23/25

İsraillileri Tanrının övgü, ün ve onurda, yarattığı diğer uluslardan üstün kılacağını, kutsal bir halk olacaklarını⁶³ atalarına vermeye ant içtiği ülkeyi kendilerine verdiğini⁶⁴ onların yararına bütün bu uluslara bir nevi çektiğini onlar için savaşan bir Tanrı⁶⁵ olarak onlar arasında yaşayıp kendilerini sonsuza kadar hiç terk etmeyeceğini⁶⁶ onları kutsamaktan hoşnut olduğunu⁶⁷ dile getirir. Dünyada kendi halkı İsrail'e benzer tek bir ulus olmadığını onu sonsuza dek kendi halkı olarak benimsediğini ve onların Tanrısı olduğunu⁶⁸ bu halkının yok edilmemesi gerektiğini⁶⁹ bu özel halkı yönetmek için Davut'u seçtiğini⁷⁰ Süleyman'ın diğer soylardan olup ülkede kalanları angaryaya koştugu halde İsrail halkından kimseye kölelik yaptırmadığını⁷¹, onların savaşçı, görevli, subay, savaş arabalarıyla atlıların komutanı olarak görev yaptıklarını⁷² bildirir. Büyük, küçük, kadın erkek İsrail'in Tanrısına yönelmeyen herkesin öldürülmesi gerektiği⁷³ ifade eder.

b. Yahudi/İsrail Halkının Diğer Halklarla Münasebeti

Yahudi halkını kutsal ve seçilmiş kabul eden Tevrat diğer halklarla olan münasebetini bir nevi köle-efendi bağlamında ele alır. Mesela: Köle ve cariyeler ancak çevre uluslardan satın alınabilir, yabancıların çocukları alınıp onlara sahip olunabilir ve miras olarak bırakılabilir. Onlar yaşamları boyunca köle kalmalı. Ancak bir İsrailli kardeşine efendilik etmemeli ve sert davranmamalı, bir İsrailli yoksullaşıp kendini ya da ailesinin bir bireyini köle olarak satarsa, parası ya da çalışmasıyla özgürlüğünü geri alabilir çünkü İsraililer Tanrı'nın Mısır'dan çıkardığı kendi özel kullarıdır.⁷⁴ Kenanlılardan kız alınmamalı.⁷⁵ Tanrı İshak'ın hamile karısı Rebekaya; rahminde iki ulus var, senden iki ayrı halk doğacak, biri öbüründen güçlü olacak, büyüğü küçüğüne hizmet edecek.⁷⁶

Rab kutsadığından onlarda suç ve kötülük bulunmaz, Rab aralarında, onları Mısır'dan çıkardı, onlara yapılan büyü tutmaz, fal etkili olmaz. Rab kendilerinden daha güçlü olan Hitit, Girgaşlı, Amorlu, Kenanlı, Perizli, Hivli ve Yevuslular'ı önlerinden kovmuştur. Bu uluslar bozguna uğratılıp ele geçtiğinde tümü yok edilmeli. Bunlarla antlaşma yapılmamalı, onlara acımamalı ve onlardan kız alıp verilmemeli. Sunakları yıkılarak, dikili taşları parçalayarak, putları devrilerek yıkılmalıdır. Rab için kutsal olan öz halkı öbür halklardan sayıca az olduğu halde onları seçmiştir.⁷⁷ Rab dehşetini önden göndererek bütün halkları şaşkına çevireceğini, düşmanlarını kovmak için önlerinden eşek arısı göndereceğini⁷⁸ söyler.

⁶³ Yasanın Tekrarı, 26/19

⁶⁴ Yeşu, 21/43

⁶⁵ Yeşu, 23/3

⁶⁶ 1. Krallar, 6/13

⁶⁷ Çölde Sayım, 24/1,2

⁶⁸ 2. Samuel, 7/23, 24

⁶⁹ 2. Samuel, 20/19

⁷⁰ 1. Krallar, 8/16

⁷¹ 2. Tarihler, 8/9

⁷² 1. Krallar, 9/21, 22

⁷³ 2. Tarihler, 15/13

⁷⁴ Levililer, 25/44-55

⁷⁵ Yaratılış, 24/3. Ham'ın oğlu Kenan'ın soyundan geldikleri için köle olarak değerlendirilmektedirler.

⁷⁶ Yaratılış, 25/21-23

⁷⁷ Yasanın Tekrarı, 7/1-5

⁷⁸ Mısırdan Çıkış, 23/27, 28. Eşekarısı olarak tercüme edilen İbranice sözcüğün anlamı net değildir. Dehşet ya da bir çeşit hastalık anlamına geldiği ifade edilmiştir. Dipnot, s. 97

Tanrı öteki ulusları kovarak İsrailoğullarının sınırlarını genişleteceğini, kimsenin onların ülkelerine göz dikemeyeceğini,⁷⁹ onların diğer uluslardan kendini soyutlayan bir halk olduğunu⁸⁰ bütün halklardan daha çok kutsanacaklarını, erkek, kadın ve hayvanlarının döl vereceğini, hastalıkların kendilerinden uzaklaştırılarak onlardan nefret edenlere verileceğini, halkları acımadan yok etmeleri gerektiğini, Tanrının Mısırda kendileri için yaptığını her zaman yapma gücüne sahip olduğunu, ulusları önlerinden azar azar kovacağını, teslim aldıkları halkların adlarını göğün altından silmeleri, putlarını yakmaları ama altın ve gümüşlerine göz dikmemeleri gerektiğini⁸¹ sonra Tanrının, ulusları önlerinden yok edeceğini, o ulusların topraklarına varis olacaklarını⁸² belirtir.

Tanrı'nın buyruklarını yerine getirir, onu sever, yolunda yürür, O'na bağlı kalırlarsa güçlü ulusların topraklarını mülk edineceklerini, ayak bastıkları her yere sahip olacaklarını, sınırlarının çölden Lübnan'a, Fırat Irmağı'ndan Akdeniz'e kadar uzanacağını, ayak basacakları her yere dehşet ve korkularının saçılacağını⁸³ söyler. Tabi bu sayılanların olması için: Topraklarını aldıkları ulusların ilahlarına taptıkları yüksek dağ, tepelerde bol yapraklı her ağacın altındaki yerleri, sunakları tümüyle yıkmalı, dikili taşlarını parçalamalı, Aşera putlarını yakarak, öbür putlarını parçalamalı ve ilahlarının adlarını silmeleri gerektiğini bildirir.⁸⁴ Tanrının mülk edinmek için kendilerine vereceği ülkenin ortasında üç kent ayırmaları⁸⁵ gerektiğini tavsiye eder.

Tanrı kendileri ile birlikte olup, icabında onlar için savaştığından kalabalık ordulardan korkmamalarını, karşı taraf kapılarını açıp barışı kabul etse de kentte yaşayanlar İsrailoğulları için angaryasına çalışıp onlara hizmet edeceğini,⁸⁶ ambarlarının dolu olacağını, Rabbin kendilerine saldıran düşmanları bozguna uğratacağını, kendisi için kutsal olan bu halkı koruyacağını, yeryüzündeki bütün uluslar onların Rabbe ait olduğunu görerek kendilerinden korkacağını⁸⁷ ifade eder. Tanrının kendilerini asla yalnız bırakmayacağını, Yeşu'nun da kendilerine önderlik edeceğini,⁸⁸ Tanrının ulusların sınırlarını İsrailoğulları'nın sayısına göre belirlediğini,⁸⁹ zamanı gelince Amalekliler'in anısını gökler altından silmeleri gerektiğini,⁹⁰ İsraililerden kaçan Amorlular'ın üzerine Tanrının yağdırdığı doludan çoğunun öldüğünü⁹¹ söyleyerek Tanrının her vesileyle kendilerini desteklediğini dile getirir.

Yabancıya verilen borcun geri alınabileceği ama İsraili kardeşe verilen borcun bağışlanması gerektiği, İsrailoğullarının birçok ulusa ödünç verebileceğini ama ödünç alamayacaklarını, birçok ulusu yönetebileceklerini ama kendilerinin yönetilemeyeceğini⁹² belirtir. Kenan ülkesini İsrailoğullarına vereceğini⁹³ bunun Tanrının atalarına verdiği ülke olduğunu, Kudüs kentini onlar için seçtiğini⁹⁴ bildirir.

⁷⁹ Mısırdan Çıkış, 34/24

⁸⁰ Çölde Sayım, 23/8-10; 19-21

⁸¹ Yasanın Tekrarı, 7/14-26

⁸² Yasanın Tekrarı, 12/29, 30

⁸³ Yasanın Tekrarı, 11/22-25

⁸⁴ Yasanın Tekrarı, 12/1-3

⁸⁵ Yasanın Tekrarı, 19/1, 2

⁸⁶ Yasanın Tekrarı, 20/1, 4, 11

⁸⁷ Yasanın Tekrarı, 28/7-10

⁸⁸ Yasanın Tekrarı, 31/3, 6

⁸⁹ Yasanın Tekrarı, 32/8

⁹⁰ Yasanın Tekrarı, 25/19

⁹¹ Yeşu, 10/11

⁹² Yasanın Tekrarı, 15/3, 6

⁹³ 1. Tarihler, 16/17, 18, 35

⁹⁴ 2. Tarihler, 6/38. 7/20

Aynı şekilde diğer halklara karşı tutumun bir ifadesi olarak şu cümleleri buraya alabiliriz: *'Ele geçen her adamın gövdesi delik deşik edilecek ve tutulan her adam kılıçla düşecek. Yavruları da karıları da kirletilecek. Onların yayları gençleri yere çalacak ve rahmin semeresine acımayacaklar gözleri çocukları esirgemeyecek.'*⁹⁵

Yeşaya bölümünde geçen şu ifadelerle konuyu noktalayalım: *'Milletlerin zenginliği sana gelecek ve yabancılar senin duvarlarını yapacaklar ve kralları sana hizmet edecekler çünkü seni öfkemde vurdum fakat lütfumla sana merhamet ettim. Kapıların daima açık duracak milletlerin servetini ve sürgün getirilen krallarını sana getirsinler diye gece gündüz kapanmayacaklar. Çünkü sana kulluk etmeyen millet ve ülke yok olacak ve o milletler tamamen harap olacak ve seni sıkıştıranların oğulları sana eğilerek gelecekler ve seni hor görenlerin hepsi senin ayaklarının tabanında yere kapanacaklar ve sana: Rabbin şehri, İsrail Kudüs'ünün Sion'u diyecekler. Milletlerin sütünü, kralların memelerini emeceksin. Tunç yerine altın getireceğim ve demir yerine gümüş ve ağaç yerine tunç ve taş yerine demir getireceğim.'*⁹⁶ *Yabancılar sürülerinizi güdecek, çiftçi ve bağcılarınız olacak. Milletlerin servetini yiyeceksiniz ve onların izzeti size geçecek.'*⁹⁷

4. SONUÇ VE DEĞERLENDİRME

Tevrat metinlerinin birçok yerinde bir ırkın üstün ve Tanrı tarafından seçilmiş olduğunu ifade eden pasaj, bölüm ve cümleler mevcuttur.

Tevrat'a göre Nuh bir Peygamber değil imanlı, dürüst bir adam olarak kabul edilir.

Nuh'un tufandan sonra oğlu Ham veya torunu Kenan'ı lanetleyerek Sam'ı kutsaması doğal olarak ırkçılığı doğurmuştur. Yahudilikteki seçilmişlik öğretisi de bu olaya dayanmaktadır.

Yaşamının temel amacı Tanrı'ya hizmet etmek ve onun dünyadaki onurunu yükseltmek olan İsrailoğulları Sam'ın soyundan gelenlerdir. Tanrı mübarek olduğundan onun hizmetkârları da seçilmişlerdir.

Kutsal metinde İsrailoğullarının soy kütüğü Nuh tufanına kadar sayılarak insanlık tarihinin merkezine İsrailoğulları yerleştirilmiştir.

Nuh'un oğlu Sam'ın soyundan olan İsrailoğulları seçilmiş, üstün ırk olduklarından Tanrı ile iletişimlerinde herhangi bir aracıya ihtiyaçları yoktur, bilakis onlar Tanrı ile diğer insanlar arasında bir nevi aracıdırlar.

Yahudiler Tevrat'taki lanet veya beddua olayını zaman zaman diğer milletlere karşı bir koz olarak kullanmışlardır.

Dolayısıyla bu lanet olayı ile Yahudilerin arz-ı mev'ud veya ulaşmak istedikleri başka hedefleri/idealleri arasındaki münasebet müstakil bir çalışma ile ortaya konulmalıdır.

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⁹⁶Yeşaya, 60/5, 10-12, 14, 16, 17

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ZİHİNSEL VE TOPLUMSAL DEĞİŞİMİN BİR FAKTÖRÜ OLARAK BEYAZ RUSLAR

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ÖZET

Osmanlı dönemi batılılaşma girişimleri kurumsal boyutuyla uzun bir süre devam etmiş, Tanzimat döneminde toplumsal ve bireysel bir boyuta da sahip hale gelmiştir. 19. yüzyılın sonları itibarıyla çok farklı faktörlerden etkilenen batılılaşma girişim ve çabaları, özellikle Dünya Savaşı yıllarında kontrol edilemez yeni boyutlar da kazanmıştır. Bunda “Beyaz Rus” olarak isimlendirilen kesimlerin rolü büyüktür. Bolşevik Devrimi sonrasında memleketlerinden ayrılmak zorunda kalan Rusların ilk uğrak mekanlarından biri işgal altındaki İstanbul olmuştur. İstanbul ve yakın bölgesindeki Rusların sayısı bir ara iki yüz bine yaklaşmıştır. Bunların önemli bir kısmı Rus askerleri olup, bunlar tekrar memleketlerine dönme umuduyla askeri yaşantılarını yerleştirildikleri Gelibolu’da sürdürmeye devam etmişlerdir. Vrangeli Ordusu olarak isimlendirilen bu Rusların Osmanlı geleneksel zihniyet ve kültürüne etkisi fazla olmamıştır. Çünkü bunlar Gelibolu’da büyük oranda bölge insanlarından yalıtılmış halde yaşamışlardır. Ancak İstanbul’da yıllarca yaşayan ve Rus halkına mensup kişilerin yaşayış tarzları İstanbul merkezli olmak üzere Osmanlı zihniyet ve kültüründe önemli değişimlere yol açmıştır. Bu nedenle Beyaz Ruslar, birçok dönem romanının konusu olmuştur. Bu araştırmada Beyaz Rusların egemen Osmanlı zihniyet ve kültürüne etkileri incelenecektir.

Anahtar kelimeler: Beyaz Ruslar, Osmanlı kültürü, Osmanlı Zihniyeti, Vrangeli Ordusu.

WHITE RUSSIANS AS A FACTOR OF INTELLECTUAL AND SOCIAL CHANGE

ABSTRACT

Westernisation initiatives in the Ottoman period continued for a long time with an institutional dimension, and during the Tanzimat period, they also acquired a social and individual dimension. As of the late 19th century, westernisation attempts and efforts, which were influenced by many different factors, gained new uncontrollable dimensions, especially during the World War years. In this, the groups labelled as "White Russians" played a major role. After the Bolshevik Revolution, one of the first haunts of the Russians who had to leave their homeland was occupied Istanbul. The number of Russians in Istanbul and its neighbourhood reached two hundred thousand at one point. A significant number of them were Russian soldiers, and they continued their military life in Gallipoli, where they were settled in the hope of returning to their homeland. These Russians, who were called the Vrangeli Army, did not have much influence on the Ottoman traditional mentality and culture. Because they lived in Gallipoli largely isolated from the people of the region. However, the lifestyles of those who lived in Istanbul for years and belonged to the Russian people led to significant changes in the Ottoman mentality and culture, centred in Istanbul.

For this reason, White Russians have been the subject of many period novels. In this study, the effects of White Russians on the dominant Ottoman mentality and culture will be analysed.

Keywords: White Russians, Ottoman culture, Ottoman mentality, Vrangeli Army.

19. YÜZYIL OSMANLI BATILILAŞMASININ BİREYSEL BOYUTU: ALAFRANGALAR

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ÖZET

Osmanlı dönemi batılılaşması bir “umut” ile başladı. Çünkü 16. yüzyılın sonlarından itibaren mevcut sistemin idari, mali ve askeri alanlarda işlevini yerine getirmekte zorlanmaya başlaması, savaş alanlarından galip çıkmakta zorlanması, Osmanlı’nın bakışını Avrupa’ya yöneltti. Avrupa ülkelerinde gözlemlenen gelişme ve ilerlemelerden yararlanarak işlevini yerine getirmekte zorlanan kurumların işlevsel hale gelmesinin mümkün hale getirilebileceğine inanılmaya başlandı. Bu köklü bir umuda dönüştü. Bu umut Tanzimat’a kadar ki dönem batılılaşma girişimlerinin temel özelliği oldu. Fakat Tanzimat sonrasında “umut” bazı kuşkuları da barındırmaya başladı. Bunda, Tanzimat dönemiyle birlikte “topyekûn” batılılaşma anlayış ve uygulamalarına geçilmesinin bireysel ilgileri de Avrupa’ya yönlendirmesine etkisi vardır. Avrupa’ya her bakımdan hayran bazı bireyler, Avrupaî olma adına zihniyet, yaşayış ve görünümleri itibarıyla geleneksel Osmanlı zihniyet, yaşayış ve görünümünden ayrılmaya başlamışlardır. Bunlar süreçte ne yerli kalabilmişler ne de Avrupalı olabilmişler; böylelikle melez bir zihniyet, hayat tarzı ve görünüm oluşmuştur. Bunların temsil ettiği anlayış ve yaşayış tarzı ise “alafrangalık” olarak isimlendirilmiştir. Ancak alafrangalık tek katmanlı değildir. Alafrangalığın daha alt kategorileri de kısa zamanda oluşmuştur. Dönem romanları alafrangalığı detaylı bir şekilde konu edinmiştir. Bu makalede 19. yüzyıl alafrangalığı bireysel boyutuyla incelenecektir.

Anahtar Kelimeler: Batılılaşma, Alafranga, Züppe.

19TH CENTURY OTTOMAN WESTERNISATION'S INDIVIDUAL DIMENSION: ALAFRANGAS

ABSTRACT

The westernisation of the Ottoman period began with a "hope". Because, as of the end of the 16th century, the existing system began to have difficulties in fulfilling its functions in administrative, financial and military fields, and the Ottomans had difficulty in emerging victorious from the battlefields, which led the Ottoman Empire to look towards Europe. It began to be believed that it would be possible to make the institutions that had difficulty in fulfilling their functions functional by taking advantage of the developments and advances observed in European countries. This turned into a deep-rooted hope. This hope was the main characteristic of westernisation attempts until the Tanzimat. However, after the Tanzimat period, "hope" began to harbour some doubts. This is due to the fact that the transition to "total" westernisation understanding and practices with the Tanzimat period also directed individual interests towards Europe. Some individuals, who admired Europe in all respects, began to depart from the traditional Ottoman mentality, life and appearance in the name of being European. In the process, they could neither remain indigenous nor become European; thus, a hybrid mentality, lifestyle and appearance was formed.

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The mentality and lifestyle represented by these people were labelled as "alafrangalism". However, the concept of "alafrangalism" is not a single-layered one. Subcategories of the alafrangalism were also formed in a short period of time. The novels of the period dealt with the alafrangalism in detail. In this article, 19th-century gentility will be analysed in its individual dimension.

Keywords: Westernisation, Alafranga, Dandy.

UNİVERSİTETLƏRDƏ MENTORLUĞUN İNSTİTUSİONALLAŞMASI PROSESİ

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Xülasə

Mentorluq; Təcrübəli və mütəxəssisin öz bilik, bacarıq və təcrübəsini daha az təcrübəli olanlara ötürdüyü təkbətək və üz-üzə, mühakimə etməyən, planlı, könüllüyə əsaslanan öyrənmə və inkişaf əlaqəsidir. İnsan, nümunə göstərir və onlara yeni qazanclar və təcrübələr əldə etmək imkanı verir. Həm universitetlərdə, həm müəssisələrdə, həm də qurumlarda çalışan akademik heyət və tələbələr olaraq daha müvəffəqiyyətli olmaq, performanslarını, motivasiyalarını və özünəinamlarını artırmaq, zamanla ayaqlaşa bilmək üçün daim yenilənməli və dəyişməli olurlar. Dəyişikliklərdən kənarda qalmaq, universitetlərin rəqəbatlı və dəyişən mühitdə sağ qalmasına və institutlarını dəyişikliklərə və yeniliklərə uyğunlaşdırmağa kömək edəcək bir "mentora", ehtiyacı vardır. "Müəllimlik" anlayışı fərdlərin (mentilərin) potensialını üzə çıxaran, onların güclü və zəif tərəflərini aşkar etməyə imkan verən, motivasiya və performansını artıran, liderlik bacarıqlarını inkişaf etdirən, şəxsi inkişaf prosesini sürətləndirən, onlarla necə davranmağı öyrədən idarəetmə yanaşmasıdır. Çətinliklərlə üzləşir və insanı lazımsız risklərdən qoruyur. Təşkilatlarda mentorluq fərdlərin quruma bağlılığını artırır. Təşkilat daxilində ünsiyyət, performans və motivasiya problemlərinin həllinə kömək edir və təşkilatların məqsəd və strategiyalara nail olmaq imkanlarını artırır. Bu, qurumlara öz resurslarına müraciət etməyə, istedadlı və perspektivli şəxsləri kəşf etməyə və gələcək idarəçilər və professor-müəllim heyətini yaratmağa imkan verir. Bu araşdırmada mentorluq yanaşmasının magistr və doktorantlara təsirləri, onların mentorluq yanaşmasından gözləntilərinin nə olduğu, bunu necə qəbul etdikləri və bu qavrayış səviyyəsinin onların şəxsi, peşəkar və karyera inkişafı ilə əlaqəsi sınaqdan keçirilmişdir. Bu tədqiqatın məqsədi universitetlərdə mentorluq idarəçiliyi tətbiqetməsini institusionallaşdırmaqdır. Belə ki, tələbələrin çıxışları, motivasiyası və özünə inamı inkişaf etdiriləcək və nəzəri cəhətdən öyrədilmiş bilik və bacarıqların təcrübədə tətbiqinə şərait yaradacaq. Bununla belə, mentor tələbələrdə karyera inkişafı, komanda işi və korporativ mədəniyyət şüurunu formalaşdırmaq və professor-müəllim heyətinə onların mənəvi, akademik, şəxsi və sosial inkişafına kömək etmək üçün mentorluq edir, eyni zamanda tələbələri universitetdən sonra akademik həyatına və iş həyatına hazırlayır.

Açar Sözlər: Mentorluq, Universitetlərdə Mentorluq, Karyera İnkişafı

THE PROCESS OF INSTITUTIONALIZATION OF MENTORING AT UNIVERSITIES

Abstract

Mentoring; It is a one-on-one and face-to-face, non-judgmental, planned, volunteer-based learning and development relationship in which an experienced and expert person transfers his knowledge, skills, experiences, experiences and experience to the less experienced person, sets an example and enables them to obtain new gains and experiences. As academic staff and students working in both the institutions and institutions of universities, they have to constantly renew and change themselves in order to be more successful, to increase their performance, motivation and self-confidence, to keep up with the times and not to be left out of changes. Universities need a "mentor", a mentor who will help them survive in the competitive and changing environment and adapt their institutions to changes and innovations.

The concept of "mentoring" is a management approach that reveals the potential of individuals (mentees), enables them to discover their strengths and weaknesses, increases their motivation and performance, develops their leadership skills, accelerates the personal development process, teaches how to deal with difficulties, and protects the individual from unnecessary risks. In organizations, mentoring improves individuals' commitment to the institution, helps solve communication, performance and motivation problems within the organization, and increases the organizations' ability to achieve goals and strategies. It enables institutions to turn to their own resources, discover talented and promising individuals, and create future administrators and faculty staff. In this study, the effects of the mentoring approach on master's and doctoral students were discussed, what their expectations were from the mentoring approach, how they perceived it, and the relationship of this level of perception with their personal, professional and career development were tried to be revealed. The aim of this research is to institutionalize mentoring management approach in the universities. So that the students' performances, motivation and self-confidence will be developed and it creates to practice knowledge and skills taught in theory. However, it creates awareness of career-career development, teamwork and awareness of corporate culture in students and it provides faculty members as mentoring to help their moral, academic, personal and social development, it also prepares students academic life and business life after university.

Keywords: Mentoring, Mentoring in Universities, Career Development

KINSHIP HISTORY OF PAKISTAN AND TURKEY STARTING AROUND 1947 A BRIEF BY DR FAISAL

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ABSTRACT

Pakistan and Turkey have maintained a friendly relationship since Pakistan's independence in 1947. This friendship is based on common cultural, historical, and political ties. Here is an overview of the history of their relationship. After Pakistan gained independence from British rule in 1947, one of its earliest diplomatic relationships was established with Turkey. Both countries shared a common Islamic heritage and were members of the newly formed United Nations. Pakistan and Turkey recognized the importance of mutual support on various international issues. Over the years, Pakistan and Turkey signed several bilateral agreements to promote cooperation in various fields, including trade, defense, and culture. These agreements helped strengthen their diplomatic ties. Pakistan and Turkey have a history of military cooperation, including the exchange of military personnel for training and joint military exercises. This cooperation has further solidified their relationship. Economic relations between the two countries have grown over the years. Trade and investment between Pakistan and Turkey have increased, and both countries have sought to enhance economic cooperation through agreements and forums. Pakistan and Turkey have engaged in cultural and educational exchanges. The Turkish government has supported educational and cultural programs in Pakistan, and numerous Pakistani students have pursued higher education in Turkey. Both countries have cooperated on various international and regional issues. They often share common positions on matters affecting the Muslim world and have worked together in international forums like the Organization of Islamic Cooperation (OIC). Turkey has historically supported Pakistan on the Kashmir issue, a long-standing point of contention between Pakistan and India. Turkey has expressed solidarity with Pakistan's stance on the matter. Turkey has provided humanitarian and relief assistance to Pakistan during natural disasters and crises. This has helped strengthen the bond between the two countries. People-to-people ties have played a significant role in the relationship between Pakistan and Turkey. Cultural exchanges, tourism, and interactions between the two societies have contributed to mutual understanding and friendship. Pakistan and Turkey have maintained a warm and friendly relationship characterized by shared values and interests. Their cooperation extends to various fields, including political, military, economic, and cultural aspects. This enduring partnership has contributed to their continued friendship since 1947.

Keywords: diplomatic, heritage, mutual, cooperation, sought, long-standing.

HISTORY OF CLASSICAL ECONOMIC THOUGHT

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ABSTRACT

This research aims to examine the history of classical economic thought. This research is library research with a qualitative approach. The data sources used in this research come from various literature journal articles that are relevant to the research topic. The data analysis method used is content analysis of the literature sources used in the research. The results of this research is classical economics is generally regarded as the first modern school in the history of economic thought. The main thinkers and developers of this school include Adam Smith, Jean Baptiste Say, David Ricardo, Thomas Malthus and John Stuart Mill. This school was prominent until the mid-19th century, and was then replaced by neoclassical economics, which was born in Great Britain in 1870. The classical school emerged in the late 18th and early 19th centuries during the industrial revolution. The idea espoused by the classical school that output and price equilibrium can only be achieved if the economy is at full employment can only be achieved through the operation of free market mechanisms. In the history of economic theory, classical economics is typically recognized as the first modern school. The Wealth of Nations had a significant impact since it contributed to the systematic and independent development of economics as a subject. According to classical economics, the free market will govern itself if no one interferes. This is what Adam Smith referred to as the "invisible hand" in metaphor, which would steer markets toward their equilibrium without outside intervention. The main problem of classical economics is a problem consisting of three main problems of classical economic theory, namely production, distribution, and consumption.

Keywords: history, economic, and classical

INTRODUCTION

In the history of economic theory, classical economics is typically recognized as the first modern school. Adam Smith, Jean Baptiste Say, David Ricardo, Thomas Malthus, and John Stuart Mill are some of the principal theorists and innovators of this school. This school was dominant until the middle of the 19th century, when neoclassical economics, which was created in Great Britain in 1870, took its place. Numerous academics disagree on what really constitutes classical economics, especially with regard to the years 1830–1870 and the development of neoclassical economics during this time. Ricardian economics, the school of thought founded by David Ricardo, James Mill, and their forebears, is the branch of economics to which the word "classical economics" originally belonged. Later on, though, the phrase came to be used to describe all of Ricardo's adherents. The classical school of economics is thought to have started with Adam Smith's publication of *The Wealth of Nations* in 1776.⁵ In the history of economic theory, classical economics is typically recognized as the first modern school. *The Wealth of Nations* had a significant impact since it contributed to the systematic and independent development of economics as a subject. According to classical economics, the free market will govern itself if no one interferes. This is what Adam Smith referred to as the "invisible hand" in metaphor, which would steer markets toward their equilibrium without outside intervention.

MATERIAL AND METHODS

The research method used in this article is to use descriptive methods, namely through data collection techniques through literature studies and reference analysis. The literature study method, is a series of activities related to library data collection methods, reading and recording and managing research materials, where data and information sources are managed on various sources that have been collected on literature studies related to the history of classical economic thought.

RESULTS AND DISCUSSION

History of classical economic thought

The term classical was first introduced by Karl Max, which was expanded by John Maynard Keynes, because the idea of individualism, no different from hedonism, had been discussed since ancient Greece. The classical school emerged at the end of the 19th century during the industrial revolution.

Beliefs of adherents of the classical school of thought:

1. The market will have the ability to self-correct or self-adjust or self-regulate.
2. Market law from Jean Baptiste Say, supply will create its own demand, always applies to the economy as a whole.
3. Price and wage levels in the economy are quite flexible, so they can quickly adjust to conditions.

Adam Smith is considered a milestone in the birth of modern economics because his work entitled *The Wealth of Nations* raised economic freedom and the invisible hand so that the economic system runs well.

Classical Economic System And Its Characters

Characteristics of the classical economic system:

1. The economy has a free enterprise system, meaning it automatically returns to equilibrium position by itself.
2. In the system, the government does not intervene. The role of government is to enforce the law and build economic supporting infrastructure.
3. Sellers and buyers automatically form a market price for goods the.

4. Wage levels are determined based on the law of demand and the law of supply of energy work.

Adam Smith (1723-1790)

Adam Smith was born in Scotland in 1723. Smith's works other than *The Wealth of Nations*, is *The Theory of Moral Sentiments* published in 1759 and notes from when he was a student in 1763, namely *Lectures on Justice, Police, Revenue and Arms*. Smith was one of the pioneers of the capitalist economic system. this economic system appeared in the 18th century in Western Europe and in the 19th century became famous there.

Smith's thoughts include:

1. Strongly supports minimal government interference as possible economy. There is an invisible hand that brings the economy to life balance.
2. Smith believed that population growth would increase output per capita by expanding the division of labor.
3. Smith supported international free trade between countries. Free trade will benefit England because it will allow companies to get cheaper goods from abroad. This in turn will reduce the production costs of exported goods.
4. Smith rejected monopoly power that would destroy the market.
5. Establish a tax system to finance public expenditure. Smith argued that taxes must be proportional.
6. The need for capital accumulation by saving and investing capital as an important key to economic growth. Capital investment as the best way to obtain maximum profits and create prosperity for the people. Smith emphasized the importance of accumulation capital to achieve economic growth and prosperity.
7. The population will increase along with higher wage levels subsistence wage level. The population will remain constant if subsistence wages are stationary.

Jeremy Bentham (1748 -1832)

Jeremy Bentham was born in London in 1748. Bentham is known as an expert philosopher and social reformer. His contribution to economics is about satisfaction (utility). Bentham's work entitled *Introduction to The Principles of Morals and Legislation*, which implies that the principle of satisfaction (utilitarianism) is a principle moral. According to Bentham, what should be done is to maximize happiness and minimize sadness. Bentham's thoughts in the book *Defense of Ursury* published in 1787 about interest rates. Bentham stated that there was no need to regulate prices because of usage money rather than the price of goods. Bentham also argued that prohibitive laws the practice of usury because there is a group of people who agree to pay interest rates so high that it is difficult to assume that usury is a violation.

Thomas Robert Malthus (1766-1834)

Malthus was born in England in 1766. In 1805, Malthus became the first professor of political economy at the East India Company Colledge at Haileybury, Hertfordshire, England. Malthus's first work, *An Essay on the Principle of Population*, was published in 1798. Malthus made the famous prediction that the population would overpowers the food supply, leading to a reduction in the amount of food per people. Land is the main production factor whose number is fixed, while humans develops according to a geometric series and economic growth according to an arithmetic series. So that in the future various problems will arise in society, namely because impact of population pressure. Malthus explains that to overcome this problem is to carry out control or monitoring population growth. The solution offered is to postpone age marriage and reducing the number of children. *Principles of Political Economy* as another work, written by Malthus in in 1820. Malthus argued that capitalist income was greater than investment. Capitalists prefer to save their income rather than invest in it.

So Malthus proposed that the state change the distribution of income, so that people capitalists receive a smaller income and landowners receive a lot income.

Jean Baptiste Say (1767 – 1832)

Say comes from France, which really worships Adam Smith. I was instrumental in doing it codification of Smith's thinking and summarized in his book *Traite d'Economie Politique* in 1803, and supported the ideology of *laissez faire*. Say's greatest contribution to the classical school was 'every offering will creates its own demand' or known as supply creates its own demand. This opinion is often called Say's Law. Say's Law is based on the assumption that Production value always equals income. Thus, in a state of balance, production tends to create its own demand.

1. Say built new ground in the classical economic model in four areas, that is: Arrange theory testing with facts and observations. According to Say, theories and models must be continually tested in the face of facts and observation.
2. Construct a subjective utility theory as a replacement for the labor theory of value. Say states that in determining the price or value of goods or services is the utility, right? The cost.
3. Say introduced the term entrepreneur. Entrepreneurs are economic agents who seek maximum profit by searching great opportunity.
4. Say's market law is the basis for macro models in business fluctuations and economic growth.

Robert Owen (1771 – 1858)

Owen was a social practitioner and economic reformer who was born in England in 1771. Owen was a utopian socialist. Owen's main contribution was behavioral Human society is not fixed or absolute and humans have free will to organize themselves into whatever form of society they desire.

1. Owen's work published in 1813, *A New View of Society, an Essay on the Formation of Human Character*, states that the social environment influence on the formation of human character.
2. Owen also established a general public fund, to which his workers donated one-sixth of his wages and these funds are used to maintain facilities free healthcare.
3. Owen also stopped working children under the age of 10 at his company, and they are provided with free education.
4. Owen was the originator of the birth of communities. The community produces goods for their own living needs and buy as little as possible from outside.

David Ricardo (1772-1823)

David Ricardo is an English political economist who was born in 1772. Ricardo is considered to make economics a solid science that involves precision math calculations. mathematics to solve economic problems was then followed by John Maynard Keynes, Paul Samuelson, Milton Friedman so that econometric models became popular. Ricardo's famous theory is the theory of comparative advantage. Trading depends on comparative advantage or relative efficiency rather than absolute advantage. Countries will tend to sell goods that are relatively more efficient in their production. So that through specialization, each country will gain benefits from trade overseas. Ricardo's most famous work is *Principles of Political Economy and Taxation* which was published in 1817. In this book, Ricardo argued that government spending is wasteful, and hinders capital accumulation as well growth in labor demand. Ricardo also put forward a theory of income distribution which contains three elements that is:

1. Rental theory. The theory of rent put forward by Ricardo refers to Malthus's theory, namely differential rent theory. Rent comes from differences in soil fertility. When the land as fertility decreases, differential rent will increase.

2. Theory of wages. According to Ricardo, workers' wages depend on subsistence needs namely the minimum requirements needed for workers to survive.

3. Profit theory. Profit or profit is the residue after capitalists pay wages their workers and pay rent to landowners.

Antoine Augustin Cournot (1801-1877)

Cournot was born in France in 1801. Cournot was one of the founding fathers economic mathematics to analyze economic problems. His work is entitled *Recherches sur les principes mathématiques de la Théorie des richesses* or *Reseraches into the Mathematical Principles of The Theory of Wealth* published in 1838.

The analytical progress promoted by Cournot concerns the development of concepts and micro analysis model, namely:

1. Demand analysis
2. Analysis of cost and production determination by the company
3. The first analysis of how markets achieve equilibrium
4. Cournot was the first to distinguish between variable costs and fixed costs.
5. Cournot's view of how monopolists should behave to maximize profits
6. Only with perfect competition will sellers not be able to change the market price by changing the quantity supplied.

Cournot explains these concepts through mathematical calculations. Form specific functional or translating qualitative analysis into mathematical language implemented it. John Stuart Mill (1806 – 1873)

Mill was born in London in 1806. Mill was an active writer. His work is *A System of Logic* was published in 1843, *On Liberty* was published in 1859, which is the defense of individual freedom against all efforts to level society, *Essay on Some Unsettled Questions of Political Economy* published in 1844, as well *Principles of Political Economy With Some of Their Applications to Social Philosophy* appears in 1848.

Mill's famous concept in economics is about returns to scale, the idea of elasticity of demand, the existence of trade-offs resulting in mismatches in an economy, as well as opportunity costs.

Mill offers a new ideology in modern economics, where market laws must be respected, to understand the forces of supply and demand, the forces of trade and think how things will happen without forgetting the role of government and without forgetting the people who are at the center of these systems and goals.

Classic economic problems There will be issues with the economic system itself based on the traits of the classical economic system, including:

1. Production issues

The creation of a product is the first fundamental economic conundrum. In order to avoid overproducing or underproducing in the market, producers—in this case, companies—must accurately forecast the goods and services that consumers will require as well as the quantity that will be produced. manufactured to ensure that the market is free from surplus or deficiency. This causes the production problem to consider the production projection more.

2. Distribution issues

Secondly, managing and resolving distribution issues and guaranteeing that commodities are supplied to customers in a quantity, on schedule, and with safety in mind. Goods can be delivered to customers in the proper amount, on schedule, and with no risk to quality.

3. Economi issues

The hardest issue to solve is whether a product will be effectively used and eaten as needed, or if it will be wasted because the market doesn't need it or because the product is too expensive for the average consumer.

Therefore, consumers also need to be able to grow their income in order to be able to buy the sold and necessary commodities, therefore the problem is not just with producers since they are confused about production.

CONCLUSION

Classical economics is generally regarded as the first modern school in the history of economic thought. The main thinkers and developers of this school include Adam Smith, Jean Baptiste Say, David Ricardo, Thomas Malthus and John Stuart Mill. This school was prominent until the mid-19th century, and was then replaced by neoclassical economics, which was born in Great Britain in 1870.

The classical school emerged in the late 18th and early 19th centuries during the industrial revolution. The idea espoused by the classical school that output and price equilibrium can only be achieved if the economy is at full employment can only be achieved through the operation of free market mechanisms. The main problem of classical economics is a problem consisting of three main problems of classical economic theory, namely production, distribution, and consumption.

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MUSLIM WOMEN ARE REQUIRED TO COVER THEIR PRIVATE PARTS: A LITERATURE REVIEW

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Abstract

The purpose of this article is to find out the definition of the Muslim women are required to cover their parts. The method used. This research is library research with a qualitative approach. The data sources used in this research come from various literature journal articles that are relevant to the research topic. The data analysis method used is content analysis of the literature sources used in the research. is an effort to integrate Islamic values into science. The hijab appears to be a creative force without bounds that cuts across practically all media genres. Muslim fashion bloggers and famous women who use blogs to communicate stylish hijab tips have tremendous impact on the public. For bloggers, hijab fashion has improved the use of the head covering, which was previously thought to be outmoded and ugly. The emergence of Muslim fashion bloggers can be attributed to three factors. First, the appreciation reason, as blogs are an easy, practical, and efficient mode of communication, making them a place where information may be widely disseminated. Second, the inspiration is intended to dispel the myth that Muslim women's attire is outmoded and unsightly, and that it is inappropriate for young people to wear. Thirdly, this hijab is worn to demonstrate that Muslim women of different ages and socioeconomic statuses can do so while showcasing their sense of style. In summary First, the motivation for appreciation recognizes that blogs are an easy, practical, and efficient method of communication, making them a venue for extensively disseminating information about the hijab.

Keyword: Model muslim, hijab, fashion

HISTORY OF MERCANTILIST AND CLASSICAL ECONOMIC THOUGHT (ADAM SMITH)

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ABSTRACT

Mercantilism is an economic theory where the welfare of a country depends on two things, namely how much assets are stored and how extensive the trade network is. This research aims to explain the history of mercantilist economics, the figures of mercantilist economic thought and the classical economic history of Adam Smith. This research method is through studies or library research in the form of articles, e-books, and websites regarding the history of mercantilist and classical economic thought (Adam Smith). The theory of mercantilism states that the welfare of a country is only determined by the amount of assets or capital stored by the country concerned and the volume of global trade. There are several figures of the mercantilist school, namely Jean Bodin, Thomas Mun, Jean Baptist, Sir William Petty, and David Hume. The three main schools of thought of mercantilism are the Balance of Trade and the Mechanism of Precious Metal Flows, as well as Protection and the Quantity Theory of Money. The main focus of Adam Smith's classical economic thought is the "improvement" of the individual through simplicity and good behavior. This theory advocates natural freedom or liberalism, self-interest, and competition. Classical economic theory is considered the basis for the emergence of capitalist economics, where government intervention is only a small part in the interests of the state or government, besides that there are four general principles of classical economics and other thoughts of Adam Smith.

Keywords: Mercantilism, Classical, Adam Smith.

INTRODUCTION

Mercantilism is an economic theory in which a country's prosperity depends on two things: how much assets it holds and how extensive its trade network is. The economic concept of mercantilism developed from the 16th century to the 18th century, which was at the beginning of the modern period when citizens' awareness of the state began to emerge. A state that embraced mercantilism would take full control of the economy and increase its influence by defeating its competitors. This led to the direct monopolization of trade in colonies by the state and the proliferation of wars over territory.

Mercantilism itself was first introduced by Victor de Riguetti and Marguis de Mirabeau in 1763. The concept became known when Adam Smith explained the contribution of mercantilism in economics in the book *The Wealth of Nation*. They viewed that the state must be present in the economy, to ensure that all transactions that occur provide benefits and welfare for the state and the people.

The concept of mercantilism was introduced in the early modern period when citizens' awareness of the state began to emerge. It was taught massively, giving rise to a great awareness to improve the welfare of the country. The state would intervene in the economy, implement protections, and monopolize trade in colonies to ensure all profits went to the mother country. This kind of thinking was motivated by the emergence of the power of European countries due to the exploration and opening of trade routes throughout the world. Each felt the need to increase its wealth, power and sovereignty by becoming the master of the world economy.

MATERIALS AND METHODS

This research method is through studies or library research in the form of articles, e-books, and websites regarding the history of mercantilist and classical economic thought (Adam Smith). This method is used to explain the history of mercantilist economics, the figures of mercantilist economic thought and the classical economic history of Adam Smith.

RESULTS AND DISCUSSIONS

1. History of Mercantilist Economic Thought

The term "Mercantilism" comes from the word Merchant which means "merchant". According to mercantilism, every country that wants to develop must trade with other countries and for the adherents of mercantilism, the source of the country's wealth is from foreign trade, and money is the result of trade surpluses which are the source of power (Herlambang, 2021). so it can be said that mercantilism is an economic theory which states that the welfare of a country is only determined by the amount of assets or capital stored by the country concerned and the volume of global trade is very important.

The purpose of mercantilism itself is to create a victorious country, a victorious country is a rich country (has a lot of gold). Mercantilism also has several characteristics, including:

1. Static perception of economic growth
2. Doctrine of state power
3. regulation of economic activity
4. Restrictions on precious metals trade
5. Monopoly in trade
6. Regulation in shipping
7. Territorial development of colonial territories

In its development, the mercantilist economic system that implemented the above ciri-ciri was deemed unsuitable for implementation, because :

a. The realization that commercial activities and economic activities in general are not absolute, automatic zero-sum-games.

b. The need for freedom of initiative on the part of entrepreneurs to conduct and develop business according to supply and demand.

c. Awareness of the middle class to gain freedom in carrying out economic activities in any sector.

European countries that embraced mercantilism at the time included: Portugal, Spain, England, France and the Netherlands. At that time, not only trade and the economy advanced rapidly, but progress in economic writing also advanced both in terms of quantity and quality. An atmosphere of mutual need was created between the state and the traders. Kings built, maintained, and guaranteed the safety of roads for land and water traffic and abolished special duties. The government encouraged business groups by providing subsidies and monopoly rights.

The ideology of mercantilism was dominantly propagated throughout the European school system in the early modern period (16th to 18th centuries, an era when state consciousness had begun to emerge). For the first time, the state intervened in regulating the economy, which led to the birth of the capitalist system. The need for markets taught by mercantilist theory led to wars among European countries and the era of European imperialism finally began.

The period of mercantilism is characterized as one in which each person became his or her own economic expert. These individual opinions are difficult to generalize. From their writings, Adam Smith wrote his famous book "The Wealth of Nations", which contains nations, especially Europeans who are rich and prosperous, and explains what is the source of the wealth of nations

With dominant government intervention, protectionism and colonial politics, it was shown that the balance of foreign trade was favorable. Economic ideas were born in the mercantilists due to the division of labor that arose in society, the technical division of labor and the territorial division of labor that would encourage international trade.

Mercantilist economic thought was a policy that strongly protected domestic industry but there were controlled restrictions on foreign trade activities, population policies that encouraged families with many children, domestic industrial activities with low wage rates. Industrial protection encourages domestic competition, and low wage rates encourage exports. There are three main ideas of mercantilism, namely the balance of trade and the Precious Metal Flow Mechanism, protection and the Quantity Theory of Money. These three ideas are centered on one mercantilist doctrine, namely a favorable balance of trade.

The essence of mercantilist thought is:

a. Gold and silver in particular were the most favored forms of wealth, hence they prohibited the export of precious metals.

b. Countries should encourage exports and cultivate wealth to the detriment of other countries.

c. In the export-import policy, it is believed that development must be achieved and managed by way of achieve the largest possible surplus from receipts from exports of goods that exceed expenditures on imports of goods.

d. Colonization and Ponopolization of trade must be strictly enforced to maintain the permanence of the colonists' submission and dependence on the mother country.

e. Opposition to duties, taxes, and internal restrictions on the mobility of goods

f. A strong central government must be established to ensure the policy of mercantilism

g. The importance of high population growth accompanied by high human resources to fulfill military interests and strong mercantilist management.

2. Figures of Mercantilist Economic Thought

Here are some of the figures of mercantilist economic thought

1) Jean Bodin (1530-1596)

a French scientist, he is said to be the first person to systematically present the theory of money and prices.

2) Thomas Mun (1571-1641)

a wealthy merchant from England. He wrote a lot about foreign trade. One of his famous works is *England's Treasure by Foreign Trade*. He also argued that to increase the wealth of the country in the usual way is to trade.

3) Jean Baptist Colbert (1619-1683)

A chief minister in France in the field of economics and finance during the reign of King Louis XIV. His policy objectives were more directed towards the power and glory of the state than to increase individual wealth.

4) Sir William Petty (1623-1687)

A lecturer at Oxford University and wrote extensively on political economy. He thought that work was more important than land resources.

5) David Hume (1711-1776)

He was a friend of Adam Smith, they often discussed his trades on the economy, one of his books entitled *"Balance of Trade"*, which talks about prices that are partly influenced by the amount of money.

3. History of Classical Economic Thought (Adam Smith)

Adam Smith was a great thinker and scientist born in Kirkcaldy on the east coast of Scotland with Edinburgh in June 1723. As a supporter of natural liberty, he believed in a frugal but strong government. According to Adam Smith, there are three purposes of government, namely:

a. To raise the country from a low base to the highest level of prosperity by peaceful means.

b. To impose low taxes

c. Provide fair and tolerant services

Adam Smith believed that humans are greedy, selfish, and selfish by nature. This thinking has been known since the time of Ancient Greece and Plato. He thought that these traits would spur economic growth and overall development. He emphasized that economic growth is not only government policies, a competitive business environment and sound business management, but also savings and thrift. He also explained the need for capital investment and labor-saving machinery as vital elements in raising the standard of living in society.

In international trade, Adam Smith defended free trade and free markets. This he assured about economic freedom would help free the world from mercantilism and excessive state intervention. From the explanation above, it can be concluded that the main focus of Adam Smith's thought is the "improvement" of individuals through simplicity and good behavior.

In the History of Classical Economic Thought, the Classical School emerged in the range of 1780-1850. This classical school of thought can be considered the basis for the emergence of capitalist economics, where government intervention is only a small part in the interests of the state or government. Classical economic thought advocates natural freedom or liberalism, self-interest, and competition. The principle of regulating economic life is based on market mechanisms and price theory is a central part of their thinking with income distribution determined by market mechanisms.

According to Skoulsen (2009), classical economic thought basically advocates natural freedom or liberalism, self-interest, and competition. The following is an explanation of the classical school according to Skoulsen :

Freedom is the right to produce and exchange (trade) products, labor, and capital.

Self-interest is the right to do one's own business and help the self-interest of others.

Competition is the right to compete in the production and trade of goods and services.

In brief, the essence of the classical economic model developed by Adam Smith and other classical figures from generation to generation consists of 4 general principles, namely:

- a) Thrift, hard work, good self-interest and generosity towards others are policies that must be supported.
- b) Government should limit its activities to local regulation, strengthening private property rights and defending the country from attack.
- c) In Economics, the state should adopt a policy of Laissez Faire nonintervention (Free trade, low taxes, and minimal bureaucracy).
- d) The classic standard of gold or silver will prevent the state from depreciating the currency

Adam Smith's other thoughts include :

- a. Strongly support the minimum possible government intervention in the economy.
- b. The need for specialization or division of labor so that labor productivity increases.
- c. Smith supports international free trade between countries.
- d. Smith rejected monopoly power that would damage the market.
- e. Establish a tax system to finance public expenditure.
- f. The need for capital accumulation by making savings and capital investment as an important key to economic growth.

CONCLUSION

Based on the results of the analysis and discussion, it can be concluded that Mercantilism comes from the word Merchant which means "trader". The theory of mercantilism states that the welfare of a country is only determined by the amount of assets or capital stored by the country concerned and the volume of global trade. There are several figures of the mercantilist school, namely Jean Bodin, Thomas Mun, Jean Baptist, Sir William Petty, and David Hume. There are three main ideas of mercantilism, namely the Balance of Trade and the Mechanism of Precious Metal Flows, Protection and the Theory of the Quantity of Money. While classical economic thought put forward by Adam Smith, the main focus is the "improvement" of individuals through simplicity and good behavior. This theory advocates natural freedom or liberalism, self-interest, and competition. In addition, there are three objectives of government, four general principles of Adam Smith's classical economics and several other thoughts of Adam Smith. Classical economic theory is considered the basis for the emergence of a capitalist economy, where government intervention is only a small part of the interests of the state or government. The emergence of theories of economic growth has its own weaknesses and advantages. The goal of each theory is to improve the economy for the better. There is no bad economic theory because basically economic theory will continue to change following the needs and circumstances in each country itself.

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FELYETONLARIN ADLANDIRILMASI: İNFORMATİVLİK VƏ SİMVOLİKLİK

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Xülasə

Hər bir əsərlə tanışlıq ilk öncə onun adından başlanır. Əsərin adı oxucuda əsərin mövzu və ideyası ilə bağlı müəyyən bir təəssürat yaradır. Bu ilk təəssürat oxucuda əsərə qarşı maraq oyanmasına səbəb olur. Yazıçı və şairlər əsərlərinə ad verərkən xüsusi ilə diqqətli davranırlar. Çünki əsərin adı oxucuya ilk müraciətdir. Yazıçı ilə oxucu arasında əsərin əsrarəngiz dünyasına daxil olmaq üçün bir körpüdür. İfadə edilməsi istənilən ideyanın ötürülməsi üçün əsərin adı xüsusi əhəmiyyət daşıyır. Uğurlu başlığın seçilməsi əsərin daha maraqlı və diqqətçəkən alınması üçün olduqca vacib bir addımdır. Əsərə ad seçilməsi yazıçının, şairin, publisistinin istedadına və hazırlıq səviyyəsinə bağlıdır. Bəzən bütün əsəri yazmaq onu adlandırmaqdan daha asan ola bilər.

Felyetonların adlandırılması nəzəri cəhətdən diqqətçəkən bir məqamdır. Professor Tahirə Məmməd yazır: “Hər bir əsərdə ilk informasiya mətnə qoyulan addan ötürülür”.

Əsərin adı oxucuya əsərlə bağlı məlumat ötürən bir vasitə kimi nəzərə çarpır. Bu baxımdan başlıqlara xüsusi diqqət yetirmək vacibdir. Felyetonların adlandırılması oxucuda əsərdə toxunulan məsələlər haqqında fikir yaratmaq üçün böyük əhəmiyyətə malikdir.

Cəlil Məmmədquluzadə, Üzeyir Hacıbəyli, Mirzə Ələkbər Sabir, Yusif Vəzir Cəmənzəminli, Mir Cəlil, Ömər Faiq Nəmanzadə, Əliqulu Qəmküsar, Əli Nəzmi, Nəriman Nərimanov, Səməd Mənsur və b. ədiblərimizin felyetonları maraqlı ad seçimi ilə fərqlənir. Felyeton adlarının bir çoxu həm informativ, həm də simvolik funksiya daşıyır. Yəni həm əsər haqqında məlumat verir, həm də simvolik məna kəsb edərək əsərdə ifadə olunan əsas ideyanın çatdırılması üçün müəllif və oxucu arasında bir əlaqə yaradır.

Cəlil Məmmədquluzadənin felyetonlarının adları da informasiyanın ötürülməsi baxımından olduqca önəmlidir. Buna bir çox misal göstərmək olar.

Məsələn, “Zəncir” felyetonunu burada qeyd edə bilərik. 1907-ci ildə çap olunan bu felyetonda zəncir azadlığa vurulan zənciri ifadə edir. Azadlıq və hüriyyət ideyalarını aşılıyır. İrəvan mollalarının xalqla davranışı, əməlləri əsərdə öz əksini tapır.

Açar sözlər: felyeton, simvoliklik, informativlik, Cəlil Məmmədquluzadə, Üzeyir Hacıbəyli

NAMING THE FEUILLETONS: INFORMATIVITY AND SYMBOLICITY

Abstract

Acquaintance with each work begins with its name. The title of the work creates a certain impression on the reader about the subject and idea of the work. This first impression makes the reader interested in the work. Writers and poets are especially careful when naming their works. Because the title of the work is the first appeal to the reader.

It is a bridge between the writer and the reader to enter the mysterious world of literary work. The name of the work is of special importance for conveying the desired idea. Choosing a successful title is a very important step in the successful acquisition of a literary work. The choice of name depends on the talent of the writer, poet, publicist.

Talent is an absolute requirement for choosing the right and meaningful name. Sometimes it is easier to write the whole piece than to name it.

Naming the feuilletons is a theoretical point of interest. Professor Tahira Mammad writes: “In every work, the first information is transmitted from the name given to the text”.

The title of the work is noticeable as a means of conveying information about the work to the reader. In this regard, it is important to pay special attention to the titles. Naming the feuilletons is of great importance to create an idea about the issues touched upon in the work in the reader.

The feuilletons of our writers such as Jalil Mammadguluzade, Uzeyir Hajibayli, Mirza Alakbar Sabir, Yusif Vazir Chamanzaminli, Mir Jalal, Omar Faig Nemanzade, Aligulu Gamkusar, Ali Nazmi, Nariman Narimanov, Samad Mansur et al. are distinguished by an interesting choice of names. The titles of these feuilletons have both an informative and a symbolic function. That is, it provides information about the work, and creates a connection between the author and the reader for the delivery of the main idea expressed in the work, having a symbolic meaning.

In Jalil Mammadguluzade's feuilletons, titles are very important in terms of information transmission. There are many examples of this.

For example, we can mention the "Chain" feuilleton here. In this feuilleton printed in 1907, the chain refers to the chain of freedom. It inculcates the ideas of freedom and liberty. The behavior and actions of the Irevan mullahs towards the people are reflected in the work.

Keywords: feuilleton, informativity, symbolicity, Jalil Mammadguluzade, Uzeyir Hajibayli

TERRITORY-BORDERS AND FOREIGN POLICY DURING THE PERIOD OF THE AZERBAIJAN DEMOCRATIC REPUBLIC

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Abstract

Azerbaijan Democratic Republic is the first parliamentary republic in the Turko-Muslim East. Its capital was first Ganja (1918, May 28 - September 17), then Baku city (1918, September 17 - 1920, April 28). On the eve of the establishment of the Azerbaijan People's Republic, the territories inhabited by Azerbaijanis in the South Caucasus for fifty years were equal to approximately 150 thousand square km. In 1918, when independent states emerged in the South Caucasus, the Republic of Armenia was established in a part of the ancient Azerbaijani lands. The Azerbaijan Democratic Republic Government was also forced to make concessions to the Armenians and recognize Yerevan, one of the ancient cultural centers of Azerbaijan and the capital of the former Khanate of Yerevan, as the "political center" of the newly created Republic of Armenia. Thus, after the border issues between the South Caucasus republics were partially settled, the Azerbaijan Democratic Republic covered 113.9 thousand square km of historical Azerbaijani lands in the South Caucasus.

The declaration of independence established that Eastern and Southern Transcaucasia are Azerbaijani lands, the desire of the Azerbaijan Democratic Republic to establish friendly neighborly relations with neighboring nations and states, and wide opportunities for the free development of ethnic minorities living within Azerbaijan. The government of Azerbaijan built its foreign policy in accordance with the spirit of this historical document, and was guided by these principles in its program and activities.

Azerbaijan had to overcome a number of difficulties to build its relations with neighboring countries. The most difficult problem was related to borders. This problem was caused by the fact that the administrative-territorial division inherited from tsarism did not correspond to the national composition of the population.

Conditionally, the foreign policy of APC can be divided into several directions:

1. Azerbaijan - Ottoman (Turkey) relations,
2. Neighborhood policy - relations with Caucasus states - Georgia, Armenia, Dagli, Iran, Russia
3. Western oriented foreign policy of APC - relations with the USA, Great Britain, Italy and other European countries
4. Introduction of APC as an independent state to the world community at the Paris Peace Conference.

On January 11, 1920, the state independence of Azerbaijan was recognized by major powers. This was a historical event and a sign of respect for the will of the Azerbaijani people. Decisions were made to provide assistance to Azerbaijan. The state of Azerbaijan took the first steps to enter the system of international relations.

On August 23, 1918, the Azerbaijan Democratic Republic sent Alimardan Bey Topchubashov to Istanbul as an extraordinary envoy and competent minister in order to establish diplomatic relations with European countries. Here he held official meetings and exchanged views on various issues related to Azerbaijan.

The embassy representing the Azerbaijan Democratic Republic in the Ottoman state. The first diplomatic contacts between Azerbaijan and Turkey began in the spring of 1918 with the Trabzon and Batum peace conferences.

6. INTERNATIONAL PIRI REIS CONFERENCE ON LINGUISTIC,
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November 14-15, 2023 / Ganja State University, Azerbaijan

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After the formation of three independent states in the South Caucasus - the republics of Azerbaijan, Georgia and Armenia, the first task was to determine their borders, albeit temporarily, and to distribute the property inherited from the Caucasian viceroyalty. The Government of the Azerbaijan Democratic Republic, which strives to resolve all disputed territorial issues by peaceful means, tries not to complicate the issue, through the Ministry of Foreign Affairs it appealed to the governments of Georgia and Armenia, proposing to create a joint commission consisting of government representatives of the three Republics to resolve the disputed territorial issues.

In 1918-1920, Azerbaijan-Georgia relations were generally developing in a positive direction. However, there were quite a few controversial territorial issues (Borchali, Zagatala, Garayazi, Sighnag) and political problems (Akhalsikh, Southwest Caucasus (Kars) Republic, Batumi) between these states during the period under consideration. Many of these ethno-territorial disputes, which require an urgent solution, arose as soon as the republics of Azerbaijan and Georgia entered the political arena. According to the recollections of the Georgian socio-political figure, professor Z.Avalov, on May 21, when he was in Batumi, between the delegations of Azerbaijan (Khan Khoyski, Yusifbeyli, Jafarov, Khasmammadov, Safikurdiski, Pepinov) and Georgian (Jordan, Nikoladze, Surguladze, Avalov) Consultations were held to determine the borders, but the meeting was unsuccessful due to the inability of the parties to reach a compromise.

Keywords: Azerbaijan, Caucasian states, territory, foreign policy, relations

**"DARK HUMOR IN WAR LITERATURE: COPING WITH TRAUMA THROUGH
LAUGHTER" : HOW AUTHORS LIKE JOSEPH HELLER ("CATCH-22") AND
KURT VONNEGUT ("SLAUGHTERHOUSE-FIVE") USE DARK HUMOR TO COPE
WITH THE TRAUMA AND ABSURDITY OF WAR**

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Abstract

This abstract delves into the important and poignant use of dark humor in war literature, with a particular focus on the workshop of Joseph Heller, author of "Catch-22," and Kurt Vonnegut, famed for "Slaughterhouse-Five." War is a subject fraught with trauma, suffering, and asininity, and these authors employ dark humor as a managing medium that not only elicits horselaugh but also serves as a vehicle for addressing the profound emotional and cerebral impacts of combat. The study begins by examining the origins and significance of dark humor as an erudite device, expounding how it acts as a lens through which the authors can explore the darkest corners of the mortal experience. Drawing on their own wartime gests, Heller and Vonnegut employ humor to defy the frequently inexplicable and surreal aspects of war. Their narratives weave asininity, absurd rules, and regulatory immoderation into the veritably fabric of their tales, creating a paradoxical world where horselaugh becomes a means of understanding and managing with the horrors of warfare. Through an analysis of crucial scenes and passages from "Catch-22" and "Slaughterhouse-Five," this composition underscores the ways in which dark humor functions as a tool for pressing the essential dichotomies of war and the futility of violence. It also delves into the intricate interplay between humor and tragedy, exploring how horselaugh can be both a guard against trauma and a poignant expression of the mortal spirit's adaptability in the face of extreme adversity.

Keywords: absurd, futility of war, dark humor, horror, paradox

CROSS-DRESSING IN SHAKESPEARE'S *THE MERCHANT OF VENICE* & *THE TWELFTH NIGHT* AND WOOLF'S *ORLANDO*

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ÖZET

Toplumsal bireylere cinsiyetleri üzerinden atfettiği değerler ve onların cinsiyetlerine uygun normlara göre hareket etmelerinin beklenmesi, bireyleri bu sınırlamalardan kaçmanın yollarını bulmaya zorlamıştır. Bu noktada 'cross-dressing', yazarlar tarafından karakterlerinin bu sınırlamaları aşmalarını sağlayan bir yöntem olarak kullanılmıştır. Daha önceki yüzyılların erkek egemen doğası göz önüne alındığında, kadın karakterlerin erkek karakterlerden daha sık 'cross-dressing' motifi ile sunulmuş olması şaşırtıcı değildir. Bu çalışma, Shakespeare'in *Venedik Taciri* ve *On İkinci Gece* oyunlarında ve Virginia Woolf'un *Orlando* eserinde 'cross-dressing' kavramını incelemektedir. Her üç eserde de 'cross-dressing' ile farklı amaçlar izlenmektedir; bunlar sırasıyla manipülasyon, aldatma ve kendini keşfetmedir. Ana hikâyeler farklı kavramlar etrafında dönse de söz konusu kadın karakterlerin erkek kılığına girmelerinin altında yatan temel neden aynıdır. İki yazar arasındaki üç yüz yıllık zaman farkına rağmen, bu üç eserde de söz konusu bütün kadın karakterler, kırılganlık, evcimenlik ve pasiflik gibi kadın cinsiyetine atfedilen özelliklerden kurtulmak için erkek kılığına girerler. Karakterlerin amacı, cesaret, bilgelik, entelektüel baskınlık ve bağımsızlık gibi erkek cinsiyetine atfedilen özelliklerden yararlanmaktır. Zira toplum, kadınların ancak erkeklikle ilişkilendirilen nitelikler nedeniyle erkek kıyafetleri içindeyken belli ortamlarda bulunmalarına ve bu ortamlarda kendilerini ifade etmelerine izin vermektedir. Bu çalışmada *Venedik Taciri*, *On İkinci Gece* ve *Orlando*'nun karşılaştırmalı analizi yoluyla, kadın karakterlerin toplumun beklentilerine karşı sosyal bir ortamda var olabilmek ve kendilerini kabul ettirebilmek için nasıl 'cross-dressing'e başvurduklarının incelenmesi amaçlanmaktadır.

Anahtar Kelimeler: cross-dressing, toplum beklentisi, sınırlama, *Venedik Taciri*, *On İkinci Gece*, *Orlando*

ABSTRACT

The values that society attributes to individuals based on their gender and the expectation from individuals to act in accordance with the norms appropriate to their gender have forced individuals to find ways to escape from these restrictions. At this point, cross-dressing has been used by writers as a way for their characters to overcome these restrictions. Given the intensely male-dominated nature of the previous centuries, it is not surprising that female characters were presented with cross-dressing more often than male characters. This study explores the notion of cross-dressing in Shakespeare's *The Merchant of Venice* and *The Twelfth Night* and Virginia Woolf's *Orlando*. In all three works, cross-dressing pursues different agendas: manipulation, deception and self-discovery. Although the main stories revolve around different concepts, the underlying reason for the female characters to cross-dress as men is the same.

Despite the three-hundred-year time gap between the two authors, all the female characters in these three works disguise themselves as men in order to get rid of the characteristics attributed to the female gender, such as vulnerability, domesticity, and passivity. The female characters aim to exploit the traits attributed to the male gender, such as courage, wisdom, intellectual dominance and independence. For society only allows women to be present and express themselves in certain environments only when they are dressed in men's clothes because of the qualities associated with masculinity. Through a comparative analysis of *The Merchant of Venice*, *The Twelfth Night*, and *Orlando* it is aimed to analyse how individuals resort to cross-dressing in order to exist in a social context and assert themselves against societal expectations.

Keywords: cross-dressing, expectations of society, restriction, *The Merchant of Venice*, *The Twelfth Night*, *Orlando*

INTRODUCTION

In narrative fiction, cross dressing, which means acquiring an image associated with the opposite sex, has been used for various purposes. It is a reflection of historical and social realities that the characters presented in cross-dressing in fictional literature are predominantly women (Çelik, 2020). In early modern England, women had restricted opportunities to power, decision making and to realize themselves. Even the clothes women wore were defined by the state, and violations of these laws were perceived as a threat to social order (Howard, 1988). Presentation of female characters in the guise of men, at the end of the day is meant to liberate them from the limitations of femininity in a male-dominated society. These limitations are not a biological consequence of gender, but a consequence of society's perceptions of gender, which Simone de Beauvoir addresses as: "One is not born, but rather becomes, a woman" meaning all gender related behaviour is caused by societal pressures (1956, p. 283). Thus cross dressing of female characters is a vehicle of rejection of the confinement of the female body and thus of the self. This study aims to discover the motivations underlying the disguise of female characters in male clothing, analysing *The Merchant of Venice*, *The Twelfth Night*, and *Orlando*.

CROSS-DRESSING IN SHAKESPEARE'S *THE MERCHANT OF VENICE* & *THE TWELFTH NIGHT* AND WOOLF'S *ORLANDO*

In *The Merchant of Venice* three women characters appear in men's attire as the play unfolds: Jessica, Portia and Nerissa. Jessica's disguise serves as a step in her attempt to be in control of her own destiny. When she decides to escape her father's yoke and marry the man she chooses, she dresses as a page. This gender change on the surface renders travelling around more secure, which is considered unseemly or inappropriate in the case of a woman outfit. While Jessica's disguise takes place as a subplot, Portia and her appearance as a man is more central to the play. Portia's cross dressing is more revolutionary for she dresses as a lawyer and takes place at the court where there were no room for women at that time. Portia has full confidence in herself to save Antonio from his predicament; however, to do this, she has to appear in opposing gender, about which she does not even have second thoughts. She cross dresses to be able to enter the court room and display her intelligence. Portia, who appears as Balthazar -the lawyer- in these scene, realizes the logical gap in the agreement between Antonio and Shylock and says:

"...The words expressly are 'a pound of flesh'. Take then thy bond. Take thou thy pound of flesh. But in the cutting it, if thou dost shed one drop of Christian blood, thy lands and goods are by the laws of Venice confiscate unto the state of Venice (Shakespeare, 2008, p. 203).

Portia explains that Shylock can get his pound of flesh but it must be without shedding a single drop of blood, otherwise his wealth will be seized by the state. The other characters of the scene, the Duke of the court and Bassanio –who is a good friend of Antonio- also stand with Antonio but they are of no use except for asking Shylock to be merciful. It is Portia who makes the necessary move proving that her intelligence is independent of her gender and her role is crucial to the maintenance of the plot. Nerissa, the third cross dressing character in the play, also dresses as a male clerk to be of help in Antonio's case in solidarity with Portia.

The second play *The Twelfth Night* revolves entirely around the theme of cross dressing. While cross dressing is used throughout the play to create humour, the origin of cross dressing, the need for a female character to wear men's clothes, is not independent from society's perception of gender roles. Viola, the protagonist, appears in male clothing not in favour of others as Portia does, but in defence of herself. Having lost her father and brother (so she believes), she is in the midst of a life struggle deprived of any manly protection (Shakespeare, *The Twelfth Night*, 2016). In search for a job, Viola pretends to be a man and is accepted as an attendant in The Duke Orsino's court with his new name Cesario. Viola overcomes the limitations of her gender and the need to find a job by disguising herself as a man. Soon, her success in her work wins praise and brings her to a respected position. Howard points Viola's audacity and motivation stating, "...she proves herself more than competent to enter the masculine arena of the courtroom and to hold her own as an advocate in that arena. Her man's disguise is not a psychological refuge but a vehicle for assuming" (1988, p. 432). Viola challenges man dominant nature of society and stands for herself though in disguise as a man. She proves, just as Portia does with her intelligence, that she is capable regardless of her gender.

Cross dressing has a much deeper and multi-layered function in *Orlando*. It is not a device that makes the flow of the story interesting, but rather cross dressing and its repercussions are at the core of the novel to be explored. In the previous two works, male masquerading is a momentary, short-lived, purely pragmatist and purely instrumentalized act to take advantage of opportunities that are specific to the male gender. In *Orlando*, though, Virginia Woolf takes almost an experimental approach to cross dressing. She gives wide space to gender fluidity, providing her protagonist with chances to walk on the edges of both genders (Haner, 2022). It is experimental in the sense that Orlando consciously observes the reaction of the society regarding her surface gender and contemplates over how this stereotyped categorization of society effects the individual. Disguising in male or female clothing is not just about physical appearance in *Orlando*. Woolf's Orlando is going through a real sex change, which renders her (or him) to experience and understand both sexes. When Orlando literally transforms from a man to a woman, she discovers her new gender not thanks to something inherent but because of the society's conscious or unconscious attitude towards her regarding her feminine outlook. As Orlando realizes the position of both genders in society, she comes to the point of rebellion against the limitations to which her second real gender, femininity, is condemned. When Orlando was a male, he never needed to dress up as a woman. Hence comes the part where Orlando questions the social aspect of gender rather than the biological aspect, which is not an issue with Portia, Viola, Jessica or Nerissa. Similar to these four characters, Orlando disguises herself as a man in order to go beyond the boundaries set by society. To be able to walk in the dark streets more freely, to be able to express herself, to be able to taken seriously, to be able to join literary circles where intellect talks and women are supposed to be passive listeners, Orlando has to be perceived as a man. Woolf portrays society's expectations of the female gender through another character, Nell. Nell, who is a prostitute, welcomes Orlando (literally woman now) in her room believing that Orlando is male -as she is in male attire-. The moment Orlando confesses that she is actually a woman, Nell's fragile, passive, amiable,

compatible, humble, gentle stance changes and takes on a more natural tone. Woolf's own sentences describes the gender perceptions rooted in clothes in *Orlando*:

Vain trifles as they seem, clothes have, they say, more important offices than merely to keep us warm. They change our view of the world and the world's view of us... Thus, there is much to support the view that it is clothes that wear us and not we them; we may make them take the mould of arm or breast, but they mould our hearts, our brains, our tongues to their liking. (2018, p. 103)

CONCLUSION

All the characters in question in the three works react to the unjust sexist reality of society at the time by disguising themselves. They successfully achieve their goal through disguise. This leaves the reader with the notion that incompetence cannot be associated with gender, and plus incapability, impotence, vulnerability, clumsy thinking view of women is nothing but an outcome of cultural beliefs and stereotypes. Shakespeare's characters do not condemn their gender or constrains attributed to it openly. Their disguise serves practical aims almost like an adventure. Society's perception of them regarding their gender is not something that disturb them. Their awareness of the constraints of their gender is not enough to provoke them to reflect on the issue or to rebel against it. Their more tuned approach may also be due to the over-repressive nature of the Elizabethan age. Orlando, on the other hand, constantly and consciously ponders about the power and position that denied to her because of her gender. Even though she does not share her views with anyone, this biased gender approach of society is a crucial part of her agenda. Orlando does not aim to fool, manipulate or deceive society for outer motivations. She does not seek to help anyone except for herself. She cross dresses to be accepted, respected and valued accordingly, which her female appearance fails to provide. Depending on the environment she will appear, Orlando evaluates the potential acceptance of female or male characters by the society and chooses her side. Orlando's cross dressing is quite deliberative and devoted to self-discovery. This difference between Shakespeare's women and Woolf's Orlando lies in the three-hundred-year time gap between the two authors. From the Elizabethan age to the Modernist era, women's courage and awareness have changed regarding their confined gender, only enough to figure out the constructed nature of gender and elaborate on it silently.

The expectation that women should stay in the background and the attempt to eliminate this through cross-dressing creates an absurd irony: The more women are hidden behind male attire, the more visible they become. Only then they appear as a lawyer or an attendant in court or a respected individual in society. Cross dressing, which serves different purposes in the flow of all three stories, basically emerges as a way of coping with a male-dominated society and in search for liberty and self-assertion.

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ANALYSIS OF MARGARET DRABBLE'S *THE MILLSTONE AND THE PURE GOLD BABY* CONCERNING THE CONCEPT OF MOTHERHOOD FROM FEMINIST PERSPECTIVE

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ABSTRACT

Margaret Drabble, who is known as one of the essential feminist authors, wrote many works that mention some troubles of women in society. The author also notes inequality among women in her works, as well as inequality between women and men. These inequalities make way for many distresses, such as vulnerability, loneliness, inner depression, alienation, and the chain of responsibilities involving captivity. In *The Millstone* and *The Pure Gold Baby*, the difficulties that mothers who have children out of wedlock encounter are also handled, particularly during the period between 1960 and 1970. The main characters, Rosamund Stacey and Jessica Speight, go through a similar difficult period as two unmarried mothers. However, the maternal instinct that always exists in their hearts becomes a power source for them to survive these challenging periods more comfortably. *The Millstone* and *The Pure Gold Baby* are highly remarkable for comprehending not only women's spiritual crises and struggle with life, but also the relationship between mother and daughter. While the author's two works emphasize the inequality and freedom deprivation of single mothers oppressed by the community or abstracted by their families, the works also handle the material instinct and steady will. This study analyses the difficulties experienced by illegitimate pregnant female characters in *The Millstone* and *The Pure Gold Baby* by Drabble, examining the schemes of woman and society. Within this scope, this study aims to examine the themes of motherhood and the relationship between mother and daughter in these works which can be accepted as a reflection of the inequality that women experienced among themselves during the second quarter of the twentieth century.

Keywords: *The Millstone*, *The Pure Gold Baby*, Motherhood, The Relationship between Mother and Daughter, Feminism

MARGARET DRABBLE'IN *DEĞİRMEN TAŞI VE SOM ALTIN BEBEK* ESERLERİ'NİN FEMİNİST PERSPEKTİFTEN ANNELİK KAVRAMINA İLİŞKİN ANALİZİ

ÖZET

Önemli feminist yazarlardan biri olarak bilinen Margaret Drabble, kadınların toplumdaki bazı sıkıntılarını konu edinen birçok eser kaleme almıştır. Yazar eserlerinde kadın erkek eşitsizliği kadar kadınlar arasındaki eşitsizlikten de bahseder. Bu eşitsizlikler kadınların savunmasızlık, yalnızlık, içsel bunalım, yabancılaşma ve esaret içeren sorumluluklar zinciri gibi birçok sıkıntılara yol açmaktadır. *Değirmen Taşı* ve *Som Altın Bebek* romanlarında da özellikle 1960 ve 1970 yılları arasında evlilik dışı çocuk sahibi annelerin yaşadıkları sorunlar ele alınmaktadır.

Ana karakterler, Rosamund Stacey ve Jessica Speight, evli olmayan iki anne olarak benzer zorlu süreçlerden geçmektedirler. Fakat kalplerinde hep varlığını sürdüren annelik içgüdüğü bu sıkıntılı dönemleri daha rahat atlatalmaları için adeta bir güç kaynağı olur. *Değirmen Taşı* ve *Som Altın Bebek*, bu açıdan sadece kadınların ruhsal bunalımlarını ve hayatla mücadelelerini değil, aynı zamanda anne- kız arasındaki ilişkiyi anlamak açısından da oldukça dikkat çekicidirler. Yazarın söz konusu iki eseri toplum tarafından baskılanan veya ailesi tarafından soyutlanan bekar annelerin maruz kaldıkları eşitsizlik ve özgürlükten yoksunluk hallerine vurguda bulunurken, annelik içgüdüğü ve sarsılmaz iradesini de ele alır. Bu çalışmada Drabble'ın *Değirmen Taşı* ve *Som Altın Bebek* adlı eserlerinde evlilik dışı hamile kadın karakterlerin yaşadığı zorluklar, kadın ve toplum şemaları irdelenerek analiz edilmektedir. Çalışmada, özellikle yirminci yüzyılın ikinci çeyreğindeki kadınların kendi aralarında yaşadıkları eşitsizliğin bir yansıması olarak kabul edilebilecek olan söz konusu eserlerdeki annelik ve anne- kız ilişkisi temalarının incelenmesi amaçlanmaktadır.

Anahtar Kelimeler: *Değirmen Taşı*, *Som Altın Bebek*, Annelik, Anne- Kız İlişkisi, Feminizm

INTRODUCTION

Feminism is a theory that aims to extinguish the existing gender inequality in society and to change the norms of society towards gender apartheid. It is defined as

an approach that advocates the prevention of restrictions of women, their liberation, and their equal right and freedom in their private and public activities considered as a field of science that investigates and examines the problems women have experienced within the framework of parameters such as race, language, religion, nation, class etc., by examining the oppression and difficulties that women are exposed to just because they are women. (Üstün & Süren, 2022, p. 153)

Feminism consists of numerous types and the common aim of these all fields is to prevent the inequality and discrimination between two sexes. Since the first days of feminism, the patriarchal structure that keeps women away from society and restricts them in all areas has reigned over. Women have been deprived of educational, political, and social rights. In the 18th century, women took judicial proceedings with various feminist movements to have equal rights with men and they achieved their aims; however, these rights were not found sufficient by women in the 20th century. As, there are some discrimination and inequality among women as well as the inequality between men and women.

Feminism also emerges as three separate waves: 1st Wave Feminism, 2nd Wave Feminism, and 3rd Wave Feminism. In 1st Wave Feminism, equality between two sexes is tried to be achieved in every field. In 2nd Wave Feminism, the aim is to try to ensure equality among women. Women were exposed to some inequalities among themselves, while equality between men and women was ensured. It is intended to demolish the statement that women are equal, but some women are more equal. The main purpose of 3rd Wave Feminism is to argue that women are equal despite all diversities and different identities such as skin colour, religion, nationality.

The novels which were written by Margaret Drabble may be handled within 2nd Wave Feminism and argue that all women and all mothers should be equal, opposing the abstraction of women into married and unmarried mothers in this process. Drabble expresses the problems experienced by single mothers with the female characters which is created by her, in order to highlight the deprivation of women rights as married mothers and unmarried mothers; and as well as the troubles of unmarried mothers. The protagonists of *The Millstone* and *The Pure Gold Baby* are also among unmarried mothers and have been experienced to many difficulties due to social norms.

Margaret Drabble, who is an English modernist author and an advocator of the women's rights, was born on 5 June 1939. Drabble handled some themes which are substantial for feminism such as solitariness, insecurity, motherhood, the hardships of women's life, male blindness, desperation, and intellectual norms. She reflected the place of women in society with independent women characters in her works. These characters were formed as unmarried mothers and divorced women in bad marriages. Drabble attempted to reveal the inequality and injustice between two sexes through her figures for representing her personal experiences about the women rights in 1950 and 1960. Thus, it can be expressed that Margaret Drabble's works are substantial for comprehending the relationship of women and society. Because her works areas a piece of mirror of 1950and 1960's unmarried mothers.

Margaret Drabble, as a women advocator, has some pessimistic worldview about the patriarchal structure in society. So; she reflected the pessimistic worldview into her works with especially unmarried mothers in 20th century. "Margaret Drabble's bleak pessimism regarding love, marriage, and the casual disasters besetting the female locked into heterosexuality and a less radical life style is the focus of her first novels, written since 1964" (Beards, 2013, p. 35). "Women were brought into socially assigned roles as perfect wives and mothers because of cultural norms, morals, and values. If these social norms were disregarded, then women were isolated and treated as abnormal." (Buran, 2020, pp. 606-607). Before the 1960s, many efforts were made to ensure equality between the sexes and they succeeded; however, there was no equality in society for unmarried mothers. After the 1960s, many feminist movements began for unmarried mothers. Works written by Margaret Drabble reflect these times as a mirror by expressing the experimented challenges by unmarried mothers. "Drabble sheds light on the inequalities in the 1950s and 1960s in which social norms and values trapped women. She offers alternative motherhood and childbearing that even mothers can be independent and free without the need of a husband." (p. 607). Unmarried mothers have difficulty caring for their children as well. From these perspectives, caring for a child as an unmarried mother constitutes a difficult way for both the child and the mother in the 1960s. Many divorced or unmarried mothers who had to walk this difficult path did not give up the glory of the feeling of 'motherhood' despite all the troubles. Single mothers who cultivated this sacred feeling of motherhood in their hearts were discussed in works by Margaret Drabble, one of the essential advocates of feminism, and were reflected even a century later.

The Millstone is a bildungsroman of an unmarried mother, Rosamund Stacey, from her pregnancy to the birth of her baby. The novel was published in 1965 and is intended to highlight the hardships experienced by unmarried mothers especially between 1950 and 1960. These periods are not tackled under separate cover in the novel, but Rosamund's impressions and experiences during her pregnancy have brought to lights these troubles suffered by women. Rosamund, in the role of a single mother, is anxious, vulnerable, lonely, and aware of all the difficulties in her own life; but she is also an independent and strong woman. Rosamund describes the importance of independence and the strength of a woman's position, while she narrates her own story in the first person point of view. It is in the women's power to eliminate the oppressions and the inequality between the sexes. It is attempted to express that it is not obligatory for a women to live under charge of a man. "Male-dominated society constructs the imbalance and inequality between women and men. ...Marriage may seem to be a patriarchal institution in which the roles of wives are given and shaped by men..." (pp. 607-608). A mother can only feel loyalty to her own child such as the relationship between Rosamund and her baby, Octavia. The novel is written with a feminist perspective which suggests that the relationship between man and woman is temporary. Another essential reason of that is the notion of motherhood. Rosamund promises Octavia that she will be by her side for the rest of her life.

Rosamund, who has no idea what to do in the beginning of her pregnancy, realizes that she cannot be separated from her baby with the feeling of motherhood. Even as she struggles for her career, her baby is always with her. Besides, this work is not an autobiography of Drabble, but a biography of a single mother. Moreover, it includes many themes that are essential to feminism such as motherhood, unmarried mothers, loneliness, and the relationship between mother and child.

In this respect, we can consider *The Millstone* as a female bildungsroman telling the story of a young scholar and poet heroine's journey both physically (by giving birth) and psychologically toward a sense of identity and her discovery of her true identity by overcoming all her identity crises of social, familiar, professional, and maternal after moving into sudden motherhood. (p. 609)

The Pure Gold Baby by Drabble was published in 2013. This novel tells the life of Jessica Speight, who is another at a young age and has to take care of her child alone, from her pregnancy period until her daughter, Anna, grows up. This is a proof for the novel is a biography and a bildungsroman such as *The Millstone*. Jessica is an anthropologist and prefers to live as an independent woman. Sometimes she has to bow to the fate because she does not have the right to choose any way for her own life. "Motherhood had been her fate by chance." (Drabble, 2013, p. 100) Anna's father, the professor, does not accept the baby and enounces that she should have their child aborted; so Jessica is left alone. The place of women in society is reflected to the reader through Jessica. The novel is based on the life itself, relationship and emotional bond between Jessica and her daughter, Anna. Therefore, although it is found out that the novel is mostly about Jessica and her troubles, it can be considered that Anna's life is also a partial story. In addition, it can be stated that Jessica's relationships are evidence of an obsession with independence. Jessica cannot be completely committed to any relationship in life. Because she thinks that men are only temporary happiness. Motherhood is the only feeling that she cannot give up. All her experiences during and after pregnancy are expressed by her friend Nellie in the third person narrator. Jessica, as an unmarried single mother, is another feminist character of Margaret Drabble between 1950 and 1960 to address the inequality between women and loneliness of single mothers. Through this character, readers realize the value of motherhood and the importance of mother-daughter relationship. And all these would be an awakening for the reader about the place of women in society.

Bungled and achieved female self-definition is her consistent theme; her women might set out to pay homage to patriarchy's dearest forms but en route their increasing awareness of the absurdity of their sexual, social, and economic positions result in their befuddlement and defeat within the system. (Beards, 2013, p. 35)

In the light of this information, this research aims to examine Margaret Drabble's two works, *The Millstone* and *The Pure Gold Baby*, from a feminist perspective, through the theme of motherhood. Another aim is to emphasize the relationship between mother and daughter through the maternal instinct. In this way, the categorization of women as married and unmarried women, which was the 2nd Wave of feminism in the 1950s and 1960s, is discussed. These categories bring to the fore inequalities that cause many problems and turmoil in society. This study aims to not forget the damage caused by all these discriminations and to emphasize that women are equal among themselves, just as women are equal with men.

MOTHERHOOD IN *THE MILLSTONE*

The feeling of motherhood is referred to as the greatest and most miraculous feeling of a woman. Whereas some people argue that this sense of motherhood is in every woman in the universe, others maintain that this statement is false and affirm that motherhood is not in every woman's heart. "Drabble portrays motherhood 'not as an institution under male control, as it is so often defined, but as the relationship of a woman to her powers of reproduction and to her children'" (Rayson, 1978, p. 43). While women have suffered from inequality and injustice for centuries, their children have also been subjected to cruelty along with them. Although it is expected that all these inequalities will dull the meaning of motherhood, these troubles reinforce mother's feeling in unexpected ways. "Margaret Drabble's *The Millstone* displaces the dominant master discourse by reconstructing a new woman self who is liberated from traditional binary structures. Her postmodern feminist writing challenges stereotypes, power, authority, and masculine sexist values that oppress and suppress woman." (Buran, 2020, p. 606). Rosamund Stacey is an unmarried mother who is deeply committed to her maternal sense of motherhood. Despite all the challenges she has experienced, she does not give up on her baby and promises to always support her and stand by her side as other mothers. "Drabble rejects the patriarchal environment in which they live's concept that women can only become respectable by having men in their lives" (Diyaie & Taher, 2015, p. 1191). Even if the whole world is against a child, the mother defends her child. This can be considered as a proof of how strong a feeling motherhood is.

Rosamund Stacey felt a great confusion and fear when she learned that she was going to have a child. She does not have a mother, sister or aunt to help her. Thanks to other unmarried mothers whom she met at the hospital, she learned a lot about the maternity and childcare that she thought she had missed. This was written to remind the readers of a few associations set up to support single mothers after the 1960s. "Everyone recounted their own past experience, and those of their sisters and mothers and aunts and friends and grandmother, and everyone else listened, spellbound including me." (Drabble, 1968, p. 60). The biggest reason for the fear and anxiety she feels with her experience of motherhood is that she does not know what to do as a single mother. "It took me some time to realize that I was pregnant... I was for the first time in my life completely at a loss." (p. 33). Besides, she does not know what to do and how to dare to tell her family about this situation. She stays alone for a while and she accepts that she will have to deal with the challenges of caring for a baby on her own. Because; she is the only one who has her baby, and her baby has only her mother's existence. It is obvious that both of them should support each other with their assets in the face of all difficulties. After this thought, she accepts Octavia with a great love for her baby. "Indeed, it must have been in expectation of this love that I had insisted upon having her, or rather refrained from not having her; something in me had clearly known before I did that there would be compensations." (p. 115).

In addition, a single woman is condemned to loneliness and must respect all established rules in order not to disrupt the order. "Rosamund also struggles with her motherhood self. Her preference to stay a single mother refusing the restrictive feminine roles and the established norms of the family institution lead her isolation from society" (Buran, 2020, p. 621). After Octavia become ill, Rosamund took her to the hospital and found out that Octavia had to stay in the hospital during the treatment process. This makes the situation worse, because she is aware that she has no other choice and that she has to follow the rules as a decent woman. But in time, she realizes that she cannot bear not seeing Octavia and goes to the hospital to see her baby. However, the nurses on call only express that the surgery was successful and share the information that the baby is fine with Rosamund.

In spite of the warnings of the nurses who did not let her see the baby, Rosamund stopped at the hospital to wait for the nurses to change their minds and resist the rules. "...shows a greater political awareness of the social (and therefore provisional) and historical determinants of the construction of gender and identity" (p. 606). When they later state that the decision will not change; Rosamund, as a mother, has a nervous breakdown and starts shouting in rebellion. These resistances are indeed symbols and representations of the resistances of single mothers in the 1960s and later in search of their right. It is also Rosamund's rebellion against fate. She has faced several difficulties for so long that she can no longer cope with them; because the being she fought for, even her baby, was taken away by society.

They had that whole building them, they knew, and I had nothing behind me at all except my intention. I have never been good at getting what I want; every impulse in me tells me to give up at the first breath of opposition. And yet this time I felt that I would not be the only one to lose; somewhere Octavia was lying around and waiting for me. (Drabble, 1968, p. 132)

Rosamund and Octavia, created by Margaret Drabble, are among the very important characters for feminism. In addition, female solidarity is reflected in terms of the mother-daughter relationship between two women. Rosamund's relationship with Octavia is not limited to any communication. The indispensable bond between a mother and her baby emphasizes the importance of the concept of motherhood. This can be comprehended thanks to the character named Rosamund, which Drabble created to highlight unmarried mothers in society.

On the other hand, the purpose of creating the character Rosamund was to reflect the abundance and difficulties of unmarried mothers in the 1950s and 1960s.

I was quite amazing, for instance, how many pregnant women there suddenly seemed to be in the world. ...Even the British Museum, and I came to think most particularly the British Museum, was full of earnest intellectual women like myself, propping themselves or their unborn babies against the desk as they worked. (p. 61)

In this situation; *The Millstone* is an essential resource for comprehending the 'world of motherhood' that Drabble aims to reveal. Whether a mother is single or married does not differentiate the value of motherhood. It is not a choice for a mother to strengthen and internalize her unshakable bond with her child. On the contrary, this is her and her child's fate. It is also the mother's greatest responsibility in the world. "Not that that could have been my decision anyway: the choice was not mine..." (p. 51).

MOTHERHOOD IN *THE PURE GOLD BABY*

Margaret Drabble reveals how important her name is for literature, as she has written Nobel Prize-winning books more than one time. Her works deal with gender discrimination. It especially bears the characteristics of 2nd Wave Feminism. "Margaret Drabble works for constitutions and against the stereotype of gender discrimination at the time of her motherhood" (Aldihaymawee, 2023, p. 25). In this respect, Drabble deals with discrimination in the 1950-1960, both in terms of both genders and in terms of married and unmarried women. At the same time, her works include the usual character choices of the period in order to follow the same feminist line. "The characters created by Margaret Drabble draw attention to the different social norms that apply to men and women, which place additional limitations on women's liberties" (p. 26). This begins with *The Pure Gold Baby*. *The Pure Gold Baby* strikingly reflects the problems single mothers experienced in the 1950-1960's world.

The aim of Drabble is to highlight the troubles of women in social life and not to forget discrimination in order to stop this inequality. "For all women, she raised her voice against social dominance for women" (p. 25).

In general terms, it would not be wrong to say that the feeling of motherhood is the greatest feeling a woman wants to have. Even if a woman is not a mother, she can describe the notion of motherhood in a way that is indescribable. Jessica Speight is a valuable character for understanding the concept of motherhood and the relationship between a mother and her daughter.

Something in those little children had called to him and awakened the compassionate spirit. This soul, which was dormant for many reasons, came to his aid when he needed him. Her motherly soul had brooded in the distant, still waters of that great, sparkling lake, in its bird-filled swamps and spongy islands, in its reed-fringed bays, and had been captured while still very young." (Drabble, 2013, p. 7)

Jessica, who has the opportunity to observe African babies and children as part of her job, is a woman who feels motherhood in her heart, thanks to African children in difficult living conditions and health problems, even though she does not have a baby. Another concept that is the subject of his observations and life is disabled children. Because Jessica's illegitimate child, Anna, is also a disabled girl.

Anna is an obstacle to Jess's progress to her degree; 'a millstone'. Drabble here invokes her third novel, *The Millstone*, which is also set in London during the 1960s and also about a young woman who becomes a single mother with an unplanned child that changes her life. In *The Millstone*, as in many of Drabble's novels, motherhood is an important issue. ... But in *The Pure Gold Baby*, motherhood is not a positive aspect of Jess's self-identity. This shows a great split in Drabble's notion of motherhood. Jess is too possessive toward Anna. (Jani, 2015, p. 18)

Jessica has to raise her child alone. Despite Anna's father's request to abort the child, she did not reject her daughter, a decision made by her motherhood. On the other hand, she wasn't sure whether she would love her or not. "Before birth, she wasn't so sure she would love, but she did." (Drabble, 2013, p. 11) This situation is important because it is expressed by Drabble with the same feelings through Rosamund in *The Millstone*. As, both Rosamund and Jessica reflected the caring mothers of the period with the same resemblance. "Jess was a single mother, and in those days this wasn't as common as it is now. We thought she would have difficulties even if her baby was solid gold." (p. 13). On the other hand;

The title is interestingly ambiguous grammatically, as it allows many meaning: 'pure gold baby' means 'special' and 'exceptional', but also a source of wealth; 'pure gold baby' emphasises Anna's non-contamination by violence, worldliness or perhaps males; while 'pure' plus 'gold baby' may reflect Jess herself, with her 'golden' prospects and 'idealistic' and purist views about humanity, which she practises in relation to Anna. (Jani, 2015, p. 2)

Despite these challenges, Jessica was able to quickly bond with her child. She had internalized the notion of motherhood. Regardless of the ease of writing and saying 'Motherhood', it also had a very strong power and difficulty. Despite that; she also managed to become a successful and independent woman as Rosamund. "A strict researcher addicted to the library, she became an anthropologist whose ideas were valued" (Drabble, 2013, p. 13). Jessica was created in an effort to guide many single mothers of the period in terms of being a woman who could exist on her own. A woman can exist with her own success without being dependent on a man. Freedom is related to being able to exist alone. "But like so many women throughout the ages, she was constrained by circumstances, confined to closed environments." (p. 19).

Drabble wrote clearly that many women were subjected to hardship. However, the most valuable concept in this situation was motherhood. Because, “Her daughter had to come first, and for Jess, motherhood was a concept with no end in sight” (p. 19). As a single mother, Jessica Speight was ostracized by the man she loved, like an abstraction in society. However, this was not enough to suppress the feeling of motherhood that she considered sacred. “...no matter what she experiences; She always remained true to her maternal instinct” (p. 21).

Jessica, like Rosamund, described her daughter as the work of a one-night stand, so devotion and love for a man is not visible. Jessica also had to take care of her baby alone. As finding a babysitter was not financially possible. In this section, Drabble included the financial difficulties experienced as a single mother in society. “Motherhood was no longer a professional profession, but it still required skill. Trained babysitters became obsolete because they were too expensive for this new generation of struggling working mothers. In those days, trained caregivers were for rich unemployed mothers.” (p. 31). Being a mother who works for Drabble and is not rich leads to a sicker adventure in the society of her time. This strengthened the relationship between mother and daughter. Despite all these difficulties; “She and Anna could manage on their own.” (p. 103). Independence and freedom are seen as a more general expression of motherhood for a woman and the bond between mother and daughter. So for Jessica, giving up on a man is pretty simple.

Jessica and Anna went through many difficult days, but Jessica never accepted help from either her friends or boyfriends. “She liked being independent.” (p. 155). However, this situation was not as simple as it seems. Jessica was hesitant to ask for help because she was also afraid of social pressure and criticism. “And wouldn't everyone be accused of negligence if she asked for help?” (p. 172). As a mother, Jessica, like other mothers, cared about her daughter's life not only while she was alive but also after her death. Her daughter did not have a healthy body and this made things worse. “Our children, what would happen to them? They start their long journey innocently. It's hard to bear, it's hard to grow old and see children grow up and suffer. It's hard to watch them grow bald, alienate, and some become lonely.” (p. 187). From all these points, *The Pure Gold Baby* is a work that emphasizes the glory of motherhood. Written by Drabble from a feminist perspective, the work highlights the difficulties in society and emphasizes that a single mother does not deserve the challenges she experiences. As there are many entities worthy of blame for Drabble, including the mother and her child.

Blaming parents for children's misbehavior, blaming schools and teachers, blaming genes and diseases, blaming doctors and politicians, blaming other people's ideologies, blaming fate, blaming God... Blame the sixties, blame the seventies, blame the eighties. Blame the Beatles, blame Thatcher. Blame the institutions, then blame the closure of the institutions. Blame R.D.Laing, blame Mary Warnock. Blame Modernism. Blame Brutalism, blame Tesco, blame Prince Charles. The flag of impeachment flies high. (pp. 200-201)

The world of thought of a woman and a mother is exactly like this. Being a woman means seeing things on a universal scale. “Because I'm a woman, I see the world this way. Then, as now, she was happy being a woman” (p. 312).

CONCLUSION

The Millstone and *The Pure Gold Baby* which were written by Margaret Drabble, a feminist British writer, deal with the hardships of two unmarried mothers. “Feminist literary criticism roots back to the 1960s women's movement, which questions the traditional representations and images of women in society.” (Buran, 2020, p. 606).

Both novels, which also deal with the inequality experienced by unmarried mothers between 1950 and 1960, emphasize that a woman does not need a man even in her most difficult moment and that it is possible to live alone as an independent woman. The fact that women are divided into married mothers and unmarried mothers and not accepted as equal is another evidence to support feminism. "Although Drabble refuses to be defined as a feminist writer, feminism is the central theme in her novels as she also portrays the struggles of a well-educated academic woman who chooses to have a baby and gets stuck in between her career and her traditional maternal role in the new world" (p. 607). The author's aim is to prevent the inequality and injustice suffered by single mothers in her life time and emphasize the notion of motherhood is vital for both married and unmarried mothers. This is known as the main aim of feminism. This purpose is reflected through Rosamund Stacey and Jessica Speight, the main characters in *The Millstone* and *The Pure Gold Baby*. This study was written to address the distinction of women as married and unmarried mothers and to reflect the importance of motherhood. The aim of this study is to state that women are independent and to emphasize the necessity of establishing equality between the sexes.

In this study, it is comprehended that a general understanding of feminism is not the only portrait of the works written by Margaret Drabble. In addition to feminism, *The Millstone* and *The Pure Gold Baby* bear many similarities through the characters named Rosamund and Jessica. The most important of these similarities is that Rosamund and Jessica undertake the task of taking care of their daughters alone. Motherhood is seen as the fate itself for both characters. Margaret Drabble's motherhood is handled not only individually but also socially. Although society excludes and isolates especially unmarried mothers, single mothers do not give up the feeling of 'motherhood' and the bond with their children. In this study, it is emphasized that the many difficulties that the world of the 1960s imposed on a single mother and the necessity of examining society in order to infer women's challenges.

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LEARNING A DIFFERENT ALPHABET

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ABSTRACT

The purpose of the present paper is to look at various issues and solutions when we learn a new alphabet. Depending on the languages we already know, as well as on our native language, we can learn another language's alphabet easier or with greater difficulty. Once the characters are more or less similar, differing only with respect to certain accents, this is rather easy to deal with. Yet, if we are speakers of languages using the Latin alphabet and need to learn, for example Russian, or Greek, we may still find these alphabets learnable, as some of the letter do resemble those of the alphabets we know, and we only need to keep in mind the differences in several cases. Yet, if we start learning Asian languages, or Yiddish, or Hebrew, or even Arabic, then the situation may be more difficult. This is why we resort to visual, mnemonic techniques. Since especially Asian languages have seemingly visual alphabets, we can resort to analogies and associations with various images to remember them easier. However, there are learners encountering not much difficulties, maybe since they are visual learners and feel comfortable with a new such alphabet. They can memorize images easily.

Keywords: Visual Learners, Memory, Mnemonic Techniques

INTRODUCTION

When we learn anything, we have the tendency to use what we already know as a foundation. We have formed a mechanism that is almost automatic to make comparisons between what we already known and the new reality in any domain that we come across. Comparisons help us, to some extent, make sense of various unknown situations, as well as various new things that we get to learn. When confronted with a new aspect of reality, we try to make meaning of it. We could claim that we feel the need to understand what is happening around us and especially what everything stands for, or, at least what the meaning of everything around is. We ask the question "What is this?" very frequently, referring to various gadgets, foods, rituals, traditions, symbols, tools, and even characters in unknown alphabets. We feel the need to interpret, to a larger or smaller extent, a poem, a work of art, a song, a novel or a short story. We can do this intuitively, if these artistic products appeal to us and we resonate with them based on our personal experience and emotions.

We could look, as foreign languages learners, at various languages' alphabets and begin to compare them to various visual images, especially if we have, as a native language, and as other known languages, Western culture languages with Latin alphabet. As a matter of fact, we start with having picture books for children when we begin to write and read the alphabet of our own native language. The letters are compared in shape with various animals and objects, in children's books for entertainment, as well as in first grade pupils' school books. Such ways of teaching letters to children by making comparisons between letters, both printed and handwritten, can be seen as a means of making the lessons more attractive, and appealing to their power of imagination, which they use when they play, but also to help children memorize these letters easier.

Afterwards, as they advance in age, they no longer think of these associations between images and letters, but they automatically read the letters, and recognize them as part of words to which they assign meaning for ideas and for entire stories, or for various descriptions of how inventions and devices work. Thus, later on they can apply the mnemonic technique with image comparison to foreign languages that they learn.

We could claim that our first contact with this world is visual and related to various images we see and gradually understand what they mean. At all ages, the largest percent of the information we come into contact with and receive is through visual means. Due to the primacy of the visual sense, we could reflect that associating images with letters, with various characters syllables from other languages comes as a natural way of easier learning. If we go back in history, to the beginnings of humankind, we can find the first drawings in caves telling the first stories, through visual means. This could suggest that we start from the visual part, then build on complex language. The system of writing used by the ancient Egyptians, based on hieroglyphs, was also visual and included sketchy images. We could think about the example of the hieroglyphs as a proof that some alphabets have started out as visual, which, in its turn, shows how our beginnings of thought was visual, only afterwards moving on from concrete images to abstract ideas that could only be conveyed by using an alphabet that was not necessarily visual in itself. Some cultures show the visual side of writing and of the alphabet through calligraphy, where we do not necessarily find images but aesthetic script and decorations. The Arabic script, for example, while abstract, could be perceived as ornamental once it is incorporated on architectural buildings, such as embassies. Those passers-by who do not know the Arabic language and its alphabet may, at first sight, perceive the calligraphic script as abstract ornaments placed on the fence of the embassy building. If they reflect some more, they may assume those are words in Arabic and that they may mean something. They could be quotations from the Quoran, or from other book representative for this culture. If we look at Indian writings, we can perceive them as ornamental and aesthetic as well. Once we are used to Latin script, we may find alphabets that differ completely as graphic, ornamental, and pleasant to look at. Cyrillic script is not perceived as that different, and it can quite easily be mastered once there is enough practice. Once we reach Asian languages such as Japanese and Chinese, the situation for Westerners used to Latin script is completely different, marking a radical break with the alphabet they are used to. Japanese has three alphabets, hiragana, katakana, and kanji characters borrowed from Chinese. These characters can be perceived as artistic all the more as the Japanese have a tradition of calligraphy, which is accompanied by meditation. For Japanese calligraphy, brushes are used, and Western culture members can associate them with the tools for painting. The practice can be similar to that of using watercolours. Special attention is given to the way the characters are seemingly drawn and painted, as well as to the meditation techniques specific to this Zen Buddhist culture. The characters in the alphabets are not simply nicely written, as pupils in Romania, where the author of the present paper lives, have been used to during primary classes. They are considered as means of showing the way the person doing calligraphy feels, and they are an interpretation of the respective characters by the person practicing calligraphy at that moment. Chinese characters can also be seen as associated with art by Western culture members, not only for their aspect but also due to the musical ear a learner of Chinese is expected to have in order to pronounce correctly. Chinese culture is also known for its practice of calligraphy. In Western culture, as well as in the past of Japanese and Chinese cultures, calligraphy was used to copy manuscripts, before the invention of the printing press. Naturally, the handwriting was supposed to be easily understood by those who could read, so it may have been regarded as part of the conventions to use a calligraphic script.

Readability was, however, in Asian cultures, not the only reason for practising calligraphy. It was associated with a spiritual practice.

Other scripts that can be associated with decorative, aesthetic styles could be the alphabets of the Armenian language, as well as Hebrew and Yiddish languages. Users of Latin script can adapt quite easily to Greek and Russian alphabets, since it is all about making a few comparisons with the known letters at first, and thinking that some letters in the foreign language are like other letters in the mirror in the native language. Some letters from the Greek alphabet can be already known from notations in Mathematics classes, for those learners studying this language after having gone through school.

The artistic and aesthetic perception of certain alphabets is related to the major differences in practising calligraphy, as well as in the aspect of the letters, characters, or syllables. We can have a sense of ornaments in an abstract manner, which are aesthetically pleasing, but also a sense that certain characters look exactly like a minimalist sketch of what they refer to once we find out the meaning and exercise a bit our imagination. We can also start by making usual associations recommended by foreign languages textbooks, but also making personal associations if we find it that, for us, it is much easier to remember the letters and characters in another alphabet.

Another alphabet can be seen by us as artistic since it challenges our perception of our previous expectations from and knowledge of the way an alphabet looks like. Since to us it does not look like an alphabet, we search for understanding what it is based on our background knowledge. The element of surprise may last until we master the new alphabet, and the effect of the unexpected and unfamiliar, like in the theory of defamiliarization put forth by Shklovsky, is reduced and eventually may disappear. The theory of defamiliarization is concerned with art and with the way the artist should surprise the public with a completely different interpretation, showing an object or situation we have all got used to from an unexpected angle. Reality can be understood as being made strange, until the effect of routine settles in, gradually, in time.

MATERIALS AND METHODS

The hypothesis that the first human competences were based on the visual sense comes from research claiming that “Reading is a relatively new function for the brain,” and, as a means of adaptation, “the cortical circuits of this region have been exapted from their earlier function of ‘tracking’ or ‘reading’ natural traits,” which was useful especially in the case of hunters, who were looking for the patterns of animal footprints (Wang & Tsai, 2011). It is believed that reading, consisting of understanding “graphic patterns on a printed page” (Dehaene, 2009, in Wang & Tsai, 2011). Since these researchers believe that alphabets are patterns of a graphic type, we could associate them with images and we can, further on, imagine how all alphabets in the world started from images and from our visual sense which is the main sense we rely on as human beings for adapting to and for exploring our surroundings. We do not have such a well-developed sense of smell and of hearing as certain animals, be they wild or domestic. Even nowadays, the advertisements, announcements, as well as presentations relying on images and visual elements have the highest impact on the audience. We can see this as a prompt for beginning to weave a story around the visual basis of all the world’s alphabets, no matter of the aesthetic appeal which we may feel at present, function of the culture we belong to, the alphabets we have been used to and the sense of beauty that our culture has instilled in us, without being conscious of it. The way that some alphabets are rounded, and contain, apparently, various flourishings and ornaments, such as the Indian,

Arabic, Hebrew, and Armenian alphabets can be traced back, in our attempt to put pieces together in history and to create a coherent story about the development of the alphabets, to our historical make-up of relying on visual hints to find the animals we search to hunt. We could compare the way that we were searching in the past for clues regarding the shape of tracks in the case of the animals we wished to hunt with the way we identify which language is present on certain written materials based on its alphabet.

This idea can be backed up by an article present on the Internet, namely on Wikihow (Zhou & Mueller, 2023), which treats the case of Asian language alphabets, which are also examples of visual images, and the way that we, as Western culture members, can identify which alphabet belongs to Korean, Japanese, and Chinese. The main distinctions are based on the visual aspect of the characters. The article by Zhou & Mueller (2023) underlines that the Korean alphabet includes shapes such as circles, ovals, and squares which are part of the characters present in their characters with great frequency. In the Japanese alphabet, we never find the complete and shape of a circle, but only oval shapes. Japanese, however, does include curvy shapes in its alphabets. With respect to Korean, another distinctive feature consists of combinations of between two and three letters representing syllables of a word, with the letters being graphically separated by some strong, vertical lines. The distinctive feature to keep in mind for the Chinese characters is their complex square shape. The main feature is that “Chinese characters are extremely detailed” (Zhou & Mueller, 2023). The strokes remain inside the surface of the square, never reaching out, which leads to “a consistent, uniform appearance.” Korean characters do not reach the complexity of the Chinese ones, and offer, instead, the sight of a larger, and open, space. The Chinese characters are called *hanzi* in this language, yet the foreign language learners or Asian culture enthusiasts may know them as *kanji*, as they are called in Japanese, and present in their alphabet and language. As far as the modern Korean writing system is concerned, the presence of Chinese characters is rare. They can be found in old texts in Korean. The Japanese characters in the Hiragana alphabet are “Loose, curvy lines that aren’t constrained to a small box” (Zhou & Mueller, 2023). Zhou & Mueller (2023) identify a distinctive character for the Japanese language, present only in this language. Even if it is accompanied by recognizable Chinese characters, the readers can still be sure they are dealing with a Japanese text. The Japanese Katakana representative characters that can help anyone say whether a text is in Japanese or in Korean or Chinese are the ones which can remind us of emoticons we use in our text messages and on social media with smiling faces: シ and ツ.

We may think that even when we use the Latin script, when we type messages on social media and communication applications such as Whatsapp we are often tempted to use the visual characters. This may, however, be since we do not have enough means to convey facial expressions and body language which can help, at times, convey the message in a more efficient way than only through text.

The very fact that there are such articles around offering clues for identifying in which language a certain text is written, even if we do not know the respective language, can be related to the research implying that historically, humankind has developed visual skills to “read,” or to identify, the footprints of various animals, both to defend themselves, to be careful if the animal is dangerous, and also to find prey to hunt in order to survive. Clues were visual in both cases, and the technique mentioned by Zhou & Mueller (2023) can be associated with the age-old practice of identifying possible animals to hunt.

According to Wang & Tsai (2011), for the Chinese writing system, we have a story about the way these characters were created precisely after the model of the tracks left by birds and animals, by Cang Jie, who is a legendary character. Additionally, the graphic aspect is reinforced by the way the Chinese characters are called, namely pictograms.

According to Meggs & Purvis (2016), “Our use of visual symbols originated with the Egyptians.” Further on, we can move towards ornamental scripts and towards the Asian characters, with their distinctive and, in the case of Chinese, documented reality elements reproducing when creating them. It is clear that in creating the alphabets, various cultures’ members relied on what they saw around, first of all in nature, which was the first environment in which human beings lives. Later on, through innovation they developed architectural techniques and started to be surrounded by elements they created and placed in their environment.

Humankind is able to be creative, creativity which has included creating alphabets and also changing the environment in which they have lived (Baciu, 2013).

The learning of an alphabet based on visual characters and one based on Latin script does not differ, as we may expect, when it comes to the learning of a native language.

The lack of correspondence between pronunciation and the way the syllable is in written form does not affect negatively the awareness of phonemes for Japanese children (Nag et al, 2011). The example given is that of a two hiragana sequence, “in which the spoken vowel of the first CV coalesces with the onset of the second CV to effectively correspond to a phonological CCV monosyllable” (Nag et al, 2011). The authors Nag et al (2011) write about the issue of mapping phonology to orthography, which is not an issue for Japanese children, with their awareness of phonemes. Thus, alphabetic orthographies are not required for phoneme awareness. In the case of the Korean language, we are dealing with a script which is alphasyllabary, where “the alphabetic syllable components may be presented in complex visuo-spatial arrangements.” Yet, in spite of this type of visual arrangement, for Korean “the orthography-phonology mappings are highly consistent, ranking it among transparent orthographies” (Nag et al, 2011).

Nag et al (2011) also describe the Indian orthography, Kannada, in visual terms: “Kannada is a relatively transparent alphasyllabary that contains alphabetic elements which are organized visually and phonologically into alpha-syllabic units called akshara.” These researchers identify the most literacy issues in the case of children having to learn how to read in alphasyllabaries.

While we may assume that visual images could be easier to remember and deal with, since the first forms of “reading,” in the case of animal tracks for hunters, were visual, research does not confirm this. On the contrary, it may seem all the more difficult to become a good reader when the language that is our first one features an alphasyllabary.

The characters in languages with visual types of alphabets are not easy to read since there is no clear correspondence between the real, concrete object and the respective characters, unless we look carefully, start analysing and then filling in the missing details and imagining the visual resemblance which is put together from sketchy parts. What helps us as foreign language learners to learn another script is through mnemonic techniques (Cohen, 1987), based on visual associations between characters and the object designated, but also between characters and a picture with which the respective character begins the corresponding word. The resemblance between a character and an image may, after all, just be a figment of our imagination, at least in some cases, since the human mind applies various patterns that are already known or search for creating new ones.

We can notice the connection that we have tried early on in history to make between letters and characters with images. According to Hoffman (2023) and Drucker, (1995), the alphabet was considered a connection that needed to be deciphered, through visual symbols, with their divine origins, leading to understanding a deep philosophical reflection. For the letters of the Roman alphabet, connections with the human form were made, by personalities such as Leonardo da Vinci (Drucker, 1995).

According to Hoffman (2023), the Greeks sought associations between sounds and motion, such as in the case of the character ρ (rho). This letter was “deemed a sign of motion because of the rapid motion of the tongue in pronouncing it and because of its use in words with meanings such as ‘tremble,’ ‘strike,’ and ‘crush’” (Drucker, 1995).

These could be seen as signs of a universal human behaviour, that of searching for meaning, for symbols and for understanding, through the correspondences, deep truths about the spiritual world, about the cosmology, etc.

Meanings were sought in accordance with the mindset of the age and with the preoccupations of the people living during a certain age. The past ages held religious beliefs in high esteem, compared to secular life, and so they would search for these associations between the shape of the letters and divine symbols. Nowadays, the textbook and online teaching and learning materials for different alphabets feature drawings and photographs similar to the characters taken from everyday life. Through making these parallels, nowadays, we no longer seek to discover a religious truth, and have a sense of the divine origins of the written language, but to make an alphabet that is entirely different from the one of our own native language and from other known foreign languages familiar and less abstract. Anytime we study a foreign language we search in it elements that are familiar. These elements could be words borrowed from the foreign language we are attempting to learn into our own native language or into known languages. In the case of mnemonic techniques, the familiar element is ensured through visuals.

Teaching with visual props is currently trendy for various subjects. It has the advantage of making an outline where students can see ideas organized as they are suggested by pictures or at least only by a classification or by a hierarchical structure.

It may, however, depend on the learning and thinking styles of the students whether or not they find visual props useful. There are those learners that have a visual memory and those learners that have linguistic memory. There are, after all, only 60-65% of the population number in general that can think only in pictures (Deza et al, 2019).

Some learners of foreign languages have a better memory based on sound or on reading (Byrne & Shea, 1979). They can learn a foreign language mainly through listening materials. Other students may find it easier to remember by using mnemonic techniques, based on associating a picture with a character in the alphabet of the respective language. Mnemonics is, thus, not a universal solution to learning alphabets which are different from Latin script. However, they can be used to fix into the learners’ memories certain characters which can be among the most significant ones, if others will be based on them. At the same time, mnemonic techniques could be used for the beginning characters, since this could be experienced as an encouragement by the students who, later on, may find it easier to remember the rest of the characters once they adapt to the new writing system.

Even if we may think that the visual thinking is the beginning of it all, we can notice how those learners used with Latin script can encounter difficulties with a visual script: “People unfamiliar with Chinese characters show poorer visual working memory (VWM) performance for Chinese characters than do literates in Chinese”(Zimmer & Fischer, 2020).

Indeed, once learners were used to alphabet type of script encountered in Western cultures, of visual scripts such as in Asian cultures, learners would perform better if the foreign language would include the type of alphabet they were used to (Flaherty, 1988). This shows the power of becoming used to a certain reality.

Any new writing system can be understood as a different reality, a different environment to which we need to adapt if we want to learn. Adaptation may be difficult if there is absolutely no familiar element in a certain writing system. If we find ourselves in a completely different reality, we tend to cling on to a familiar object at least, in order to feel comforted and safe. This is the role played by the images when associating them with previously unknown characters from different alphabets than the known ones.

RESULTS

Through learning a language, we can say that we have access to the respective culture's way of thinking. We may see how we have, when needing to adapt to an environment, the tendency to act on it. This is how we can understand the way we draw comparisons with what we already know and why we make the characters we know as more familiar through associating them with pictures.

We can see the contact with a new language in a similar way we see contact with a different culture. We tend to reduce our anxiety through looking for something familiar, e.g. a fast food place, a supermarket we also have in our own country.

We can understand the contact with a new language and alphabet as a challenge, in a similar way to the experience of culture shock. We need in both cases to devise solutions for our obstacles. Gradually, we adapt and start developing empathy for a different culture's mindset, including its writing system.

If we also start reading about the history of the writing system we are learning, we can feel even closer to the corresponding culture.

There is no correct or single way to learn a different alphabet. The learners are given a wide choice of materials and methods. They are given the freedom to try and choose what they feel that suits them best. We need to understand that thinking and learning styles can differ from individual. Some individuals prefer to listen and repeat, others to read, and others to use visual props, as mnemonics or even video materials.

If we go through the history of writing, we can see how writing started based on visual images, from cave paintings, to Egyptian hieroglyphs, to Chinese characters, based, according to legend, on birds' and animal tracks. Reading evolved from the ability to recognize hunted animals' tracks, which may lead us to think that the natural way of thinking of humankind is through visual means. Yet, once we are used to Latin alphabets, learning visual alphabets based on characters and ornamental-like aspect is not easy. We need time to adapt to it. One relevant example is that offered by research that has shown that if we do not know Chinese characters this is going to hinder our visual working memory (Zimmer & Fischer, 2020).

It depends on the way a certain learner has been used to think, using linguistics means or using visual means. The way the learners have been used to languages with visual types of alphabets or not also counts. Learners who are familiar with visual types of alphabets will find it easier to remember aspects from these languages.

DISCUSSION AND CONCLUSION

The visual feature in Japanese culture is present not just in the alphabet, but also in their other cultural products such as anime, manga, sumi-e paintings accompanying short poems, haiku poetry imagery which is based on a seasonal element, and in the contemplation of nature landscapes through window screens in temples and personal traditional houses.

While Western cultures prefer to tell a story through words, the Japanese may resort to what Americans call comics – manga, in the case of the Japanese.

The Japanese also resort to visual presentations, while Americans resort to words for explanations (Kopp, 2023). We could notice in this way that the Japanese have an inclination overall to visual thinking. According to Caswell (2023), the fact that the Japanese can think in a visual manner is a specific trait of their culture, visible in the thoughtful and concise way in which they choose their words. The words they choose can be concise means of conveying much more. The observations by Caswell (2023) resonate with choice of words in haiku poems, which are very short, three lines and 5-7-5 syllables in traditional format, although nowadays it is subject to experiments, in other languages such as Japanese being written in an irregular number of syllables and in less number than 5, 7, 5. The language of a haiku poem is visual, as this type of haiku is based on a literal scene occurring before our eyes, segmented in two parts, occurring here and now, and suggesting something else beyond the literal meaning, through the interpretation of the reader.

We may consider the way human beings have been exposed to visual means of learning and perception as a starting point for arguing in favour of the ease to memorise visual types of alphabets. However, even if human beings can be proved to have started by using the visual sense first and foremost, this does not mean that they will find it easier to learn languages with visual types of alphabets. This is because it depends on the way they have been used to read a language, as well as on the way they rely, as individual learners, on memory based on language or on visual features.

The topic with which the present paper has been concerned resonates very well with the way visual learning is an actual concern in foreign language learning and teaching. The topic is, thus, one of actuality. It can show us how trends in teaching and learning are not necessarily function of scientific evidence related to learning efficiency.

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6. INTERNATIONAL PIRI REIS CONFERENCE ON LINGUISTIC,
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FEATURES OF NON-VERBAL COMMUNICATION IN THE PROCESS OF STUDYING A FOREIGN LANGUAGE

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ABSTRACT

Gestures, conscious or unconscious, occupy an important place in communication situations. We greet each other with a wave of the hand, clap our hands, nod our heads in agreement, etc. A gesture, in a broad sense, is a physical movement, posture or facial expression that, according to the cultural traditions existing in society, carries a certain meaning.

From our point of view, three main types of gestures should be distinguished:

- egocentric – students' own gestures expressing joy, embarrassment, hatred, etc.;
- practical – everyday gestures;
- communicative – gestures used during social interaction.

Knowledge of culturally specific gestures appears to be important for developing communication skills in a foreign language.

Nonverbal, or paralinguistic, means of communication often have a greater impact on a person's communicative environment than words.

There are non-verbal ways of transmitting information that can be called universal: eye expression, transmission of state and mood through body language, transmission of mental images through their silent transmission. They form the basis for successful intercultural communication, supported by verbal communication skills.

When interacting in a foreign language, it is important to take into account the peculiarities of national gestures and maintaining a comfortable distance between the participants in the conversation.

The ability to focus on nonverbal signals will make it easy to build communication in the most favorable way.

In the process of teaching foreign languages, one should pay close attention to the various national characteristics of the nonverbal behavior of their potential communication partners. At the same time, sincerity, individuality, naturalness in the expression of feelings, good knowledge of speech language constructions remain an invariable condition for successful interaction with interlocutors.

Keywords: nonverbal signal, communication partner, gesture, social interaction.

THE USE OF VIRTUAL REALITY TECHNOLOGY IN TEACHING FOREIGN LANGUAGES

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ABSTRACT

Virtual reality (VR) technologies are becoming one of the best options for a learning environment, as they make it possible to restore almost all socially significant objects and basic types of human activity.

Also, thanks to virtual reality technologies, game-based learning is taking on more and more diverse forms, in which the degree of immersion in the virtual world is quite high, which makes it possible to transfer a large amount of information to potential users and develop certain skills in them.

VR technologies create a certain virtual space that immerses the student in the world of a topic, helping to focus on studying it.

VR technology, solving many language problems, provides students with the opportunity to become part of a virtual world – a world in which they can interact with various characters. For them it will be like a real meeting with native speakers.

In addition, students will be able to experience a variety of life situations that are as close to reality as possible. Virtual characters can show how fun learning can be. Students can get instant feedback on the pronunciation of new words, which is a great help in enriching foreign language vocabulary. There is also the opportunity to take part in realistic dialogues inspired by true events: making friends on a train to Berlin, ordering dinner in a Spanish restaurant, checking into a hotel in Paris.

Thus, certain conclusions can be drawn:

1. The use of modern computer technologies has a good effect on the educational process.
2. The mechanism of “virtual reality” is actively being introduced into many areas of our life.
3. Using virtual reality allows you to learn a foreign language without leaving home, which is a big plus in the modern world
4. Virtual reality allows you to visit situations where you can hear the pronunciation of words and communicate with native speakers “as if in real life.”

Keywords: virtual reality technology, pronunciation, learning environment, game-based learning, educational process.

THE USE OF BYOD TECHNOLOGY IN THE EDUCATIONAL PROCESS

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ABSTRACT

In recent years, a new form of working with information technology in the classroom appeared. It is known as “Bring Your Own Device (BYOD)” technology – “Bring your digital devices with you.” This form of work is becoming increasingly relevant and is increasingly present in the classroom as learning becomes more personalized.

In practice, teachers use it in the classroom, allowing students to use their smartphones, tablets and laptops to achieve assigned tasks.

The meaning of the BYOD concept is that the use of mobile devices in the learning process should not be prohibited but, on the contrary, it should be allowed.

If the use of these devices in educational institutions is banned they will increasingly attract students and distract them from their studies.

One of the important aspects of the BYOD concept is to change students' perception of the potential of their electronic devices and provide the opportunity to use them in the learning process, which has long been prohibited.

BYOD is a way to solve two very important problems facing modern education in one move. Firstly, the problem of providing each student with his own digital device. Secondly, it is a solution to an increasingly acute problem: “What to do with students’ mobile phones in class?”

In the future, the use of BYOD technology will allow the student to work anywhere and at any time with his personal digital device.

BYOD technology has many advantages, such as, for example, free access to the Internet in order to communicate with each other, and “cloud storage of information” (many cellular operators offer their users unlimited Internet traffic), which allows increasing quality of teaching and learning.

Keywords: learning process, BYOD technology, mobile device, educational institution.

CASE STUDY ON ENGLISH PROFICIENCY OF ESL STUDENTS BASED ON APPLICATION OF BLENDED LEARNING APPROACH

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Abstract

Blended learning which is a form of flipped learning is considered “new normal” “new styles combined with technology” in higher education. Thus, it has been developing as future trends and increasingly applied in teaching foreign languages today. Blended learning approach has become vital part of foreign language teaching and become a dominant one in higher education and teaching innovation. Therefore, this paper aims to analyze the progress of students’ academic English skills focused on subject areas of PEARSON STEAM content via implementing blended EFL courses that combined and designed on Internet platform Moodle LMS utilizing online and in-class instructional materials. The findings of the research were analyzed focusing on the students’ improvement both in academic English and linguistic skills through online (Moodle) and paper tasks (Apply skills). The students’ English proficiencies were assessed at the level of Intermediate to High-Intermediate by the Global Scale of English (GSE) which is aligned with the Common European Framework of Reference (CEFR). The results were evaluated and described with the qualitative research methods.

Keywords: Academic English, E-Mandakh e-learning system, Face-to Face Teaching, Moodle Learning Management System, Pearson - STEAM content

**THEORETICAL AND PRACTICAL APPROACHES OF THE FRENCH VERSION
OF CHIMAMANDA NGOZI ADICHIE'S *HALF OF A YELLOW SUN* AND THE
ENGLISH VERSION OF MARIAMA BA'S *UNE SI LONGUE LETTRE***

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Abstract

This research engages with the intricate interplay between theoretical frameworks and practical application in the realm of literary translation. It systematically explores the disparities that often arise between established translation theories and their real-world implementation, leading to variations and omissions in translated texts compared to their source material. To elucidate these intricacies, a dual-novel approach is employed, examining the French translation of Chimamanda Ngozi Adichie's "*Half of a Yellow Sun*" and the English translation of Mariama Ba's "*Une si Longue Lettre*." The primary research objectives encompass a comprehensive analysis of prevalent translation theories, an evaluation of their practical manifestation, an examination of specific translation strategies in use, and the revelation of linguistic and cultural differences arising from these strategies. The methodology employed hinges on qualitative and quantitative comparative analysis, utilizing parallel texts for in-depth scrutiny and incorporating reader feedback. The study unearths an array of translation procedures and techniques embedded in the French version, shedding light on discernible variances in translation choices when compared to the English rendition. The comparative analysis highlights instances of linguistic and cultural divergence that occur during the intricate process of translation. In light of the profound insights derived from the research, key recommendations emerge. The study advocates for a stricter adherence to translation theories in practical application, urging translators to prioritize linguistic and cultural fidelity while ensuring readability and cultural resonance in the target language.

Keywords: Translation theories, practical application, literary translation, linguistic and cultural disparities, cross-cultural interpretation

1. Introduction

Translation assumes a central role in facilitating cross-linguistic communication, serving as the conduit through which diverse cultures and ideas converge. This introductory chapter embarks on a comprehensive exploration of the intricate domain of literary translation, unraveling the multifaceted challenges and nuances that underlie this critical discipline.

In the broader landscape of communication across language barriers, translation plays a fundamental role in bridging linguistic gaps. Within the scope of literary translation, the focus shifts to the conveyance of a novel's core essence to readers who are often estranged from the author's native language.

The challenge in literary translation lies in reconciling the nuances and intricacies of the source text with the necessity to make it comprehensible and resonant in the target language. The variations between the source text and the translated text can be attributed to several factors, including the choice of translation theories and techniques, the unique qualities of the source text, and the interpretive choices of individual translators. This leads to the need for a comprehensive exploration of these disparities and the underlying reasons, particularly in the translation of two specific novels.

This research embarks on the critical assessment of the outcomes of the translation of two specific novels. The novels under scrutiny are “*Half of a Yellow Sun*” by Chimamanda Ngozi Adichie, originally composed in English and subsequently translated into French by Mona de Pracontal, and “*Une si Longue Lettre*” by Mariama Ba, originally crafted in French and translated into English by Modukpe Bode-Thomas. The primary objectives of this study are to elucidate the translation theories relevant to the domain of literary translation, identify the principal translation techniques employed by translators Mona de Pracontal and Modukpe Bode-Thomas, and engage in an in-depth analysis of the outcomes of translating Chimamanda Adichie's “*Half of a Yellow Sun*” into French and English.

To guide this investigation, the following research questions are posed:

Q1 Which translation theories significantly influenced the faithfulness of the French translation of “*Half of a Yellow Sun*” and the English translation of “*Une si Longue Lettre*” to their respective source texts?

Q2 To what extent do the translated versions of “*Half of a Yellow Sun*” and “*Une si Longue Lettre*” accurately capture the nuances and cultural elements present in the original texts?

Q3 What major disparities exist between the French translation of “*Half of a Yellow Sun*” and the English translation of “*Une si Longue Lettre*” in terms of literary and cultural attributes, revealing challenges in the translation process?

These research questions give rise to specific hypotheses:

H1: The application of specific translation theories significantly correlates with the faithfulness of the French translation of “*Half of a Yellow Sun*” and the English translation of “*Une si Longue Lettre*” to their respective source texts.

H2: Variations between the French translation of “*Half of a Yellow Sun*” and the original English version arise due to the inherent characteristics of the text, encompassing its literary and cultural attributes, revealing nuanced challenges in translation.

H3: Distinctive translation outcomes in “*Half of a Yellow Sun*” and “*Une si Longue Lettre*” are primarily attributed to the competence and experience of individual translators, resulting in unique interpretive choices.

H4: Effectively addressing challenges in translating cultural terms and nuances contributes to the overall faithfulness of the target text to the source material in both “*Half of a Yellow Sun*” and “*Une si Longue Lettre*”.

This research bears substantial significance as it explores linguistic disparities between the French translation of Chimamanda Ngozi Adichie's “*Half of a Yellow Sun*” and the English translation of Mariama Ba's “*Une si Longue Lettre*.” It provides an invaluable platform for researchers to gain profound insights into previously uncharted cultures. Moreover, the analysis of these novels encompasses a rich array of dimensions, including culture, lexicon, language, and style, illuminating how individuals express themselves based on their origins and social strata. The research also unveils the challenges and successes faced by translators, particularly in the translation of cultural terms, while proffering solutions to these challenges. It serves as a vital resource for students of translation studies and practicing translators, offering guidance for navigating the intricate process of translation.

This study is structured into nine chapters that address different facets of literary translation. It commences with an introduction detailing the significance, problem statement, and aims of the research. The subsequent chapters include a literature review on translation theories, methodologies, and comparative analyses of specific passages in both novels. The study investigates the impact of translated texts on reader reception and concludes by summarizing key findings, revisiting objectives, and suggesting avenues for future research.

2. Literature Review: Theoretical Framework and Literary Analysis

2.1 Translation Theories in Literary Translation

2.1.1 Descriptive Translation Studies (DTS) and Functionalism (Nord, 1997)

To comprehend the complexities of translating both “*Half of a Yellow Sun*” and “*Une si Longue Lettre*”, a thorough exploration of translation theories is paramount (Vinay and Dalbernet, 1958). This study focuses on Descriptive Translation Studies (DTS), particularly Nord's functionalist approach (1997). Functionalism emphasizes considering the function of the translated text within the target culture, acknowledging the dynamic nature of literary works.

2.1.2 Equivalence Dynamics (Baker, 2006)

Baker's insights into equivalence dynamics, building on Nord's functionalist paradigm, are pivotal for evaluating the fidelity of the target text to the source material. Baker's nuanced understanding of equivalence as a multifaceted and evolving concept guides a comprehensive assessment of how chosen translation theories contribute to the faithful representation of Adichie's and Ba's original works.

2.2 Principal Translation Techniques Employed

2.2.1 Modulation: Adapting to Cultural Nuances (Vinay and Dalbernet, 1958)

Modulation, as conceptualized by Vinay and Dalbernet, resonates in the translation of cultural nuances in both “*Half of a Yellow Sun*” and “*Une si Longue Lettre*”. Pracontal and Bode-Thomas utilize modulation as a strategy to adapt the texts to the target cultural context, preserving the richness and subtleties of Adichie's and Ba's narratives. This aligns with Nord's functionalist perspective, emphasizing the importance of maintaining the cultural function of the texts.

2.2.2 Adaptation: Navigating Linguistic Disparities (Vinay and Dalbernet, 1958)

Addressing linguistic diversity, Bode-Thomas demonstrates a keen awareness of the need for adaptation in both translations, navigating linguistic disparities without compromising the essence of the narratives. Vinay and Dalbernet's insights into adaptation serve as a theoretical anchor, elucidating how translators can navigate linguistic challenges while staying true to the source materials.

2.2.3 Omission: Strategic Choices in Translation (Baker, 1992)

Selective omission, a strategic choice made by both translators in translating “*Half of a Yellow Sun*” and “*Une si Longue Lettre*”, aligns with Baker's framework. This deliberate choice enhances the overall readability and cultural resonance of the translated texts, in line with Nord's functionalist paradigm, where the focus is on the communicative function of the translated works.

2.3 In-Depth Analysis of Translation Outcomes

2.3.1 Faithfulness to Source Text (H1)

The investigation into the impact of translation theories on the faithfulness of the target texts involves a meticulous examination of equivalence dynamics. Drawing on Baker's framework, the study assesses whether the chosen theories contribute to a faithful representation of Adichie's and Ba's original works.

2.3.2 Disparities and Characteristics (H2)

Exploring the variations between the translated versions and the originals requires an understanding of text characteristics in both “*Half of a Yellow Sun*” and “*Une si Longue Lettre*”. Vinay and Dalbernet's insights into literary and cultural attributes become a lens through which these disparities are analyzed.

2.3.3 Competence and Interpretive Choices (H3)

The role of individual translators in shaping distinctive translation outcomes is a focal point of analysis. Vinay and Dalbarnet's exploration of interpretive choices, coupled with Baker's framework on translation strategies, guides the investigation into how competence and experience influence the translation process in both novels. The study seeks to unveil the intricate relationship between the translator's skill set and the resulting interpretive choices.

2.3.4 Challenges in Cultural Translation (H4)

The translation of cultural terms and nuances presents inherent challenges that demand a nuanced approach. Baker's insights into cultural aspects of translation provide a theoretical foundation for understanding these challenges in both "*Half of a Yellow Sun*" and "*Une si Longue Lettre*". The analysis focuses on how effectively addressing these challenges contributes to the overall faithfulness of the target texts to the source materials, as posited in hypothesis H4.

This comprehensive section establishes a robust foundation for the subsequent exploration. By delving into translation theories, practical strategies, and literary analysis, the study creates a nuanced framework for understanding the translation of both "*Half of a Yellow Sun*" and "*Une si Longue Lettre*". The detailed analysis, supported by the works of Vinay and Dalbarnet (1958), Nord (1997), and Baker (2006, 1992), sets the stage for a thorough investigation into the research questions and hypotheses outlined in the study.

3. Research Methodology

3.1 Research Approach

This study aims to delve into the diverse translation procedures and techniques employed in the French versions of the selected novels, aligning with the abstract and objectives outlined. To achieve a comprehensive understanding, the research adopts a mixed-methods approach that integrates both qualitative and quantitative methods. The qualitative aspect involves the identification and analysis of differences that surface during the translation process of "*Half of a Yellow Sun*" and "*Une si Longue Lettre*." In tandem, a quantitative analysis examines linguistic patterns, word usage, and other measurable features in the translated texts. This dual-method approach facilitates a nuanced exploration of the translation dynamics, capturing both the intricacies of the process and quantifiable linguistic aspects.

3.2 Data Collection

A meticulous data collection process is integral to achieving the study's objectives, as outlined in the abstract. Deep readings of both original novels serve as the foundation for extracting relevant data. Three main aspects guide the selection of sentences: the cultural aspect, the lexical aspect, and the linguistic aspect. Initially, sentences featuring culturally specific terms are extracted to understand how these terms are treated in translation. Subsequently, sentences containing complex combinations of words, phrasal verbs, or idioms are chosen to assess the translators' handling of linguistic intricacies. Lastly, sentences with linguistic cultural terms are targeted to capture nuances in language use.

3.3 Data Analysis

The data analysis in this study employs a dual approach, incorporating both qualitative and quantitative methods to comprehensively examine the translation procedures and techniques utilized in the French versions of the novels.

3.4.1 Qualitative Data Analysis

Qualitative analysis involves a meticulous comparison between the sentences extracted from the original novels and their translated counterparts. To achieve this, qualitative data analysis tools such as thematic analysis and discourse analysis are utilized. Thematic analysis aids in identifying recurring themes and patterns in the translation, while discourse analysis facilitates a deeper understanding of linguistic and cultural nuances.

This qualitative approach is aligned with the study's objective of exploring the intricate landscape of translation procedures and techniques. By focusing on uncovering the techniques employed by each translator, identifying encountered challenges, and understanding the strategies employed to address these challenges, the study delves into the qualitative intricacies of the translation process.

3.4.2 Quantitative Data Analysis

For the quantitative dimension of the analysis, AntConc, a tool developed by Laurence Anthony (2004), is employed. AntConc is specifically chosen for its proficiency in corpus linguistics, allowing for the examination of word frequency, concordances, and collocations in extensive text corpora.

The quantitative analysis complements the qualitative findings by providing statistical insights into linguistic patterns, word usage, and other measurable features in the translated texts. This dual-method approach enriches the analysis by offering a holistic perspective on both the qualitative intricacies and quantitative aspects of the translation process.

Moreover, the iterative nature of this combined analysis, which includes making suggestions for potential improvements, aims to provide comprehensive insights into the translator's decision-making. This contributes significantly to a richer understanding of the nuances and challenges inherent in the translation of both "*Half of a Yellow Sun*" and "*Une si Longue Lettre*".

4. Translation and Adaptation Theories

Translation theories, as explored by Newmark (1981, p.19) and Nida (1976), provide a lens through which the complexities of rendering literary works from one language to another can be understood. This section delves into the theoretical underpinnings guiding the translation processes of "*Half of a Yellow Sun*" and "*Une Si Longue Lettre*", examining how the translators, Mona de Pracontal and Modukpe Bode-Thomas, navigate the intricacies of philological, linguistic, and sociolinguistic theories.

4.1 Philological Theories: Maintaining Literary Equivalence

Nida's classification introduces philological theories, emphasizing equivalence and literary quality. Mona de Pracontal, tasked with translating "*Half of a Yellow Sun*", adheres to this approach, preserving the literary genre and form of the original. The fidelity to the imaginative and historical aspects showcases her competence in upholding the essence of Chimamanda Ngozie Adichie's work. The adherence to the source language's genre ensures a seamless transition for the French audience, aligning with the foundational principles of philological theories.

In "*Une Si Longue Lettre*," Modukpe Bode-Thomas faces a distinct challenge presented by Mariama Ba's choice of an epistolary novel. Bode-Thomas, in line with philological theories, maintains the epistolary form in the translation, illustrating a rare choice within African literature. This decision speaks to the translator's commitment to honoring the source text's literary structure, ensuring a faithful representation of the original work.

4.2 Linguistic Theories: Navigating Structural Challenges

Distinguishing between linguistic and philological theories, Nida and Taber (1969) argue that linguistic theories focus on structural aspects rather than genre. In *“Half of a Yellow Sun”*, Mona de Pracontal grapples with linguistic challenges, particularly concerning tense and syntax. The need to retain the historical aspect requires a nuanced handling of tenses, and while Pracontal generally succeeds, syntactic challenges highlight the inherent difficulties of maintaining structural fidelity across languages.

Modukpe Bode-Thomas faces a similar linguistic challenge in *“Une Si Longue Lettre”*, where tense choices deviate at times from the source text. The replacement of the simple present with the conditional present introduces a potential tension in semantic aspects. This deviation prompts a critical examination of the translator's decision-making, raising questions about the impact on the target audience's interpretation.

4.3 Sociolinguistic Theories: Negotiating Cultural Nuances

Sociolinguistic theories, as introduced by Nida and Taber (1969), extend beyond linguistic structures to encompass social aspects of communication. In *“Half of a Yellow Sun”*, Mona de Pracontal grapples with diverse language levels, including pidgin English, dialects, and cultural nuances. The challenges faced in transferring these elements highlight the delicate balance required for sociolinguistic fidelity. Despite occasional difficulties, Pracontal's use of explanatory notes reflects a strategic attempt to bridge cultural gaps, shedding light on the translator's role in cultural mediation.

Modukpe Bode-Thomas, in *“Une Si Longue Lettre”*, encounters a different sociolinguistic landscape. With fewer vernacular challenges, the focus shifts to the subtleties of cultural terms. Bode-Thomas demonstrates an adept understanding of sociolinguistic considerations, leveraging his cultural proximity to navigate equivalences effectively. The inclusion of explanatory notes further attests to the translator's commitment to ensuring a nuanced understanding for the target audience.

4.4 Critical Analysis and Future Exploration

The exploration of translation and adaptation theories provides a foundational understanding of the translators' theoretical frameworks. However, critical analysis reveals nuanced challenges and decisions that shape the fidelity and interpretation of the translated works. The subsequent sections are devoted to a more in-depth exploration of the practical application of these theories. This involves a meticulous examination of the translation strategies employed by Mona de Pracontal and Modukpe Bode-Thomas, along with an analysis of the outcomes. This endeavor aims to contribute significantly to a comprehensive understanding of the translation processes employed in the respective translations of *“Half of a Yellow Sun”* and *“Une Si Longue Lettre”*.

5. Comparative Analysis of the French and English Versions

The data selected for analysis spans across all chapters of the novels. The primary focus lies on the translation methods employed by Mona de Pracontal and Modukpe Bode-Thomas, specifically how they navigated the intricacies of translating complex sentences. The comparative analysis aims to assess the faithfulness of the French versions to their original counterparts, with a spotlight on three literary aspects:

- i) **Culture**
- ii) **Lexicon**
- iii) **Language**

These aspects are chosen based on Nida (1976)'s three translation theories, each addressing specific challenges associated with cultural nuances, lexical choices, and linguistic elements.

i) Culture

Table 1: Data related to Cultural Aspects

N°	Original Version	Translated Version	Procedures used by the translator	Translation Proposed	Procedures Used in Translation Proposed
Half of a Yellow Sun					
1	"I suppose you will be the oldest in class, starting in standard three at your age," Master said. (p.13)	J'imagine que tu seras le plus âgé de la classe, si tu commences en classe 3 à ton âge, dit Master. (p. 15)	Literal translation	En commençant le CE1 à cet âge, tu seras probablement le plus âgé de la classe, dit Master.	Equivalence
2	'He who brings the kola nut brings life. You and yours will live, and I and mine will live.' (p. 164)	« Celui qui apporte la noix de kola apporte la vie. Toi et les tiens vivez, moi et les miens vivrons. » (p. 169)	Literal Translation	Celui qui apporte la kola apporte la vie. Que les tiens et toi vivez, de même que les miens et moi	Transposition
3	'Let the eagle perch and let the dove perch and if either decrees that the other not perch, it will not be well for him.' (p. 164)	« Que l'aigle se perche et que la colombe se perche, et si l'un des deux décrète que l'autre ne doit pas se percher, ce ne sera pas bien pour lui. » (P. 169)	Literal Translation	Vivez et laissez vivre.	Modulation
4	But I will come back soon, for Anulika's wine-carrying. (p.126)	Mais je vais revenir bientôt, pour le vin de palme d'Anulika. (p.57)	Adaptation	Mais je reviendrai bientôt, pour le mariage d'Anulika.	Equivalence
5	He used to come to our house every day to eat my pepper soup. (p.149)	Il venait à notre maison tous les jours pour manger mon pépé-soupe. (p.290)	Equivalence	Il venait tous les jours chez nous pour manger du pépé-soupe.	Equivalence
6	Ugwu went into the living room and his hands worked mechanically, serving kola nuts [...] laying out steaming bowls of pepper soup. (p. 41)	Ugwu alla au salon et ses mains travaillèrent machinalement, distribuant les noix de kola [...] disposant des bols de pépé fumants (p. 96)	Adaptation	Ugwu alla au salon et ses mains travaillèrent machinalement, distribuant les noix de kola [...] disposant des bols de pépé-soupe	Equivalence
L'Autre Moitié du Soleil					
1	Pendant que les hommes dans une longue file hétéroclite de voitures officielles ou particulières, de cars rapides, de camionnettes et vélo-solex, conduisent Modou à sa dernière demeure... (p10)	While the men, in a long, irregular file of official and private cars, public buses, lorries and mopeds, accompany Modou to his last rest...(p.10)	Equivalence	While the men, in an irregular long line of official and private cars, public buses, vans and mopeds, accompany Modou to his final resting place...	Equivalence
2	Radio Cancan m'a informé de ton refus d'épouser Tamsir. (p.126)	The bush radio has informed me of your refusal to marry Tamsir. (p.68)	Adaptation	The bush telegraph has informed me of your refusal to marry Tamsir.	Equivalence
3	Un ensemble de bazin « rombal band » avait remplacé l'ensemble gris de la première visite et celui chocolat de la deuxième. (p.91)	An outfit of blue brocade had replaced the grey outfit of the first visit and the chocolate-coloured one of the second. (p.64)	Equivalence	-	-

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4	Depuis la sixième, il a dominé cette classe en cette matière... (p.102)	Right from Form One, he has been top of his class in this subject... (p.76)	Adaptation	Right from Junior Secondary School Year 1 (JSS1), he has been top of his class in this subject.	Equivalence
5	Les cauris ne peuvent se tromper tous les jours. L'eau et le sable sont mêlés ; ils forment de la boue. Ramasse ta boue. (p.115)	The cowries cannot always be wrong. Water and sand have been mixed; they have become mud. Gather up your mud. (p.81)	Literal Translation	-	-
6	Notre halte préférée était la plage de Ngor, [...] où de vieux pêcheurs barbus recommandaient les filets, sous les bentenniers. (p.44)	Our favourite spot was Ngor beach, [...] where old bearded fishermen repaired their nets under the silk-cotton trees.	Equivalence	-	-

Given that translation is inevitably influenced by cultural differences, an in-depth analysis of proverbs and cultural terms encountered by both translators becomes imperative. The table highlights instances where translators faced challenges and proposes alternative translations for better faithfulness.

1. **“Standard three” – “classe 3”**

- *Issue:* Literal translation led to confusion due to differences in educational systems.

- *Solution:* Translated to “CE1,” maintaining equivalence with the French education system.

2. **Prayer sentence**

- *Issue:* Literal translation provided an incomplete understanding.

- *Solution:* Applied the subjunctive tense to emphasize the prayer aspect, ensuring a nuanced translation.

3. **Igbo proverb**

- *Issue:* Literal translation risked cultural misunderstanding.

- *Solution:* Translated to “vivez et laissez vivre” to convey the intended message accurately in French.

4. **“Wine-carrying” – “vin de palme”**

- *Issue:* Adaptation led to misinterpretation of cultural practices.

- *Solution:* Translated to “marriage traditional” for a more precise and faithful representation.

5. **“Pepper soup”**

- *Solution:* Maintained equivalence with “Pépé-soupe,” showcasing a good effort in translating cultural terms.

6. **“Pépé-Soupe” – Unfaithful translation**

- *Issue:* Unexplained deviation from a previously established equivalence.

- *Solution:* Highlighted the inconsistency and suggested a return to the original faithful translation.

7. **Literary genre adherence**

- *Solution:* Recognized Mona de Pracontal’s fidelity to the literary genre, showcasing competence in line with philological theories.

8. **Historical aspect maintenance**

- *Solution:* Acknowledged the translator’s diligence in preserving historical aspects, aligning with linguistic theories.

9. **Sociolinguistic challenges**

- *Solution:* Recognized challenges faced in translating varied language levels and cultural expressions, emphasizing the need for translator expertise.

10. **Unfaithful rendering of “Pépé-Soupe”**

- *Issue:* Inconsistency in translation choices.
- *Solution:* Advocated for a more faithful translation, questioning the deviation from a previously successful equivalence.

In the second part of the table, data from Mariama Ba’s “Half of a Yellow Sun” in French was analyzed. Noteworthy observations include:

1. **“Cars Rapides” – “Public buses”**

- *Issue:* Literal translation for cultural terms.
- *Solution:* Acknowledged Modukpe Bode-Thomas’s effort in rendering the meaning, although improvements can be made.

2. **“Camionette” – “lorry”**

- *Issue:* Incorrect equivalence.
- *Solution:* Suggested the correct translation as “Van” to avoid misinterpretation.

3. **“Radio Cancan” – “Bush Radio”**

- *Issue:* Misleading translation.
- *Solution:* Proposed the accurate translation as “Bush Telegraph” to convey the intended meaning.

4. **“Bazin rombal band” – “blue brocade”**

- *Solution:* Commended Modukpe Bode-Thomas for a faithful translation, showcasing competence in lexical choices.

5. **“Sixième” – “Form 1”**

- *Issue:* Incomplete and inaccurate translation.
- *Solution:* Advocated for a more accurate translation using “JSS1” or “Year 7” in consideration of the English education system.

6. **Idiomatic expression: “Slap a mosquito”**

- *Solution:* Appreciated the translator’s accurate use of equivalence to convey the intended meaning effectively.

7. **“Pour a drink”**

- *Solution:* Acknowledged Modukpe Bode-Thomas’s competence in choosing equivalence to accurately represent the original idea.

8. **“Marcher sur le visage de Dieu” – Unfaithful translation**

- *Issue:* Literal translation leading to unfaithfulness.
- *Solution:* Advocated for a more culturally appropriate idiom like “Se mettre Dieu à dos” for a faithful representation.

This detailed analysis highlights the complexities faced by translators in navigating cultural and lexical challenges, emphasizing the need for thoughtful and faithful translation choices. The identified issues and proposed solutions contribute to a richer understanding of the translation processes employed by Mona de Pracontal and Modukpe Bode-Thomas.

Overall Analysis and Interpretation:

The translator employed a variety of translation techniques, including literal translation, adaptation, equivalence, transposition, and modulation, depending on the linguistic and cultural nuances of the original text. The proposed translations generally maintain the essence of the original while ensuring cultural relevance and fluency in the target language. The use of different procedures demonstrates the translator's sensitivity to context and the need for effective communication in the target audience.

ii) Lexicon

The focus on lexicon involved an examination of how specific terms and idioms were translated in both novels. The table below presents lexical data selected for analysis.

Table 2: Data related to Lexical Aspects Analysis

Half of a Yellow Sun					
N°	Original Version	Translated Version	Procedures Used by Translator	Translation Proposed	Procedures Used in Translation Proposed
1	He did not always return greetings. (p. 1)	Il ne répondait pas toujours quand on lui disait bonjour. (p. 1)	Expansion	Il ne répondait pas toujours aux salutations.	Paraphrase
2	"Why is he coming to tell us how to put out a fire, when it is he and his fellow British who collected the firewood for it in the first place?" (p. 158)	« Pourquoi vient-il nous dire comment éteindre le feu alors que c'est lui-même et ses compatriotes britanniques qui ont ramassé le petit bois ? » (p. 163)	Omission	Pourquoi vient-il nous dire comment éteindre le feu quand ses compatriotes et lui l'ont d'abord attisé ?	Paraphrase
3	"Are you Kainene's business associate? Are you in oil?" he asked. (p.36)	Vous êtes l'associé de Kainene ? Vous êtes dans le pétrole ? demanda-t-il.	Equivalence	-	-
4	"Life is short, my brother!" Major Udodi said, pouring another drink. (p.36)	« La vie est courte, mon frère ! » Le commandant Udodi se resservit à boire... (p.85)	Equivalence	-	-
5	Richard slapped at an irritating mosquito near his ear. (p 35)	Richard écrasa d'une claque un agaçant moustique à son oreille. (p 84)	Equivalence	-	-
6	'Are you throwing your child away? Are you walking in God's face (p. 270).	Est-ce que tu jettes ton enfant? Est-ce que tu veux marcher sur le visage de Dieu? (p. 274)	Literal Translation	Es-tu entrain de jeter ton enfant ? Tu veux te mettre Dieu à dos ?	Equivalence
L'Autre Moitié du Soleil					
N°	Original Version	Translated Version	Procedures Used by Translator	Translation Proposed	Procedures Used in Translation Proposed
1	Les lumières crues le livraient aux sarcasmes impitoyables de certains qui le taxaient de « loup dans la bergerie »	The harsh lights betrayed him to the unpitying sarcasm of some of them, who called him a 'cradle snatcher'.	Adaptation	The harsh lights betrayed him to the unpitying sarcasm of some of them, who called him a 'the fox in the henhouse'	-
2	Modou est mort. Comment te raconter ? (p.6)	Modou is dead. How am I to tell you? (p.2)	Equivalence	-	-
3	Que la terre lui soit légère ! (p.10)	May the earth rest lightly on him (p.5)	Equivalence	-	-
4	Je reprends ma place sur la natte ornée d'une mosquée verte, réservée à mon seul usage, comme la bouilloire de mes ablutions. (p.156)	I go back to my place on the mat decorated with a picture of a mosque in green, reserved for my use only, just as is the kettle for my ablutions. (p.83)	Description	-	-
5	Rien n'y distinguait, si ce n'étaient des traits spécifiquement raciaux, le Fon du Dahomey et la Malinké de la Guinée. (p.24)	Nothing differentiated us, apart from specific racial features, the Fon girl from Dahomey and the Malinke one from Guinea (p.16)	Expansion	-	-
6	Ma colère les foudraya (p149)	They were dumbfounded before my anger	Adaptation	-	-

Analysis and Interpretation

1. Greeting Ambiguity (Sentence 1):

- In the first sentence, the translator expanded the original sentence, leading to ambiguity in the translation of "He did not always return greetings." The proposed paraphrase provided a clearer alternative.

2. Firewood Collection Clarification (Sentence 2):

- Omission was used in the second sentence to address potential confusion in the translation about putting out a fire. The proposed paraphrase clarified the meaning by emphasizing the initial act of collecting firewood by the British.

3. Effective Equivalence (Sentences 3 and 4):

- Equivalence was effectively employed in translating questions about business association and being in oil. The original meaning was retained without unnecessary modifications.

4. Meaningful Equivalence in Dialogue (Sentences 4 and 5):

- Equivalence was used meaningfully in translating dialogue about the shortness of life and pouring another drink. The translator maintained the essence of the conversation without altering the impact.

5. Appropriate Equivalence for Action (Sentence 5):

- Equivalence was appropriately used for the action of slapping a mosquito. The translated version retained the action without introducing unnecessary details.

6. Idiomatic Expression Consideration (Sentence 6):

- In the sentence about throwing a child away and walking in God's face, the translator opted for a literal translation. However, the proposed paraphrase provided a more idiomatic and faithful alternative.

7. Adaptation for Sarcasm (Sentence 1 - L'Autre Moitié du Soleil):

- In the sentence describing harsh lights and sarcasm, the translator adapted the expression to capture the essence of the sarcasm in a culturally relevant manner.

8. Expansion for Racial Features (Sentence 5 - L'Autre Moitié du Soleil):

- The translator expanded the sentence discussing racial features to provide additional context, ensuring a comprehensive understanding for the target audience.

The translator exhibited a sophisticated approach, meticulously choosing translation techniques tailored to the distinct demands of each sentence. A detailed examination exposes a diverse application of strategies such as expansion, omission, equivalence, adaptation, and description, all intricately calibrated to the context and subtleties of the source text. It is evident that the translator's decisions were influenced by the imperative to convey meaning faithfully while seamlessly assimilating into the target language and culture. The outcome is a series of translations that not only safeguard the intended meaning but also adeptly encapsulate the cultural and emotional intricacies inherent in the original text.

iii) Language

In the source novels, various dialectal terms were employed. This collection presents an analysis of selected terms to examine the strategies employed by translators in handling them.

Table 3: Data related to Linguistic Aspects

N°	Original Version	Translated Version	Procedures Used by Translator	Translation Proposed	Procedures Used in Translation Proposed
Half of a Yellow Sun	1	‘His aunty walked faster, her slippers making slap-slap sounds that echoed in the silent street’ (p. 5)	« Sa tantie pressa le pas ; le clap-clap de ses claquettes résonnait dans la rue silencieuse» (P. 7)	Equivalence	Sa tantie pressa le pas ; le flip-flap de ses claquettes résonnait dans la rue silencieuse»
	2	‘Thank, sah, Thank, sah. May another person do for you’ (p. 89)	« Merci patron. Merci patron. Puisse une autre personne faire autant pour vous. » (p. 94)	Equivalence	Merci Missié. Merci Missié. Puisse une autre personne faire autant pour vous.
	3	She wants to divide you and Master, mah. (p.48)	Elle veut vous séparer, Master et vous, ma'ame. (p.111)	Equivalence	-
	4	How you dey? (p.162)	C'est comment tu es ? (p.323)	Equivalence	Comment va ?
L'Autre Moitié du Soleil	1	Elle répétait tous les surnoms que Binetou avait donnés à son père : Vieil homme ! Ventru ! Le Vieux ! (p.78)	She repeated all the nicknames Binetou had given her father: old man, pot-belly, sugar-daddy! (p.39)	Equivalence	-
	2	J'acceptais d'être vieux Jeu. (p.151)	I didn't mind being a stick-in-the-mud. (p.81)	Equivalence	-
	3	Le professeur ne peut tolérer qu'un nègre soit le premier en philosophie. (p.102)	The teacher cannot tolerate a black coming first in philosophy. (p.72)	Generalisation	The teacher cannot tolerate a negro coming first in philosophy.
	4	Ainsi je te reverrai en tailleur ou en robe maxi ?	So, then, will I see you tomorrow in a tailored suit or a long dress?	Equivalence	-

In the translation of “*Half of a Yellow Sun*”, the translator, Mona de Pracontal, employed the equivalence strategy to render certain dialectal terms and expressions. In the first example, the onomatopoeic term "slap-slap" describing the sound of slippers was translated as “clap-clap”, but the proposed alternative suggests “flip-flop” to better convey the specific type of slippers. Similarly, the use of “sah”, a vernacular term derived from “sir”, was translated as “patron”, but a more culturally appropriate equivalent like “Missié” was proposed to maintain the socio-linguistic context.

On the other hand, the translation of “L’Autre Moitié du Soleil” also employed equivalence in rendering dialectal expressions. However, in the third example, a generalization strategy was used by translating the term “nègre” as “black” instead of “Negro”, potentially losing the pejorative and racist connotations present in the source text.

In summary, while the translators generally used equivalence to convey dialectal terms, there were instances where the proposed alternatives aimed at providing more accurate cultural and linguistic representations. However, attention should be paid to potential loss of nuance, especially in sensitive terms like racial epithets.

6. Findings and Discussion

This section provides a thorough evaluation of the translations, analyzing their strengths and weaknesses across various aspects and placing the findings within the broader context of translation studies. The discussion draws from existing research to enhance understanding of the intricate nature of the translation process.

The table below quantifies the data classified in the previous tables, considering both the degree of faithfulness and unfaithfulness observed. This quantification allows us to assess the success of the translators across different aspects of the data.

Table 4: Quantified Data

Aspects	No. of Data Selected	No. of Unfaithfulness	No. of Faithfulness	Percentage of Unfaithfulness	Percentage of Faithfulness
Cultural Aspects	12	7	5	58.33%	41.66%
Lexical Aspects	12	4	8	33.33%	66.66%
Linguistic Aspects	8	4	4	50%	50%

1. Cultural Aspects:

The analysis reveals that, out of twelve data points from both novels, seven cases of unfaithfulness were identified, resulting in a 58.33% rate of unfaithfulness against 41.66% of faithfulness. This suggests that the translation of cultural aspects poses a significant challenge for both Mona de Pracontal and Modupe Bode-Thomas. Particularly, their handling of terms related to the educational system raises questions about the appropriateness of their choices. These findings align with established research, emphasizing the complexity of achieving equivalence in culture-bound terms. Translation scholars such as Newmark (1988) assert that balancing faithfulness to the source text with the target culture's linguistic and cultural nuances is intricate. The need for more extensive research and cultural understanding is underscored.

2. Lexical Aspects:

In the realm of lexical aspects, twelve data points were collected, with only four cases of unfaithfulness identified. This results in a low rate of unfaithfulness (33.33%) against a 66.66% rate of faithfulness. Instances of unfaithfulness in this category were notably rare, aligning with the flexibility inherent in translation, where conveying meaning often takes precedence over rigid adherence to the source text.

Modupe Bode-Thomas stands out for his exemplary work in translating terms related to lexical aspects, demonstrating the principles of dynamic equivalence.

3. Linguistic Aspects:

Regarding linguistic aspects, four cases of unfaithfulness and four cases of faithfulness were identified among eight selected data points, resulting in a shared percentage of fifty percent. Both translators demonstrated proficiency in addressing linguistic aspects, emphasizing the importance of maintaining the source text's linguistic nuances. These minor deviations do not significantly detract from the overall quality of their translations, aligning with existing studies that highlight the significance of preserving stylistic elements.

4. Interpretation and Implications

Q1 and H1:

The study explores the influence of translation theories on the faithfulness of the French translation of “*Half of a Yellow Sun*” and the English translation of “*Une si Longue Lettre*”. The findings, when analyzed in light of **H1**, provide insights into the correlation between the application of specific translation theories and the faithfulness of the translations. The implications suggest that understanding and applying appropriate translation theories are crucial for achieving fidelity to the source text.

Q2 and H2:

The examination of how accurately the translated versions capture nuances and cultural elements delves into the intricacies of cross-cultural translation. **H2** posits that variations are influenced by the inherent characteristics of the text. The results contribute to a deeper understanding of the challenges posed by literary and cultural attributes, emphasizing the need for nuanced translation strategies.

Q3 and H3:

Research Question 3 seeks to identify major disparities in translations, and **H3** attributes these differences to individual translator competence and experience. The implications highlight the significance of the translator's role, suggesting that variations are not solely due to text characteristics but are influenced by the translator's interpretive choices.

H4:

Hypothesis 4 underscores the importance of effectively addressing challenges in translating cultural terms. The findings can provide practical insights into enhancing the overall faithfulness of translated texts, emphasizing the need for strategies that navigate cultural nuances.

Overall Contribution:

This research contributes to the field of translation studies by addressing specific questions and hypotheses related to the translation of “*Half of a Yellow Sun*” and “*Une si Longue Lettre*”. The implications extend to translation practitioners, scholars, and educators, offering valuable insights into the intricate dynamics of cross-cultural translation and the role of translation theories and individual competencies in ensuring fidelity to the source material. In summary, the challenges encountered in translating cultural aspects align with broader trends in translation studies.

These challenges emphasize the intricate nature of achieving cultural equivalence and the need for comprehensive research. While acknowledging areas of unfaithfulness, it is crucial to recognize the overall quality of the translations, reflecting a commendable level of proficiency. The findings underscore the complexity of the translation process and emphasize the need for a multi-faceted approach that balances faithfulness to the source text with the intricacies of the target culture and language.

Recommendations and Conclusion

This research study offers a comprehensive exploration of the intricacies involved in the translation of source novels, shedding light on both successes and challenges encountered by translators. While the linguistic proficiency of Mona de Pracontal and Modupe Bode-Thomas is commendable, the study highlights notable difficulties, particularly in translating cultural terms. This underscores the pivotal role of cultural context and background, emphasizing that linguistic competence alone is insufficient in ensuring a faithful translation.

Recommendations and Future Directions:

1. **In-Depth Cultural Research:** To overcome the challenges identified, future translators are encouraged to engage in thorough research to grasp the cultural nuances and specific terminologies embedded in the source text. A deep understanding of the cultural context will contribute to more faithful and nuanced translations.
2. **Incorporation of Explanatory Tools:** Including footnotes or glossaries in translated texts is recommended. These tools serve as aids for readers, offering explanations for cultural terms and enriching their comprehension. This practice aligns with the evolving landscape of translation, where accessibility and reader engagement are paramount.
3. **Holistic Examination of Literary Translation:** This study emphasizes the importance of examining cultural, lexical, and linguistic aspects in literary translation. To enhance future research, a more comprehensive investigation into the interplay of these elements is warranted. This includes delving into the syntactic and grammatical intricacies of source texts, providing a more nuanced understanding for translators.
4. **Exploration of Translator Strategies:** Future studies can delve into the strategies employed by proficient translators when navigating the complex landscape of African literary works. Understanding how these translators balance accuracy and accessibility can offer valuable insights for aspiring translators and contribute to the development of best practices in literary translation.
5. **Focus on French Texts:** A more in-depth analysis of French texts, particularly those originating from African literature, could be a fruitful avenue for future research. Exploring the unique challenges and strategies employed in translating French texts, with a specific focus on African cultural and linguistic nuances, would contribute to the broader understanding of literary translation.

Conclusion:

In conclusion, this research underscores the multifaceted nature of literary translation, where linguistic prowess must be complemented by a profound understanding of cultural intricacies. While challenges exist, they present opportunities for improvement and innovation in the field. The recommendations provided serve as a guide for future translators and researchers, aiming to navigate the complexities of literary translation with acumen and cultural sensitivity. As the landscape of translation continues to evolve, ongoing research is essential to refine methodologies and contribute to the ever-growing body of knowledge in the field.

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RESMÎ-İ KAYSERÎ SEYAHATNÂMESİNDE ÇORUH HAVZASI İLE İLGİLİ BİLGİLER

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ÖZET

Seyahatnâme, resmî veya gayriresmî biçimde gezilip görülmüş yerlere ait bilgileri içeren eserlerin genel adı olup bu eserler bilim dalları için mühim bilgi ve belgeler ihtiva eder. Türk edebiyatında birçok seyahatnâme yazılmış olup bunların en mühimleri Pirî Reis'in Kitab-ı Bahriyye, Seydi Ali Reis'in Mir'atü'l-memâlik, Evliya Çelebi'nin Seyahatnâme ve Kâtip Çelebi'nin Cihannümâ adlı eserleri olmuştur. Bunların haricinde bugüne kadar adı hiç duyulmamış eserler de vardır ve bunların birisi 18. yüzyıl başlarında yazılmış bir özel gezi defteridir. Bu defterde çeşitli şairlere ait şiirler de bulunmakta olup defterin seyahatname kısmı 160 sayfadır. Osmanlı coğrafyasında birçok yerleşim yerinin anlatıldığı defterin yazarı bir paşanın maiyetinde vergi kâtibi olarak çalışıp bundan dolayı Resmî lakabı verilen bir kişidir. Defterde yaklaşık 1695-1715 yılları arasında yapılmış seyahatlerde tutulan notlar vardır ve bu defterin ata yadigârı olarak yüzyıllarca saklandığı düşünülmektedir. Defterde afet, deprem, kıtlık, pahalılık vb. olaylar da kaydedilmiştir. Eserde önce Kayseri'den batıya Arnavutluk'a kadar olan yerler anlatılmış, dönüşte Erzurum'a ve oradan da güneye Diyarbakır üzerinden Basra'ya kadar olan yerler anlatılmıştır. Bu arada kuzeydoğuda Erzurum ve Bayburt civarında Çoruh havzasını içine alan bölge de tanıtılarak önemli bilgiler verilmiştir. Mesela Çoruh adı Evliya Çelebi'de olduğu gibi cûy-rûh olarak verilip ilginç ayrıntılar anlatılmıştır. Cami, çarşı, pazar, han, hamam, insan, ekonomi, yiyecek içecek vs. pek çok bilgi verilmiştir. Bu bildiride eserde Çoruh havzasıyla ilgili bilgiler tanıtılacaktır.

Anahtar Kelimeler: Resmi-i Kayseri, seyahatname, Çoruh, havza, Yusufeli..

INFORMATION ABOUT THE ÇORUH BASIN IN THE RESMÎ-İ KAYSERÎ TRAVELOGUE

ABSTRACT

Travelogue is the general name of works containing information about places seen during official or unofficial trips, and these works contain very important information and documents for many branches of science. Many travelogues have been written in Turkish literature, and the most important of these are Pirî Reis's Kitab-ı Bahriyye, Seydi Ali Reis's Mir'atü'l-memâlik, Evliya Çelebi's Seyahatnâme and Kâtip Çelebi's Cihannümâ. Apart from these, there are other works that have not been heard of until today, and one of them is a private travel notebook written in the early 18th century. There are also poems by various poets in this notebook, and the travelogue part of the notebook is 160 pages. The author of the notebook, which describes many settlements in the Ottoman geography, was someone who worked as a tax clerk in the employ of a pasha and therefore received the nickname Official. The notebook contains notes taken during travels between approximately 1695 and 1715, and is thought to have been kept for centuries as an ancestral heirloom. Disaster, earthquake, famine, expensiveness, etc. are recorded in the notebook events were also recorded. In the work, first the places from Kayseri to the west to Albania are described, and on the way back to Erzurum and from there to the south via Diyarbakır to Basra. Meanwhile, the region including the Çoruh basin around Erzurum and Bayburt in the northeast has been extensively introduced and interesting and important information has been given.

For example, the name Çoruh is given as cûy-rûh, as in Evliya Çelebi, and interesting details are explained. Mosque, bazaar, market, inn, bath, people, economy, food and beverage, etc. A lot of information is given. In this paper, the information given in the work about the Çoruh basin will be revealed.

Keywords: Resmi-i Kayseri, travelogue, Çoruh, basin, Yusufeli.

TÜRKİYE-AZERBAIJAN İLİŞKİLERİNİN BÖLGESEL GÜVENLİK KOMPLEKSİ BAĞLAMINDA ANALİZİ

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ÖZET

Barry Buzan *İnsan, Devlet ve Korku* adlı eserinde uluslararası sistemi analiz etmek adına “Bölgesel Güvenlik Kompleksi” terimiyle devlet ve küresel sistem arasında alternatif bir analiz seviyesi oluşturan bir kavramsallaştırmaya gitmiştir. Buna göre bölgesel güvenlik kompleksi en az iki devletin bir arada bulunduğu ve geniş anlamıyla güvenliklerinin birbirleriyle doğrudan karşılıklı bağımlı bir durumda olduğu hali yansıtmaktadır. Bu çerçevede Buzan güvenlik kompleksini, coğrafi, politik, stratejik, tarihi, ekonomik veya kültürel boyutlarıyla ele almıştır. Bu bildiride Türkiye-Azerbaycan ilişkileri, bölgesel güvenlik kompleksi kavramı bağlamında analiz edilmiştir. Bu analizde yukarıda belirtildiği üzere güvenlik kompleksi kavramının altı boyutu birden değerlendirme ölçütü olarak alınmıştır. Bu kapsamda ayrıca, çevre devletlerden İran, Ermenistan, Gürcistan, Rusya Federasyonu ve diğer Türk devletlerinin bu güvenlik kompleksine olan etkileri analiz edilmiştir. Bu çerçevede, İran-Ermenistan ittifakının ortak bir tehdit potansiyeli taşıdığı, Rusya Federasyonu’nun küresel güç potansiyeline sahip kıtasal bir güç olarak etkide bulunma kapasitesine sahip olduğu, Gürcistan’ın pozitif konumda olduğu, diğer Orta Asya Türk devletlerinin bu bölgesel güvenlik kompleksine olumlu katkı sağlayabilecekleri sonucuna ulaşılmıştır. Bu analizler çerçevesinde Türkiye-Azerbaycan ilişkilerinin oluşturduğu bölgesel güvenlik kompleksinin bugünkü durumundan hareketle muhtemel gelecekte ne şekil alabileceği konuları farklı senaryolar üzerinden incelenmiştir.

Anahtar Kelimeler: Bölgesel güvenlik kompleksi, Türkiye-Azerbaycan ilişkileri, Türk dış politikası.

AN ANALYSIS OF TÜRKİYE-AZERBAIJAN RELATIONS IN THE CONTEXT OF REGIONAL SECURITY COMPLEX

ABSTRACT

In his work titled *Man, State and Fear*, Barry Buzan conceptualised the international system with the term "Regional Security Complex", creating an alternative analysis level between the state and the global system. Accordingly, the regional security complex reflects the situation in which at least two states coexist and their security –in the broad term– is directly interdependent. In this context, Buzan discussed the security complex’s geographical, political, strategic, historical, economic or cultural dimensions. In this paper, Türkiye-Azerbaijan relations are analysed in the context of the regional security complex concept. In this analysis, as stated above, all six dimensions of the regional security complex concept were taken as evaluation criteria. The effects of Iran, Armenia, Georgia, the Russian Federation and other Turkic states as peripheral states are analysed in this context. In this context, it has been concluded that the Iran-Armenia alliance carries a common threat potential, the Russian Federation can influence as a continental power with global power potential, Georgia is in a neutral position, and other Turkic states can make a positive contribution to this regional security complex.

Within the framework of these analyses, the issues of what shape the regional security complex created by Turkey-Azerbaijan relations may take in the future, based on its current situation, have been examined through different scenarios.

Keywords: Regional security complex, Türkiye-Azerbaijan relations, Türkiye foreign policy.

Giriş

Bir analiz düzeyi olarak “Bölgesel Güvenlik Kompleksi (*Regional Security Complex-RSC*)” kavramı diğer araştırma düzeyleri olan birey, devlet ve uluslararası sistem ölçüsünde değerlendirmelere dahil edilmemiştir. Barry Buzan’ın akademik ortama taşıdığı bu kavram, coğrafi olduğu kadar politik, ekonomik, kültürel vd. alanları kapsamı itibarıyla uluslararası ilişkileri anlamda yeni bir açılım getirmektedir. Buzan bu kavramsallaştırmasını süreçsel bir boyutta ele alan yönüyle neorealist kuramın statik ve jenerik olmasından kaynaklanan kısıtlılıkları ortadan kaldırmıştır. Bununla beraber bölgesel güvenlik kompleksi kavramı zamanın ve durumun koşullarına göre yeniden inşa edilebilen özelliğiyle araştırmacıların statik bağlamda ele almaması gereken bir olgudur.

Bu makalede bölgesel güvenlik kompleksi kavramından hareketle Türkiye-Azerbaycan ilişkileri analiz edilmiştir. Bu analizde kuramın temel varsayımları ve analiz ölçütleri esas alınmıştır. Bu ölçüt ve temel kabullerden hareketle Türkiye ve Kafkasların kuramın tanımladığı gibi daha ziyade nötr ve pasif bir yapıda olmadığı aksine kendi coğrafi, ekonomik, politik, stratejik ve kültürel bağlamıyla aktif ve katalizör niteliği haiz olduğu ispat edilmeye çalışılmıştır.

Yöntem

Bu araştırmada tarihi, kültürel, ekonomik, siyasi ve stratejik boyutlarıyla coğrafya bir analiz düzeyi olarak esas alınmıştır. Coğrafi analiz düzeyi, bölgesel güvenlik kompleksi kavramı çerçevesinde tartışılmıştır. Araştırmada daha ziyade nitel analizlere dayanmakla beraber kapsamın gerektirdiği ölçüde nicel verilere de yer verilmiştir.

Araştırma evreni olarak Türkiye-Azerbaycan coğrafyası esas alınmakla beraber konu Orta Asya-Güney Kafkasya-Türkiye bağlamında incelenmiştir. Türkiye ve Azerbaycan coğrafyasının bağımsız değişkeni oluşturduğu araştırmada Kafkasya, Orta Asya ve İran özeliyle Orta Doğu bağımlı değişkenleri oluşturmuştur.

Kuramsal Çerçeve

Bölgesel Güvenlik Kompleksi

Her ne kadar yaygın olarak kullanılmış olsa da bölge kavramı bir analiz düzeyi olarak uluslararası ilişkilerde ihmal edilmiştir (Cronell, 2001: 6). Kennet Waltz’ın tanımlamasına göre analiz düzeyleri, birey, devlet ve uluslararası sistem olarak tanımlanmıştır. Aktör ya da konunun süjesi olarak yapılan bu tanımlama bölge kavramından bağımsız olarak ele alınamaz. Hatta bölge kavramının başlı başına bir analiz düzeyi olarak kabul edilmesinin teorik ve pratik bakımdan yanlış olabileceğini söylemek mümkün değildir. Salt aktör analiz seviyesi üzerinden geliştirilen “Medeniyetler Çatışması” tezi hakikatin bazı yönlerini aydınlatmış olsa da uluslararası gerçekliği bütünüyle kapsamada yetersiz kalmıştır. Bu yaklaşıma bir tepki olarak Barry Buzan, *İnsan, Devlet ve Korku* adlı eserinde uluslararası sistemi analiz etmek adına “Bölgesel Güvenlik Kompleksi” teorisiyle devlet ve küresel sistem arasında alternatif bir analiz seviyesi oluşturan bir kavramsallaştırmaya gitmiştir (Buzan, 1983: 105; Buzan ve Waver, 2003: 41).

Buzan bu kuramı daha sonra Ole Wavre ile birlikte kaleme aldığı *Regions and Powers* adlı eserinde dünyayı coğrafi ve daha çok kültürel özellikleri itibarıyla çeşitli güvenlik komplekslerine ayırmak suretiyle geliştirmiştir.

Bir bölgesel güvenlik kompleksi şu şekilde tanımlanmıştır: Kendi sınırları içinde güvenlik açısından karşılıklı bağımlılık, diğer ülkelere göre nispeten daha yoğun olan bölgeler bölgesel güvenlik kompleksleridir (Buzan ve Waver, 2003: 51, 52, 378). Diğer bir ifadeyle bölgesel güvenlik kompleksi en az iki devletin bir arada bulunduğu ve geniş anlamıyla güvenliklerinin birbirleriyle doğrudan karşılıklı bağımlı bir durumda olduğu hali yansıtmaktadır. Buzan bölgesel güvenlik kompleksi kavramını, coğrafi yakınlıkları nedeniyle güvenlik ilişkileri bakımından kaderleri birbirine bağlı ilişkileri içeren bir alt sistem olarak tanımlar (Buzan, 1991: 188). Bu karşılıklı bağımlılık olumlu ya da olumsuz mahiyette gerçekleşebilir (Cronell, 2001: 7).

Bu çerçevede Buzan güvenlik kompleksini, coğrafi, politik, stratejik, tarihi, ekonomik veya kültürel boyutlarıyla ele almıştır. Materyalist ve İnşacı kuramların bir karışımı olarak tasarlanan güvenlik kompleksi kuramı; materyalist yönüyle neorealizmden izler taşıırken inşacı yönüyle güvenlikleştirme (*securitization*) kavramı üzerine kurulmuştur (Buzan ve Waver, 2003: 4). Bölgesel güvenlik kompleksi kuramı; 1) Güvenlik çalışmalarında uygun düzeyde analiz yapabilmesi, 2) Ampirik çalışmaları mümkün kılması ve 3) Teoriye dayalı senaryolar oluşturabilmesi nedeniyle uluslararası ilişkilerin analizinde fayda sağlamaktadır (Buzan ve Waver, 2003: 45).

Regions and Powers'ta yapılan tasnife göre uluslararası ilişkiler; Soğuk Savaş ve sonrası dönemi kapsayacak şekilde süreçsel bağlamda, Asya, Orta Doğu, Amerikalar, Avrupa olmak üzere dört ana bölgesel güvenlik kompleksi ve bunların barındırdığı alt güvenlik kompleksleri üzerinden açıklanamaya çalışılmıştır (Buzan ve Waver, 2003: xxvi). Bu tasnife göre Türkiye Avrupa, Orta Doğu ve Asya arasında yalıtkan (*insulator*) ülke konumundadır. Güney Kafkasya ise bölgesel güvenlik dinamiklerinin daha geniş kalıplarını oluşturan Rusya ve Orta Doğu'nun etno-politik parçalanması arasında yalıtım görevi gören mini-kompleks olarak tanımlanmıştır (Buzan ve Waver, 2003: 111). Diğer taraftan Türk devletlerini kapsayan Orta Asya, Büyük Güç Sovyet Sonrası Bölgesel Güvenlik Kompleksinin içinde yer alan bir alt kompleks (*subcomplex*) olarak tanımlanmıştır (Buzan ve Waver, 2003: 350).

Türkiye'nin Jeopolitik Değerlendirmesi

Burada jeopolitikten kast edilen güç dengeleri ve mücadeleleri bağlamında coğrafyanın etkisi ile sınırlı geleneksel politik ve askerî kavramsallaştırmanın ötesinde jeopolitik; ekonomik (ekopolitik), kültürel (kültür politik, dinsel politik/teo(lojik)politik ve etnopolitik), sosyal (sosyopolitik, jeo-sosyolojik), stratejik enerji kaynakları (enerjipolitik) bağlamı ile ele alınmıştır. Bu birbirinden ayrı ancak ayrılmaz özelliklerin tamamı dikkate alınmadan küreselleşmenin, Soğuk Savaş ve 11 Eylül 2001 sonrasında şekillendirdiği dünya düzenini anlamlandırmak mümkün değildir.

Kuramın uluslararası ilişkileri geleneksel kuramlardan (realizm ve liberalizm) farklı olarak süreçsel bağlamıyla ele almış olması önemli olmakla beraber bunu salt küresel ölçekte büyük güçlerin seyri dışında başarılı bir şekilde ele aldığını söylemek mümkün değildir. Belki de bu ölçekteki bir çalışmadan bu kapsamda bir ayrıntıyı beklememek gerekir. Bu bağlamda Türkiye yalıtkan ya da separatör bir ülke olarak tanımlanırken modern Türkiye Cumhuriyeti'nin "Yurtta Sulh, Cihanda Sulh" ilkesi, ülke dışındaki gelişmelere taraf olmama tercihi üzerinden yapılmıştır. Bölgesel Güvenlik Kompleksi kuramına göre, geleneksel olarak bir yalıtkan ülkenin nispeten pasif durumda olması beklenir (Buzan ve Waver, 2003: 392). Oysa ki bu ilke (Yurtta Sulh Cihanda Sulh) esas alınarak dönemin yükselen tehdidi İtalya ve Almanya'ya karşı Türkiye, Yunanistan, Yugoslavya ve Romanya arasında kurulan Balkan Antantı (9 Şubat 1934), yine Türkiye, İran, Irak ve Afganistan arasında dörtlü saldırımazlık antlaşması olan Sadabat Paketi (8 Temmuz 1937) yalıtkan bir devletin pasif olmak durumunda olmadığını açık kanıttır.

Buna bir diğ er örnek, tarihte gerçekleştirilen ilk başarılı bağımsızlık savaşı olan Türk İstiklal Harbi'nin ve ardından kurulan Cumhuriyetin dünyanın mazlum milletlerine esin kaynağı olmasıdır. Bu jeososyolojik kırılma ilk etapta çok sayıda koloni rejiminin yıkılmasının daha sonra da Üçüncü Dünya/Bağlantısızlar Hareketi'nin yolunu açmıştır. Buzan ve Waver bu saptamaları yapamamıştır. Bununla beraber Türkiye'nin yalıtkan bir ülke olduğu yönünde kurmuş olduğu teorik çerçevede tutarlı olmadığını söylemek mümkün değildir.

Buzan ve Waver (2003: 395), Orta Doğu, Balkanlar ve Kafkasya arasında bir kesişim noktası olan Türkiye'nin farklı kompleksleri bir araya getirerek stratejik bir alan oluşturamadığından –bölgesel güvenlik kompleksi içinde bir kutup (*pole*) ülke olmadığını bu nedenle de– yalıtkan kategorisinde tanımlanması gerektiğini not etmiştir. Gerçekten de Yunanistan ile girift sorunlar, Bulgaristan'ın bölgesel yakınlaşmaya kayıtsızlığı ve devlet aygıtında hala yer bulabilen Türk düşmanlığı, Eski Yugoslavya topraklarındaki ayrı kimliklere birden ulaşmadaki güçlükler nedeniyle Türkiye'nin Balkanlar 'karnesi' vasatın üzerine çıkamamıştır. Bunda belki de en belirleyici olumsuz etken içeride kitleleri ve seçimleri kazandıran 'Yeni Osmanlı' söylemi olmuştur. Osmanlının manevi miraslarından olan Bosna-Hersek halkının yanında durmak değer tabanlı ve alanı genişletici bir siyasetken Yeni Osmanlıcılık *irredantist* (kurtarımcı) eğilimleri çağrıştıran bir şeydir. Türkiye'nin Müslüman Kardeşler (İhvan) tabanlı Orta Doğu açılımı ise Suriye iç savaşının yarattığı acılar, kayıplar ve bu nedenle Türkiye'yi bir Orta Doğu ülkesi konumuna taşıyan göçler nedeniyle tam bir fiyaskoyle sonuçlanmıştır. Bu dinci siyaset, Türkiye'nin uluslararası ortamdaki alanını daraltmakla kalmayıp, Cumhuriyetin kazanımlarını da aşındırmıştır. İş siyasetteki kutuplaştırma ve geleneksel Türk ahlakındaki yozlaşma Türkiye'nin sosyopolitik açılım yapabilme kapasitesi zayıflamıştır. 1991'de SSCB'nin dağılmasıyla Azerbaycan ve Orta Asya Türk Cumhuriyetleri'nin ortaya çıkmışsa da Türkiye, Rusya'ya rağmen bu bölgede stratejik alan yaratamamıştır. Bu konuda atılan palyatif adımların tek istisnası Türkiye-Azerbaycan ilişkileri olmuştur.

Türkiye-Azerbaycan İlişkileri Bölgesel Güvenlik Kompleksi Oluşturur mu?

Güvenlik kompleksi, temel güvenlik kaygıları –birbirinden ayrılması gerçekçi olmayacak bir şekilde– yeterli ve yakın olarak birbirine bağlı olan bir grup devlet olarak tanımlanır (Buzan, 1983: 106). Bu kavram bölgesel güç dengesi ve alt sistemler kavramlarını da içermekle beraber sabit olmayan; değişkenlik özelliği, istikrar, savaş ve entegrasyonu içerebilen niteliğiyle bu kavramlardan farklılaşır (Buzan, 1983: 125).

Bölgesel güvenlik kompleksi kuramında Kafkaslar, geçmişi 250 yıl geriye giden ve 19. yüzyılın sonlarıyla 20. yüzyılın başlarında Rusya-Türkiye-İran arasındaki güç ilişkilerinden doğan bir coğrafya olarak tanımlanmıştır (Cronell, 2001: 8). Bu yönüyle Kafkasya bir güvenlik kompleksi tanımına uymamaktadır. Ancak 21. yüzyıl koşulları dikkate alındığında bu tanımın yeniden gözden geçirilmesine ihtiyaç vardır.

Bölgesel güvenlik kompleksinin gerek *People, States and Fear*, gerekse *Regions of Power* adlı eserlerde belirtilen dört temel özellikten [1) Devletlerin Güvenlik Kaygıları Örtüşür 2) Güvenlik kompleksini bağlayan unsurlar coğrafi, politik, stratejik, tarihi, ekonomik ya da kültürel olabilir 3) Güvenlik kompleksi hem büyük güçler düzeyinde hem de mikro-bölgesel düzeyde güvenliğe etki eder 4) Birbiriyle ilintili kompleksler arasındaki hiyerarşik yapıyı takip eden geleneksel güç ilişkilerini kapsar] hareketle Türkiye-Azerbaycan'ın bu niteliklerden hangilerini taşıdığına dair analiz müteakip paragraflarda sunulmuştur.

• **Devletlerin Güvenlik Kaygıları Örtüşür** (Buzan, 1983: 106):

▪ Rusya, İran ve Ermenistan benzer ya da farklı gerekçelerle her iki devlet için de güvenlik endişesi yaratır. Bu kapsamda:

- İran:
 - İran ve Türkiye aynı coğrafyada yer alan ortak sınırlara sahip iki komşu devlet olmalarına karşın bu teoride öznel nitelikleri dikkate alınarak farklı tanımlanmıştır (Birdişli ve Gören, 2018: 11).
 - İran'ın Azerbaycan'ın etnik kimliği olan Azeri halkının bölünmüş parçasının İran nüfusunun en büyük azınlığını (Koknar, 2006) –bazı kaynaklara göre %20'sini– oluşturmasından kaynaklanan Ermenistan yakınlaşması Azerbaycan'ın öncelikli güvenlik kaygılarından.
 - İran'ın silahlı Kürt hareketlerine (PJAK, PKK, Türkiye/Kürt Hizbullahı) Türkiye aleyhine sağladığı destek (İleri, 2022) ve Şii rejim ihracı çabaları (Sindi, 2019) Türkiye'nin öncelikli güvenlik kaygıları arasında yer alır.
 - Rusya: Rusya'nın Güney Kafkasya'da nüfuz bölgesi oluşturma politikası Azerbaycan'ın bağımsız bir dış politika üretmesini kısıtlar (Nissman, 2023), Türkiye'nin Azerbaycan yakınlaşmasını kontrol eder.
 - Ermenistan:
 - Dağlık Karabağ ve Ermenistan işgali altındaki Azerbaycan toprakları meselesi her ne kadar mevcut durum itibarıyla Azerbaycan lehine gelişmiş olsa da bu devletin ABD'deki diasporasından, Fransa'dan ve İran'dan aldığı ya da Rusya'dan alabileceği destek Azerbaycan için güvenlik endişesi yaratır.
 - Ermenistan'ın Türkiye'den toprak talepleri (Anayasasında yer alır) ve Türkiye aleyhine sözde soykırım iddiaları Türkiye için güvenlik sorunu yaratır.
 - Gürcistan:
 - Gürcistan, Türkiye-Azerbaycan ilişkilerinde güvenlik endişesi yaratma potansiyeli bakımından nötr durumdadır.
 - Türkiye ve Azerbaycan arasında karadan irtibatı sağlayan güzergahın Tiflis'ten geçiyor olması Gürcistan'ı her iki devlet için de kritik önemi haiz bir noktaya ve pozitif konuma taşımaktadır.
 - Orta Asya Türk Cumhuriyetleri: Türkiye-Azerbaycan ilişkilerinin olumlu anlamda bir güvenlik kompleksi oluşturmaları bakımından coğrafi, politik-stratejik, tarihi, ekonomik ve kültürel bakımdan ilâve katkı sağlayacaktır.
- **Güvenlik kompleksini bağlayan unsurlar coğrafi, politik, stratejik, tarihi, ekonomik ya da kültürel olabilir** (Buzan, 1983: 106):
 - Stratejik entegrasyon sorunu:
 - Stratejik seviyede Türkiye'nin Batı Dünyası'na entegre olma arayışları güvenlik alanında NATO üyeliği ile gerçekleşirken, AB üyeliği 1963'ten buyana devam eden beklemeye/bekletilmeye maruz kalmıştır.
 - Her ne kadar gevşek bir bağ içerse de Azerbaycan, dokuz eski SSCB üyesinin (Belarus, Ermenistan, Kazakistan, Kırgızistan, Moldova, Özbekistan, Rusya ve Tacikistan) oluşturduğu Bağımsız Devletler Topluluğunun üyesidir. Ülkenin Cumhurbaşkanlığı, her ne kadar Batılı enerji şirketleriyle yakın ilişkiler kurmuş olsa da Rusya'nın nüfuzu altındadır. Bu durum, Türkiye-Azerbaycan entegrasyonunun Rusya ile Türkiye'nin ortak çıkarlarının örtüştüğü oranda gelişebileceği gerçeğini ortaya koymaktadır. Türkiye'nin Avrasyacı çizgiye taşınmasını gerektiren böyle bir kırılma ülkenin Doğu-Batı arasındaki köprü olma vasfını ortadan kaldıran ciddi bir maliyeti de beraberinde getirecektir. Diğer bir Türkiye Batı'ya Azerbaycan Rusya'ya adeta mihlanmıştır.
 - Türkiye ve Azerbaycan tarihi ve kültürel özellikleri itibarıyla yakın ilişkilidir. 1917 ve 1990'larda (Ebulfez Elçibey döneminde) Azerbaycan'ın Türkiye'ye entegre olması talepleri SSCB/Rusya tarafından engellenmiştir (Beşikçi, 2016: 240).

■ Coğrafi irtibat sorunu:

- Türkiye ile Azerbaycan arasında doğrudan karadan irtibatın Nahçıvan'da son bulması ve Bakü-Kars ulaşımının Tiflis güzergahına bağımlı olması iki ülke arasındaki stratejik ve ekonomik entegrasyonun gerçekleşmesinin önündeki başlıca coğrafi sorundur.

- Azerbaycan ordusunun işgal altındaki topraklarını 2020'de 44 günlük savaşla kurtarmasından sonra Rusya, Azerbaycan ve Ermenistan arasında imzalanan üçlü bildirinin uygulamaya konulmasıyla bölge, yeni ulaşım hatları sayesinde artık savaş ortamından çıkarak ekonomik canlanmanın yaşanacağı bir sürece girmiştir (Rehimov, 2021). Kars-Iğdır-Dilucu hattının –Velidağ-Ordubad güzergahını takiben– Nahçıvan ve Zengezur Koridoru üzerinden Azerbaycan'ın içlerine bağlanması irtibat sorununu bir ölçüde de olsa ortadan kaldırma kapasitesine sahiptir. Bu güzergahın genişletilmesi ise İran'dan alınacak seyir iznine bağlıdır (Harita 1.).



Harita 1. Türkiye-Azerbaycan İrtibatı

• **Güvenlik kompleksi hem büyük güçler düzeyinde hem de mikro-bölgesel düzeyde güvenliğe etki eder** (Buzan 1983: 112):

■ Türkiye-Azerbaycan ilişkilerinin büyük güçler düzeyinde güvenliğe etkisi Avrupa'nın enerji güvenliği ve küresel ölçekte stratejik enerji kaynaklarının uluslararası pazarlara arzı bağlamında önem taşır. Hazar Denizi ve Orta Asya petrol ve doğalgaz rezervleri itibarıyla bakıldığında bölge dünyanın önde gelen merkezleri arasında yer alır.

■ Mikro-bölgesel özellikleri bakımından Türkiye-Azerbaycan ilişkileri Güney Kafkasya ve Kuzey Orta Doğu'nun güvenliğini doğrudan, Orta Asya-Karadeniz-Balkanlar eksenin güvenliğini dolaylı olarak etkiler.

• ***Birbiriyle ilintili kompleksler arasındaki hiyerarşik yapıyı takip eden geleneksel güç ilişkilerini kapsar*** (Buzan 1983: 112):

▪ İran-Ermenistan ittifakı (Rubin, 2023) geleneksel güç ilişkileri kapsamında Türkiye-Azerbaycan ilişkilerinden doğan güvenlik kompleksini tehdit etme potansiyeli mevcuttur.

▪ Küresel güç potansiyeline sahip kıtasal bir güç olarak Rusya Federasyonu'nun Türkiye-Azerbaycan ilişkilerinden doğan güvenlik kompleksini tehdit etme potansiyeli mevcuttur.

Yukarıdaki değerlendirmeler ışığında Türkiye-Azerbaycan ilişkilerinin olumlu anlamda bir bölgesel güvenlik kompleksi oluşturduğunu, buna karşın İran-Ermenistan ittifakının bu durumu tehdit edebilme potansiyeline sahip olduğunu, Rusya'nın ise her koşulda bu kompleksi kontrol edebileceğini söylemek mümkündür. Bu durumda Güney Kafkasların ve Türkiye'nin yalıtkan bir bölge olduğunu farz ve kabul etmek bir seçenek gibi görünse de Türkiye-Azerbaycan ilişkilerinin taşıdıkları dinamikler göz önüne alındığında bu tanımlamanın doğru olduğunu söylemek mümkün değildir. Bu bölgesel dinamiklerin başında enerjipolitik, stratejik ulaştırma yollarının kesişim noktası olma özelliği, Türk coğrafyasının jeopolitiği, sosyopolitiği ve ekopolitiği gelmektedir. Bu durumda Türkiye-Azerbaycan ilişkilerinin yalıtkanlığından değil doğu ve batı arasında bir katalizör olduğunu söylemek daha doğru olacaktır.

Muhtemel Senaryolar

Türkiye-Azerbaycan ilişkilerinin coğrafi analiz düzeyi üzerinden yapılan değerlendirmesi sonucunda başlıca üç muhtemel senaryonun oluşabileceği sonucuna ulaşılmıştır. Bunlar: 1) Mevcut durumun devam etmesi 2) Rusya'nın bölgedeki kontrolünün ve İran-Ermenistan yakınlaşmasının artması 3) Rusya'nın bölgedeki kontrolünün ve İran-Ermenistan yakınlaşmasının azalmasıdır.

Birinci Senaryo (Mevcut durumun devam etmesi): Bu senaryonun gerçekleşmesi halinde Türkiye ile Azerbaycan arasındaki ilişkilerin halen olduğu üzere sınırlı bir yakınlıkta stabil kalması beklenmelidir. Bölge yalıtkan olma özelliğini devam ettirecektir.

İkinci Senaryo (Rusya'nın bölgedeki kontrolünün ve İran-Ermenistan yakınlaşmasının artması): Bu senaryonun gerçekleşmesi halinde Türkiye ile Azerbaycan arasındaki ilişkilerin enerjipolitik ile sınırlı kalması beklenmelidir. Bölge yalıtkan olma özelliğini devam ettirecektir.

Üçüncü Senaryo (Rusya'nın bölgedeki kontrolünün ve İran-Ermenistan yakınlaşmasının azalması): Bu senaryonun gerçekleşmesi halinde Türkiye ve Azerbaycan konfederasyona varan bir bütünleşmeye doğru evrilebilecektir. Bu durumda bölge Orta Asya Türk Cumhuriyetleri, Kuzey Orta Doğu, Karadeniz ve Balkanlar arasında katalizör olma özelliğini kazanabilecektir.

Sonuç

Bölgesel güvenlik kompleksi kuramına göre yalıtkan durumda olan Türkiye ve Güney Kafkasya hali hazırda taşıdığı ekonomik (ekopolitik), kültürel (kültür politik, dinsel politik/teo(lojik)politik ve etnopolitik), sosyal (sosyopolitik, jeo-sosyolojik), stratejik enerji kaynakları (enerjipolitik) dinamikleri nedeniyle siyasi, stratejik, ekonomik, sosyal ve kültürel unsurların kesiştiği, iletişim ve ulaştırma 'habı'dır. Türkiye ile Azerbaycan ilişkilerinin olumlu bölgesel güvenlik kompleksi oluşturabilmesinde Rusya'nın muvaffakı gerek şart, İran-Ermenistan ittifakının etkisiz kılınması yeter şarttır. Bu her iki şartın sağlanması halinde Türkiye ile Azerbaycan arasındaki ilişkiler konfederatif bir yapıya doğru evrilebilir. Bu düğüm noktası, Orta Asya-Kuzey Orta Doğu-Karadeniz-Balkanlar arasında katalizör ve denge noktası olma özelliğini taşımaktadır.

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ARAP DİLİNDE DEVEYE AİT KELİMELERDE ANLAM GENİŞLEMESİ¹

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ÖZET

Kelimeler, iletişimi sağlayan araçlardır. Bu iletişimin sağlıklı ve verimli olabilmesi kelimelerin doğru şekilde kullanılmasına bağlıdır. Bu ise onların, belli kurallar çerçevesinde kullanılmasını gerektirmektedir. Kelimelerin lafız yönünü ilgilendiren bu husus, gramer alanında incelenmektedir. Kelimelerin; iletişimdeki görevlerini doğru şekilde yerine getirebilmeleri için, lafız ciheti kadar, mana ciheti de önemlidir. Nitekim bazen en doğru anlamı elde edebilmek için kelimelerin manasında meydana gelen değişimlerden haberdar olmak gerekebilmektedir. Çünkü bazı kelimeler; çeşitli nedenlere bağlı olarak, zamanla anlam değişimine uğrar ve tıpkı dalları yeni çıkan bir ağaç gibi yeni manalar kazanmaktadır. Bu konu, anlambilim alanında irdelenmektedir. Anlambilimin en önemli konuları arasında yer alan anlam değişimi; anlam kayması, anlam daralması ve anlam genişlemesi şeklinde farklı biçimlerde meydana gelebilmektedir. Söz konusu anlamsal değişim her dilde olduğu gibi Arapça’da da vardır. Arap dilinde çok sayıda kelime, çeşitli şekillerde anlam değişimine uğramıştır. Değişime uğrayan bu kelimeler arasında deveye ait isim ve sıfatlar da bulunmaktadır. Bunların arasında “teselli”, “mevzu”, “netice”, “akıl” gibi Türkçe’ye geçen kelimeler de vardır. Bu çalışmanın amacı, deveye ait olduğu bilinen fakat daha sonra anlam değişimine uğrayan ve başka anlamları ifade etmek için kullanılan kelimelerin tespit edilmesi ve anlam genişlemesi bağlamında incelenmesidir. Bilindiği gibi, Arap dilinde deveye ait sözcükler büyük bir yekun tutmaktadır. Dolayısıyla sözü geçen kelimelerin tamamının tespiti ve bu araştırmada konu edinmesi çalışmamızın sınırlarını aşmaktadır. Bu nedenle burada, söz konusu kelimelerin bir kısmına yer verilmiştir. Deveye ait çok fazla Arapça kelimenin bulunması, bu kelimelerin birçok metinde okuyucuların karşısına çıkma ihtimalini doğurmaktadır. Bunların aslında deve için kullanıldığını ve önceki anlamını bilmek mevcut manasının daha iyi anlaşılmasını sağlayabilir. Çalışmamızın bir farkındalık oluşturmaya ve konunun daha geniş araştırmalarda ele alınmasına vesile olması bakımından literatüre katkı sunması beklenmektedir.

Anahtar Kelimeler: Anlambilim, anlam değişimi, anlam genişlemesi, deveye ait kelimeler.

MEANING EXPANSION IN WORDS RELATED TO CAMEL IN ARABIC LANGUAGE

ABSTRACT

Words are the tools that enable communication. The health and efficiency of this communication depends on the correct use of words. This requires them to be used within the framework of certain rules. This issue, which concerns the verbal aspect of words, is analyzed in the field of grammar. In order for words to fulfill their duties in communication correctly, their meaning is as important as their wording. As a matter of fact, sometimes it may be necessary to be aware of the changes in the meaning of words in order to obtain the most accurate meaning.

¹ Bu makale, Doç. Dr. Mücahit KÜÇÜKSARI danışmanlığında hazırlanan “ARAP DİLİNDE DEVEYLE İLGİLİ KELİMELERDE ANLAM GENİŞLEMESİ” adlı yüksek lisans tezinden üretilmiştir.

Because some words, depending on various reasons, undergo a change in meaning over time and acquire new meanings, just like a tree whose branches have just grown. This issue is examined in the field of semantics. Meaning change, which is among the most important topics of semantics, can occur in different forms such as meaning shift, meaning contraction and meaning expansion. This semantic change is present in Arabic as in every language. Many words in the Arabic language have undergone a change in meaning in various ways. Among these words are the nouns and adjectives belonging to the camel. Among these, there are words such as "consolation", "subject", "result", "mind" which have been transferred to Turkish. The aim of this study is to identify the words that are known to belong to the camel, but then undergo a change in meaning and are used to express other meanings, and to analyze them in the context of meaning expansion. As is known, there is a large number of camel words in the Arabic language. Therefore, identifying and analyzing all of these words in this study is beyond the limits of this study. For this reason, some of these words are included here. The presence of so many Arabic words for camel may cause these words to appear in many texts. Knowing that these words are actually used for the camel and their previous meaning can provide a better understanding of their current meaning. It is expected that our study will contribute to the literature in terms of creating an awareness and enabling the subject to be addressed in wider research.

Keywords: Semantics, meaning change, meaning expansion, camel words.

EVOLUTION OF FUNCTIONAL-SEMANTIC APPROACH IN FUNCTIONAL LINGUISTICS

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ABSTRACT

The article deals with the evolution of functional linguistics in the interpretation of linguists, who rightly argue that "one of the indisputable achievements of linguistics of the twentieth century should be recognized as the formation and development of the so-called functional linguistics, studying the intended purpose of language and its units." It is noted that if the system-structural direction was characterized by the consideration of "language in itself and for itself", then the functional direction expanded its object by introducing a person into it, which contributed to its recognition as the main path of development of the linguistics. The system-structural description of the language has enriched us with knowledge about the language, whereas the functional description gives both knowledge of the language and understanding of speech. In modern linguistics, the role of the functional direction for description of the linguistic phenomena is increasing. In this article, the functional direction is represented by a variety of linguistic theories, which differ in their degree of radicality. The term "functionalism" is used to denote a certain set of methodological attitudes in a number of humanitarian scientific disciplines, primarily in linguistics, psychology and sociology. An attempt is also made here to give a brief history of the functional-semantic approach in linguistics. The author of the article points out that the modern paradigm of linguistics assumes a functional-semantic approach to the main grammatical categories, which is clearly presented in the works of functionalist scientists. The functional-semantic approach involves the study of language units, taking into account their functions and interaction in various speech situations. In conclusion, it is noted that the functional-semantic approach is an actual trend in functional linguistics and the prospects for the development of this approach are substantiated, bearing in mind not only linguistic, but also extralinguistic factors.

Keywords: functional linguistics, system, speech, interaction, extralinguistic

Introduction

In the research conducted by modern linguists, language is considered as a functional system representing an ontological reality. Learning a language from a functional point of view is closely related to functional grammar. Functional grammar is a branch of linguistics that studies and describes the patterns of functioning of grammatical units. Functional grammar examines the system of linguistic means of different levels, which serve to formulate certain meanings (Bondarko, 2005). There are many different interpretations about the need to learn a language from the point of view of a functional approach. The functional-semantic approach follows from language research in line with functional linguistics and, according to A.Yu.Ustinov, "... is mainly associated with the direction of language learning from meaning (meaning) to form and function. Such a system-integrating view of the language forms a different model of the language system. It is based on the traditional level structure of language, but goes from the meaning to the ways of its expression and then to their function in speech. This is how the grammar of functional-semantic categories is formed, which have a certain structure - a field created by interacting and intersecting microfields in some area.

Functional grammar describes functional-semantic categories as universal meanings (meanings) embodied by means of linguistic means of different levels and corresponding to the basic logical, conceptual categories that were first developed by O. Espersen and I.I.Meshchaninov. These include aspectuality, temporality, personality, collateral, temporal localization, quantification" (Ustinov, 2009). M.N.Krylova speaks convincingly about the need for researchers to address the functional side of language: "The advantage of the functional-system approach is the ability to investigate each phenomenon of language from the point of view of both its internal structure and its functioning. Language is studied in a specific situation, in action, in close connection with various linguistic phenomena" (Krylova, 2013]. A.S.Matveyeva emphasizes that functionalism, being one of the leading approaches to language learning, defines new problems in the study of units and categories at different language levels. It is also emphasized that the functional aspect considers tools combined into a single system that belong to different language levels, but in accordance with the commonality of their semantic functions. In the concept of a function as the goal of a given language unit, two aspects should be distinguished: potential and effective. From a potential point of view, a function is the ability of a certain unit of a language system to perform a certain task and function properly. The function in the effective direction is the result of the work of this unit in interaction with the environment, that is, the designation as a goal achieved in speech (Matveeva, 2014).

The history of functional-semantic approach in linguistics. Speaking about the history of the functional-semantic approach in linguistics, it is necessary to consider the emergence of the functional-semantic concept of language and the evolution of scientists' views on it. A.M.Klyushina in his article "The problem of the existence of the functional-semantic approach in linguistics: a systematic review" (Klyushina, 2020) indicates that the history of the field approach begins in the XIX century, when scientists different countries have applied this linguistic direction in their writings intuitively. So, in 1852, A thesaurus dictionary by P.M.Roget "Roget's Thesaurus of English Words and Phrases" was created, which was based on the semantic fields of English words. In 1856, K. Heise revealed hierarchical relationships in the lexical group of words denoting sound, which was a lexical field of words with sound semantics. During the XX and the beginning of the XXI century . the functional-semantic concept was developing: terminology was changing, the subject area of study was being clarified, whole scientific linguistic schools began to appear, which realized the importance of studying the semantics and functions of language units to convey a specific meaning." The author further notes that "various linguistic aspects have been studied in these scientific schools, but we will describe and name only those that are related to the functional-semantic approach. The Moscow Linguistic Circle was established in 1915 . on the basis of Moscow University and operated until 1924 . At its origins stood R. Jacobson. Members of the scientific school identified the place of semantics in the language and various functions of the language. The term "semantic field" was first used in linguistics by the Norwegian linguist G. Ipsen in 1924 when describing the semantic field of the name of metals in a group of Oriental languages, which, according to the scientist, forms a kind of set of words with a common meaning. In 1926 V. Matesius and R. Jakobson founded the Prague Linguistic School. This scientific community was multicultural and international: it included Czech, Slovak, Russian and German scientists. The merit of the scientific school is considered to be linguistic studies of the structure of language and the identification of features of linguistic functioning both in individual languages and in their comparison. In 1931, the German scientist J.Trier introduced the concepts of "language field" and "conceptual field" into linguistic usage.

The language field was understood as a certain semantic sphere with a certain structure and a word-concept in the center, and the conceptual one was a linguistic lexical field. In 1934 V. Porzig developed the theory of syntagmatic fields and introduced the term "elementary semantic field". The scientist wrote about the implicit presence of some lexical units in others and established semantic dependencies between some words. In the 40s of the XX century, the London Linguistic School appeared. The semantic concept proposed by the founders of this scientific school, B. Malinovsky and J.R. Truss, formed the basis of modern British linguistics. The participants of the scientific school said that all the methods and techniques of analysis that exist in linguistics are ultimately aimed at revealing the meaning. The Paris Linguistic Society was founded in 1864, and within the framework of this school in 1950, S. Bally considered different modal meanings expressed by lexical or grammatical language units, and in 1955 introduced the term "associative field" and presented the language system as an extensive network of similar associations. L. Weisgerber in 1953 He gave an ideographic description of lexical units, applying a field approach, he distinguished the philosophical, psychological and sociological principles of studying the linguistic means of expressing generalized semantics in the structure of understood groupings of phrases and syntactic complexes, based on the semantic compatibility of components. In 1960, the American School of Cognitive Linguistics was established at Harvard University under the leadership of E. Roche and her colleagues. The key idea was the primacy of semantics in cognitive linguistics, since any linguistic meaning is part of the general conceptual system of a person. Further, the article notes that in the Leningrad Grammar School, established in 1930, in the 60s of the last century, the theory of the grammatical and lexical field began to develop on the material of the German language under the guidance of E.V. Gulyga and E.I. Shendels. The scientists applied a field approach to the study of the categories of time, space, modality and others and examined the grammatical and lexical fields "multiplicity", "time", "modality", "comparativity", "animateness-inanimateness" and "pointedness".

Scientific ideas of E.V. Gulyga, E.I. Shendels, V.G. Admoni, M.M. Gukhman, G.A. Zolotova, I.P. Ivanova, E.V. Paducheva, A. Vezhbitskaya, A.A. Ufimtseva, etc. which remain relevant and have now done a lot for the development of functional linguistics and field theory. "The research of A.V. Bondarko, who substantiated the principles of functional grammar, proposed the concept of a functional semantic field and the typology of the FSP in the Russian language, is especially important. Bondarko formulated the tasks of functional grammar as "the development of a dynamic aspect of the functioning of grammatical units in interaction with elements of different levels of language involved in the expression of the meaning of the utterance". He justified the functional approach to the description of groupings of multi-level units in this way: "... The dominant principle is the need to convey meaning, for this purpose means of different levels are used, organized on a semantic basis." It is also noted here that modern linguistics has accumulated considerable experience in complex analysis of the composition of various functional and semantic categories (FSC), or fields: L.A. Brusenskaya considered the category of numbers in functional and semantic aspects; A.G. Narushevich described the category of animateness-inanimateness; M.Yu. Romenskaya analyzed the FSP of prohibition in Russian language; E.Y. Dolgova considers the category of impersonality of the Russian language, the features of its functioning. Currently, typological works have appeared in which the FGC is analyzed on the material of both related and unrelated languages (Krylova, 2013).

Conclusion

Thus, summing up, we can draw the following conclusions: - the functional-semantic approach is an actual direction in modern linguistics;

- in functional linguistics, there is a clear trend towards the development of a functional-semantic approach in the study of not only linguistic, but also extralinguistic linguistic phenomena, which involves a comprehensive consideration of multilevel linguistic means united semantically.

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“ŞUHƏDANAMƏ” İLƏ TƏBRİZ ŞİVƏSİNİN LEKSİKA BAXIMINDAN UYĞUNLUQLARI

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ÖZET

Bədii nümunələr dialektologiyaya iki cəhətdən fayda verir. Birincisi, hər bir əsərin dilinin araşdırılması vaxtilə bu və ya digər dialektə mənsub olmuş leksik vahidləri ayırd etməyə xidmət edir. Ona görə ki ilkin inkişaf dövrlərində işlənmiş, xalq danışığı dilində mövcud olmuş yüzlərlə söz ədəbiyyata, ədəbi dilə bədii nümunələr vasitəsilə daxil olmuş, onların nəsilən nəsle ötürülməsinə və müasir dövrümüzdə qədər gəlib çıxmasına imkan yaradılmışdır. XVI əsr tərcümə abidəsi “Şühədanamə”nin dilinə nəzər saldıqda burada sırf xalqın həyatı, məişəti ilə bağlı leksik vahidlər olduğunu və şifahi dil ünsürlərinin yazılı ədəbi dilə köçürülməsi cəhdlərini görürük.

İkincisi isə yazılı abidələr vasitəsilə istənilən türkmənşəli leksik vahidlərin dialektlərdə işlənilib-islənməməsini müəyyən etmək mümkün olur, bu da şivələrlə bağlı bəzi faktların üzə çıxarılmasına, ayrı-ayrı bölgələrə aid tədqiqat işlərini bir araya gətirməyə, qarşılaşdırmağa və sistemləşdirməyə şərait yaradır. Bu günə qədər “Şühədanamə”dəki türkmənşəli arxaik sözlərin dialektlərdə əksi ilə bağlı ayrı-ayrı tədqiqat işlərində çox yığcam şəkildə nəzər salınmışdır. 1539-cu ildə yazılmış əsərin müəllifi Nişətinin tərcümə fəaliyyətini dilçilik yönündən tədqiq edən mütəxəssislər cənub dialektinin, xüsusilə Təbriz şivəsinin əlamətlərinin özünü göstərdiyini nəzərə çatdırmışlar. “Şühədanamə”nin dilinə diqqət yetirdikdə burada labiallaşma (dodaqlanma əlamətinin yaranması) və delabiallaşma (dodaqlanma əlamətinin sıradan çıxması) hadisələri müşahidə olunur. Bununla belə, bir sıra səs dəyişmələri də Təbriz dialektinə uyğundur. Ancaq leksika baxımından yanaşdıqda qərb qrupu, xüsusilə Ağbaba şivəsi ilə yaxınlığını da görmək mümkündür. Məhz tərcümə abidəsinin müxtəlif dialektlərlə müqayisə nəticəsində belə qənaətə gəlinmişdir.

Anahtar Kelimələr: Şühədanamə, arxaizm, Təbriz, şivə, leksik vahid.

THE SUITABILITY OF THE BETWEEN “SHUHADA-NAME” WITH TABRİZ DIALECT IN TERMS OF LEXICA

ABSTRACT

Artistic examples benefit dialectology in two ways. Firstly, the study of the language of each work serves to distinguish lexical units that once belonged to one or another dialect. Because hundreds of words in the early stages of development, existing in the vernacular, entered the literature, the literary language through artistic examples, allowed them to be passed from generation to generation and to the present day. When we look at the language of the 16th century translation monument "Shuhada-name", we see that there are only lexical units related to the life of the people, and attempts to translate the elements of oral language into written literary language.

Secondly, it is possible to determine whether any lexical units of turkish origin in dialects through written monuments, which allows to reveal some facts about dialects, to bring together, compare and systematize research works on different regions. To date, of the reflection in dialects of archaic words of turkish origin in the "Shuhada-name" has been considered very briefly in separate research works.

6. INTERNATIONAL PIRI REIS CONFERENCE ON LINGUISTIC,
HISTORY & GEOGRAPHY

November 14-15, 2023 / Ganja State University, Azerbaijan

WEB: www.izdas.org/pirireis

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Specialists linguistically studying the translation activities of Nishati, the author of the work written in 1539, noted that the features of the southern dialect, especially the Tabriz dialect manifested themselves. As well as, a number of sound changes also correspond to the Tabriz dialect. However, from a lexical point of view, it is possible to see its closeness to the western group, especially to the Agbaba dialect. This conclusion was reached as a result of comparison of the translated monument with different dialects.

Keywords: Shuhada-name, archaism, Tabriz, dialect, lexical unit.

QUANTITATIVE NUMERALS AS COMPONENTS OF ENGLISH SLANG

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Abstract

Modern youth culture is a separate and unique world, which differs from adult culture by its expressiveness, and sometimes quite rough and harsh form of expressing one's thoughts, which is peculiar only to young people. The object of the study is English (American) slang. The subject of the study is sociolinguistic features of quantitative numerals functioning in English slang culture.

The author considers the system of English slangisms with the components of numerals and reveals their distinctive features, peculiarities of functioning and the most productive ways of formation, as well as lexical and thematic groups. Slangisms are connected with the social stratification of English society and its social differentiation, and the main ways of their formation are metaphorisation, abbreviation, creation of neologisms and occasionalisms, rhyme substitution and reverse slang.

Slangisms common in the American variant of English are formed, because of the collective "contribution" of representatives of the American linguocultural community and reveal a number of distinctive features of functioning within the language system. When studying the factual material in the American variant of English, the numerals one and two have a high frequency.

The main conclusion of the research is that English slang has its own norm that exists alongside the norm of the literary language. The study of the factual material has shown that in a number of cases slang words with the component numeral, outwardly coinciding with the words of the English literary language, can correspond with the roots of different languages.

Keywords: literary language, American variant of English, quantitative numerals, slang words

ANARIN “GECƏ DÜŞÜNCƏLƏRİ” ƏSƏRİNDƏ MEMUAR NƏSRİNİN SƏCİYYƏSİ

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Xülasə

Məqalədə XX əsrin sonu Azərbaycan ədəbiyyatında memuar nəsr janrı araşdırılır. Müəllif Anarın yaradıcılığı əsasında memuar nəsrinin təhlilini verməyə cəhd göstərmişdir. Anarın “Gecə düşüncələri” ekzistensializmin “şüur axını”na bənzəyir. Memuar nəsrində keçmiş hadisələri yalnız xatırlamaq deyil, həm də zaman kontekstində yenidən gözdən keçirmək olar. Bu baxımdan Anarın “Gecə düşüncələri” əsərində memuar nəsrinin bütün qaydalarına riayət olunur.

Açar sözlər: Anar, spesifikasiya, nəsr, memuar, ədəbiyyat, xüsusiyyətlər.

CHARACTERISTIC OF MEMOIR PROSE IN ANAR'S WORK “NIGHT THOUGHTS”

ABSTRACT

The article explores the genre of memoirs prose in Azerbaijani literature of the late twentieth century. The author tried to explore the genre of memoirs prose based on the work of Anar. Anar's "Night thoughts" are analogous to the "stream of consciousness" of Existentialism. In memoir prose, past events can not only be recalled, but also reviewed in the context of time. In this regard, all the rules of memoir prose are observed in Anar's work "Night thoughts".

Keywords: Anar, specificity, prose, memoir, literature, features.

Anarın “Gecə düşüncələri” ekzistensializmin “şüur axını”na bənzəyir. Keçmişə xatırlayaraq yazıçı həyatını yenidən gözdən keçirir. Bu mənada ona şəxsiyyətini formalaşdıran yazıçılar kömək edir. Alman şairi və dramaturqu B.Brextin qəhrəmanlar haqqında yazdığı ifadəyə yenidən müraciət edən ədib, maraqlı fikir irəli sürür: “Deyəsən Brext belə demişdir: “Qəhrəmanı olmayan cəmiyyət bədbəxtədir, lakin qəhrəmanlara ehtiyacı olan cəmiyyət daha çox bədbəxtədir”. Bu fikirlə razılaşmamaq olmur. Hər normal cəmiyyət qəhrəmanlardan və ya qorxaqlardan deyil, adi insanlardan ibarətdir. Müasir Azərbaycan ədəbiyyatının parlaq nümayəndəsi Anar yaradıcılığının ən yetkin dövründə memuar nəsrinə üstünlük verir. Bu, yazıcının “müxtəlif müstəvilərdə baş verən hadisələri bir-birinə bağlayaraq” fəlsəfi mövqedən keçdiyi təcrübəni dərk etmək istəyi ilə izah olunur [2, s.309].

Bu kontekstdə yazıcının ötən əsrin 80-ci illərindən başlayaraq hadisələri lirik miniatürlər şəklində təsvir etdiyi “Gecə düşüncələri” adlanan memuarlar ideyası yaranır. Artıq 2015-ci ildə, təxminən 35 ildən sonra müəllif etiraf edir: “Həyat keçdi və onun haqqında danışmağın vaxtı gəldi. Bu ifadə ilə bir dəfə “gecə düşüncələrimi” tamamladım, yəqin ki, həyatın davam edəcəyini bilmirdim. Və yeni düşüncələrin yenidən üzə çıxmayacağını düşünürdüm” (1, s.9). Bu, araşdırdığımız janrın məhsuldarlığını bir daha ön plana çəkir. Məhz memuar nəsrində keçmiş hadisələri yalnız xatırlamaq deyil, həm də zaman kontekstində yenidən gözdən keçirmək olar. Bunları “nəşr olunmayanlardan” alt başlığı ilə verən Anar yaradıcılıq laboratoriyasını ictimaiyyətə təqdim edir; uzaq hadisələrin fəlsəfi yenidən dəyərləndirilməsi baş verir. Bu fikirlər çox vacibdir, çünki şəxsi tale çərçivəsindən çıxaraq, ictimai hadisələrlə bağlılıq yaranır. Bu hadisələr isə taleyüklü olduğundan, sonradan Azərbaycanın müasir tarixinin gedişatını müəyyənləşdirdilər.

Müəllif özü “Gecə düşüncələri”nin məzmununu “otuz ildən çox ayıq gecələrin bəhrəsi” kimi təyin edir [1, s.361]. Hadisələri bir-biri ilə uyğunlaşdıraraq, bəzən kağıza və ya maqnitofon lentinə köçürür. Yazıcının yaratdığı bu qeydlər real həyatın gerçəkliyi deyil, yaddaşda qalanlardır (yuxular, xəyallar, halüsinasiyalar və s.). Bu sürrealistlərin yaradıcılıq prosesini çox xatırladır: “Gecələr ölümə, əbədiyyətə və qorxuya daha yaxındır. Hələ gecəni demirəm, sutkanın ən narkotik vaxtıdır. Gündəlik təəssüratlar, məlumatlar, streslərlə dolu olan beyin – gücsüzlükdən çalışmırsa, yuxuda, yarı yuxuda və ya sadəcə oyaq olanda xüsusi həyəcanla döyünür. Bütün bunlar kəskin, buna görə də tez-tez deformasiya olunan, şişirdilmiş qiymətləndirmə sisteminə səbəb olur. Narkotik vəziyyətə yaxın gecə halüsinasiyalarında əhəmiyyətli, dərin, maraqlı görünən şeylər, səhərin parlaq günəş işığında buxarlanır, ilğım kimi yox olur. Lakin, onlar bəzən dolğun fikirlərə çevrilir” [1, s.361].

Gün ərzində bu qeydləri gözdən keçirən yazıçı, dünyagörüşünün, ədəbi prioritetlərinin formalaşmasının göstəricisi olaraq bizim üçün vacib olan müəyyən qiymətləndirmə sistemi yaradaraq onları yenidən şərh edir.

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MONITORING FOLIAGE LAYER OF LITTER IN NORTHERN MARMARA MIXED FOREST ECOSYSTEMS: THE CASE OF BELGRAD FOREST

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ABSTRACT

Carbon and energy transfer that take place in forest ecosystems are directly related to the amount of biomass produced by the trees as a result of photosynthesis. Another important task of trees is to transfer their vegetative components that have expired through the aging process to the soil surface. This structure accumulated in the soil is called litter. Therefore, the change in the net primary production of the plants also affects the annual amount of litter. Litter, defined as the collection of dead organic matter (consisting of foliage, fermentation and humus layers), is one of the main sources of organic matter in the soil. Variation in litter is important for biomass studies. In a forest ecosystem, most of the nutrients are obtained through litterfall. For this reason, determining the litterfall and litter layers in such ecosystems constitutes essential parameters for the global carbon cycle and sequestration. This study was carried out in the Belgrad Forest, located in the north of Istanbul/Türkiye. The foliage layers of mixed-stand litter were collected during regular field visits. The aim of this study is to provide a basis for evaluating accumulations in the foliage layer with long-term observations by determining the amount of various components.

According to the results obtained from 12 sample areas located in the Atatürk Arboretum, a natural extension of the Belgrad Forest, an annual average of 658.28 g/m² of litter was accumulated in the foliage layer. The oak, beech and hornbeam leaves in the sample areas were found to be 15.42, 20.54 and 2.67 gr/m², respectively. Among the other components, branches were 96.09 g/m², acorns were 423.61 g/m² and Hedera helix leaves, the main herbaceous species in the area, were observed to accumulate in the foliage layer annually at an amount of 49.38 g/m².

Keywords: Atatürk Arboretum, organic matter, forest floor, Quercus, Carpinus betulus, Fagus orientalis

ECOSYSTEM GOODS AND SERVICES PRODUCED BY COASTAL DUNES

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ABSTRACT

The concept of ecosystem is defined as a living community formed by various living things on Earth by establishing mutual relationships and interactions with other living and non-living elements in their environment. As part of an ecosystem, living things derive many benefits from biotic and abiotic components. As this benefit continues, changes may occur in the relevant ecosystem characteristics. In order to first determine these changes and then devise the necessary strategies, scientists needed methods for an ecosystem assessment. Thus, the Millennium Ecosystem Assessment (MA) emerged and these benefits are defined as ecosystem services. Ecosystem services are evaluated under four main categories, such as provisioning, regulating, cultural and supporting.

Dune ecosystems are defined as sandy areas which accumulate by the prevailing winds with vast flat surfaces or hills. According to their location and formation type, one of the main types of dunes is located in coastal areas. With its vast coastline and total coastal dune area of 45000 hectares, Türkiye is among the countries with the most dunes in Europe.

Within the scope of the study, the goods and services produced and potentially provided by coastal dunes in Türkiye were investigated. According to the results, it is seen that coastal dunes can be evaluated in all 4 ecosystem services with many subcategories. The main reason for this special situation is that coastal dunes are unique habitats and can host their own unique plant communities. Examples of these plant species and formations are sand lilies and nebhkas. Coastal dunes are the stopover points for marine migration and spawning routes and recreational activities. As a result of ecological restoration practices, wood raw material, various herbaceous species, C storage, pollination, natural medicine and cultivated food resources can also be various benefits from the coastal dunes.

Keywords: Restoration ecology, Terkos, Afforestation, Millennium Ecosystem Assessment,

THE ROLE OF MUSEUM EXPLICATION AND ITS TRANSLATION IN THE NATIONAL CULTURAL SPACE OF THE MUSEUM ON THE EXAMPLE OF THE EXHIBITION OF MIR CASTLE (Republic of Belarus)

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ABSTRACT

Translation and culture are so closely intertwined that it is no longer possible to ignore the presence of cultural aspects of translation. Currently, various ways are proposed to solve problems that arise when translating texts with cultural elements, because the perception of the culture of another nation depends on this. Therefore, translation is seen as an important activity, and the translator is seen as a mediator between cultures.

Many people wonder whether the culture of a particular nation can ultimately be translated into another language. Consequently, the study of cultural aspects of translation goes along with the studies of the culture of the nation.

A museum is an integral part of the cultural heritage, as it carries historical and aesthetic value and maintains authenticity. Mir Castle, an architectural monument, is included in the UNESCO list. Today Mir Castle has 39 thematic exhibition halls. Here tourists can learn the history of the magnate families who owned the Mir Castle, plunge into the atmosphere of battles and wars that affected Belarusian lands, and see reconstructed palace interiors. The museum's collections include objects of decorative and applied art, weapons and furniture. The main form of museum exhibition includes architecture, museum objects, scientific and auxiliary materials, information technology.

As a result of the study, we have identified two main groups of words, the first of which does not require special interpretation, while the second requires mandatory explanations:

1. Proper names (this includes first names, surnames, toponyms, etc.).
2. Everyday realities.

Keywords: national cultural space, everyday realities, toponym, acronym, museum explication

EXTREME DRY AND WET EVENTS IN THE GAMBIA RIVER BASIN ESTIMATED FOR THE 21ST CENTURY ON THE BASIS OF SPIS CALCULATED FROM CLIMATE PROJECTIONS

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Abstract

The African continent is known to be one of the most vulnerable to changes in rainfall patterns. A study was conducted using standardized precipitation index (SPI) analyzes to understand the potential changes in precipitation in this region during the 21st century. Analyzes were performed using historical precipitation data from 1914 to 2014 and projected precipitation data from 2021 to 2100 under the CHIMP 6 climate scenarios (SSP 245 and SSP 585). The results of the study showed that, compared to historical data, the SPI 3 indices in this region are projected to decrease by 2100 under both climate scenarios. However, during the period 2021-2100, the region is projected to be drier under SSP 585, although the difference between the two scenarios is not statistically significant. Similarly, the SPI 6 indices are expected to decrease over the periods 2021-2100 in both scenarios. SPI 12 indices are also expected to decrease during the period 2021-2100 under SSP 245. During the period 2041-2070, drought is expected to be more frequent under SSP 585 than under SSP 245. The results of this study can help to determine the most relevant reference periods and calculation time increments for assessing the effects of future climate change on agricultural production and food security in the Gambia Basin. It suggests that changes in rainfall patterns are likely to occur over the coming decades, which could have a significant impact on crop growth, water availability and other aspects of agricultural production.

Keywords: drought, extreme events, precipitation, CHIMP 6, climate change

1. Introduction

The effects of climate change have intensified in differents ways around the world, including flooding and drought, which have become more frequent and severe. Increased rainfall in wetter areas and simultaneous drying out in drier areas have complicated urban planning and threatened livelihoods. The rate at which extreme events become more frequent and severe varies considerably by location (Sippel et al., 2018; Yakub et al., 2023). Observations and estimates of regional climates show substantial variations (Tao et al., 2018). According to instrumental datasets, global mean surface temperature has continued to increase, despite significant regional heterogeneity (Khan et al., 2021). This increase in temperature is corollary to heatwaves, drought, floods and forest fires, and a decrease in cold snaps and snowfall (Pereira et al., 2021).

In the 20th century, the average global temperature rose in two distinct stages: first, 0.35°C from the 1910s to the 1940s, then 0.55°C from the 1970s to 2020. Similarly, the rate of global warming has increased further in the past. 25 years before 2020, the last 12 years included 11 of the 12 hottest years (Masson-Delmotte et al., 2021).

Local climatic conditions, such as drought, low rainfall and dry winds, are specific to the Sahelian region. Moreover, droughts are one of the most serious natural hazards, particularly for agriculture, with potentially catastrophic socio-economic effects (**Tsesmelis et al., 2021**). Droughts deplete surface and groundwater resources, leading to reduced water availability and quality, crop failures, lower agricultural production, reduced electricity generation and various other socio-economic effects (**Fung et al., 2019**). To fully understand the potential impacts of drought on society and the economy, important parameters need to be studied, including the frequency, duration, intensity and spatial extent of drought events (**Fung et al., 2019 ; Yakub et al., 2023**). However, detecting specific drought events and accurately and rigorously measuring their attributes is difficult, as each drought event is distinct. Determining whether or not a drought event is occurring is subjective and highly dependent on the overall goals and objectives of the climate analyst (**Dokken, 2019**).

The Standardised Precipitation Index (SPI) is recommended by the World Meteorological Organisation (WMO) as a global indicator of drought because it takes into account the variable response times of typical hydrological indicators to precipitation. It can also be examined over a range of reference periods (**Reyes et al., 2023**). **Faye (2018)** used the SPI in the coastal zone of Senegal for rainfall analysis. It was shown that drought was frequent in some years and seasons with negative SPI values as well as dry, wet and normal events. Similarly, it was shown in the study conducted in (**Mathbout et al., 2018**) on the spatial characteristics of the SPI in Syria for the period 1961-2012 that the severe drought of the 1990s had never been observed before in the country. **Hansel et al. (2015)** used the Modified Precipitation Anomaly Index as an alternative to the SPI to assess future precipitation in Central Europe, and it was found that there is a strong correlation between this index and the SPI. The links between the SPI and the Standardised Precipitation and Evapotranspiration Index (SPEI) have been explored by different researchers to observe the impacts of drought on different categories (**Wang et al., 2014; Faye et al., 2019a; Faye et al., 2019b**). These researchers showed considerable variability in time scales with the best correlation with drought impacts depending on climate zone, and the correlations between SPEI and drought impacts were slightly higher than those of SPI. It was mentioned in the study (**Mahmoudi et al., 2021**) that the limitations of the SPI were the high sensitivity of the index to the length of the different statistical periods and the choice of an appropriate probability distribution function to calculate it.

In addition, the limitations and advantages of the SPI in characterising wet and dry events have also been discussed in the study (**Hayes et al., 1999; Reyes et al., 2023**). According to these studies, the SPI only requires precipitation, which is more available with finer spatial and temporal coverage across the land areas of the world, while neglecting many important meteorological factors, such as soil moisture, which are taken into account when constructing drought assessment indices. However, the duration, intensity, severity, size and frequency of droughts are predicted by the SPI, which is simple to use. Rainfall data over different periods can be analysed (from 1 to 24 months). In addition, drought in different regions can be compared. These factors make the SPI a frequently used tool in climate research (**Bhunja et al., 2019; Yakub et al., 2023**).

Due to its location, diverse topography and social and environmental conditions, the Gambia basin is one of the most vulnerable to drought in the country (**Faye and Mendy, 2018**). Previous studies have reported the effects of drought on Senegal's social economy and agriculture.

Drought is a major abiotic factor that frequently affects crops in Sudano-Sahelian environments, where long-term water scarcity is expected. In this study, we have estimated future changes in rainfall patterns, and consequently drought and moisture rates, at three strategic locations in the Gambia Basin at one station per climate domain between 2021 and 2100, which has not been investigated in previous studies in this basin. This can be achieved by calculating SPIs at different time scales (3, 6 and 12 months) using historical rainfall data (1985-2014) and future climate scenarios of the representative concentration pathway SSP 245 and SSP 585. This work provides public bodies with the information they need to make decisions and implement solutions to mitigate the impacts of climate change in the basin.

2. Study area

Located at West Africa, Gambia's basin covers an area of almost 77,100 km², shared between three states (**Lamagat, 1989**): Guinea (15,4 % of the basin area), Senegal (70,9 % of the area), from which it drains almost the entire Tambacounda region, part of Upper Casamance and Southern Saloum, and Gambia (13,7 % of the area), of which it is the backbone and where it joins the Atlantic Ocean. Its latitude extends from 11°22 North (in the Fouta-Djalon) to 14°40 North (in the south-eastern Ferlo) and its longitude from 11°13 West (Fouta-Djalon) to 16°42 West (Banjul, river mouth). Gambia's river rises at an altitude of around 1,150 m in the Fouta Djalon, near Labé in the Republic of Guinea. The main river is 1,180 km long and comprises two reaches: a continental reach and a maritime reach (**Dione, 1996; Sow, 2007; Faye and Mendy, 2018**). The continental reach receives numerous tributaries on its left bank (Diagueri, Niokolo-Koba, Niéri-Ko, Sandougou, etc.) and on its right bank (Thiokoye, Diarha, Koulountou, etc.) (Figure 1).

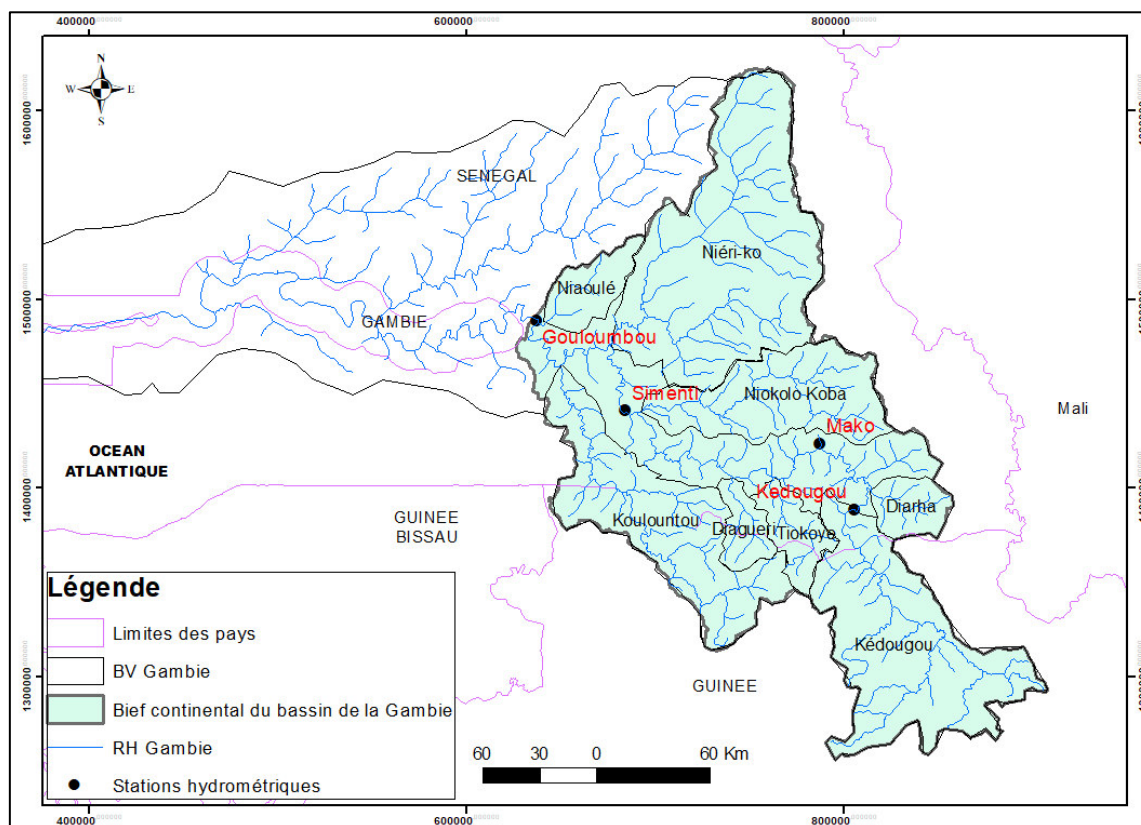


Figure 1: Gambia's basin at Kédougou, Mako, Simenti and Gouloumbou stations

Gambia's basin has a tropical climate, with a long dry season from November to May and a short rainy season from June to October. Rainfall totals allow most of the Gambia basin to be classified in the Sudano-Guinean zone. While part of the basin in the north belongs to the Sahelian zone, in the south, in the Fouta Djallon, there is a Guinean-Foutan altitude climate variant (**Lamagat, 1989**). The Gambia basin lies between isohyets of 1700 mm and 700 mm. The maritime part is below the 1000mm isohyet. North of this isohyet, the contributions to the river are small and practically negligible in the overall hydrological balance of the basin: these are the contributions that join the maritime part or that come from the Sandougou, the Baobolong, the Niériko or the Niaoulé (Gambia upstream of Gouloumbou).

3. Data and methods

3.1. Acquisition of precipitation data

The latest CMIP6 simulations presented in the IPCC's 6th Assessment Report were used for the climate projections. Eighteen (18) climate models were used. These models were ensemble-averaged for the analyses, which reduces the natural variability and systematic biases present in individual models (**Akinsanola and Zhou, 2019**). The data were corrected using the modified quantile method (**Bai et al., 2016**). These models used produce higher quality and higher resolution estimates of regional climate change for all regions of the world. It provides access to various historical data and potential future scenarios of radiative forcing dependent on greenhouse gas emissions (**Carvalho et al., 2020**). These scenarios, known as SSPs (Shared Socioeconomic Pathways), contain specific descriptions of the future population, economy, technological development, lifestyle, policies and other social factors. In general, they offer five different opportunities through which the future world can meet the challenges of climate change in terms of adaptation and mitigation (**O'Neill et al., 2015**) and provide a means of examining the possible challenges associated with climate change adaptation and mitigation (**Chen et al., 2020**). Precipitation data in this study area was extracted from the aforementioned model in netCDF form, and ArcGIS was used to obtain the exact location data. However, in the case of our study, we mainly worked with the scenarios SSP 245 (medium adaptation challenge, medium mitigation challenge) and SSP 585 (low adaptation challenge, high mitigation challenge) (**Gidden et al., 2019**). For the purposes of this study, historical data are selected for the period 1985-2014 and future data for the period 2021-2100.

3.2. SPI analysis

The SPI analysis was carried out on the basis of historical precipitation data for the period 1985-2014, and on two SSPs for the period 2021-2100: (i) SSP 245, a medium adaptation challenge scenario that describes a world characterised by the continuation of current trends, very close to the "Inertia" family; and (ii) SSP 585, a very high baseline emissions scenario that describes a world that focuses on traditional and rapid development of developing countries, based on high energy consumption and carbon-emitting technologies.

The SPI was calculated using the ClimPACT programme. This program is based on the RClimDEX program, which was created by the WMO Expert Team on Climate Change Detection and Indices (**Shiferaw et al., 2018**).

The SPI is a probability index derived solely from rainfall statistics for a certain location and period (months or years). This index converts the cumulative probability into the standard normal random variable (**Van Vuuren et al., 2011**). The median precipitation value and the SPI quantify the probability of observing a given amount of precipitation in a certain period of time (**Saada et al., 2017**).

Negative and positive SPI values indicate dry and wet conditions, respectively; these values become more negative or positive, respectively, as dryness or wetness increases (**Butu et al., 2020**). In this study, three-month (SPI 3) (January-March), six-month (SPI 6) (January-June) and twelve-month (SPI 12) (January-December) SPIs were used to describe, respectively, seasonal changes in precipitation, changes corresponding to agricultural drought, annual changes and longer-term trends corresponding to hydrological drought (**Zeybekoğlu et al., 2021**).

The dataset has evolved, and a new SPI value is added each month, derived from the values calculated in previous months. The probability of any observed precipitation data point was calculated from the historical records. This probability was used in conjunction with an inverse normal estimate to calculate the deviation of precipitation from a normally distributed probability density with mean zero and standard deviation unity. This number was the SPI for the rainfall data point (**Javanmard et al., 2017**).

Given a normal distribution function with zero mean and variance, the SPI was calculated as follows (**Fung et al., 2019**):

For $0 < H(x) \leq 0.5$,

$$SPI = - \left(t - \frac{c_0 + c_1 + c_2 + t^2}{1 + d_1 t + d_2 t + d_3 t} \right), \quad t = \sqrt{\ln \frac{1}{(H(x))^2}}$$

For $0.5 < H(x) \leq 1$,

$$SPI = + \left(t - \frac{c_0 + c_1 + c_2 + t^2}{1 + d_1 t + d_2 t + d_3 t} \right), \quad t = \sqrt{\ln \frac{1}{(1,0 - H(x))^2}}$$

where $c_0 = 2,515517$, $c_1 = 0,802853$, $c_2 = 0,010328$, $d_1 = 1,432788$, $d_2 = 0.189269$ and $d_3 = 0.001308$ (**Javanmard et al., 2017**)

The SPI results were classified as Extremely Dry to Extremely Wet, as proposed by McKee et al. (1993), as shown in Table 1.

Table 1: Classification of drought sequences according to SPI

SPI values	Sequences of droughts	SPI values	Wet sequences
$-1.00 < SPI < 0.00$	Slightly dry	$0.00 < SPI < 1.00$	Slightly damp
$-1.50 < SPI < -1.00$	Moderately dry	$1.00 < SPI < 1.50$	Moderately humid
$-2.00 < SPI < -1.50$	Severely dry	$1.50 < SPI < 2.00$	Severely damp
$SPI < -2.00$	Extremely dry	$2.00 < SPI$	Extremely humid

4. Results

4.1. Historical evaluation of SPI

Using the historical dataset, we calculated SPI 3 values in the Gambia basin for 360 consecutive months from 1985 to 2014 (Figure 2 and Table 2). The probability of an extreme and severe event ranged from 4.19% (in Labé) to 5.03% (in Gouloumbou), depending on whether the event was extremely and severely dry. Between 1985 and 2014, the average frequency of extremely and severely dry events was 4.66%. Overall, over this historical period, 50.8% of months were dry in Labé, and 48.3% in Kédougou and Gouloumbou.

Table 2: Statistics on cases of extreme and severe drought and wetness by SPI in the basin

	Labé			Kédougou			Gouloumbou		
Parameters	SPI3	SPI6	SPI12	SPI3	SPI6	SPI12	SPI3	SPI6	SPI12
Extremely humid	2,79	3,38	3,44	1,96	1,41	0,00	2,23	1,41	0,57
Severely damp	5,03	3,10	1,15	5,59	3,10	2,87	4,47	3,10	1,43
Severely dry	2,51	3,94	3,44	3,63	5,35	5,44	4,47	5,63	8,88
Extremely dry	1,68	1,13	0,00	1,12	1,13	0,86	0,56	0,56	0,29
Percentage of months	SPI3	SPI6	SPI12	SPI3	SPI6	SPI12	SPI3	SPI6	SPI12
Wet	49,4	47,3	47,6	51,7	53,0	55,3	51,7	55,2	56,2
Dry	50,6	52,7	52,4	48,3	47,0	44,7	48,3	44,8	43,8
Total	100	100	100	100	100	100	100	100	100

Similarly, over this historical period, 49.4% of months are wet in Labé and 51.7% in Kédougou and Gouloumbou. Between 1985 and 2014, the percentage of extremely and severely wet months varied from 6.7% (in Gouloumbou) to 7.82% (in Labé), with an average of 4.66%.

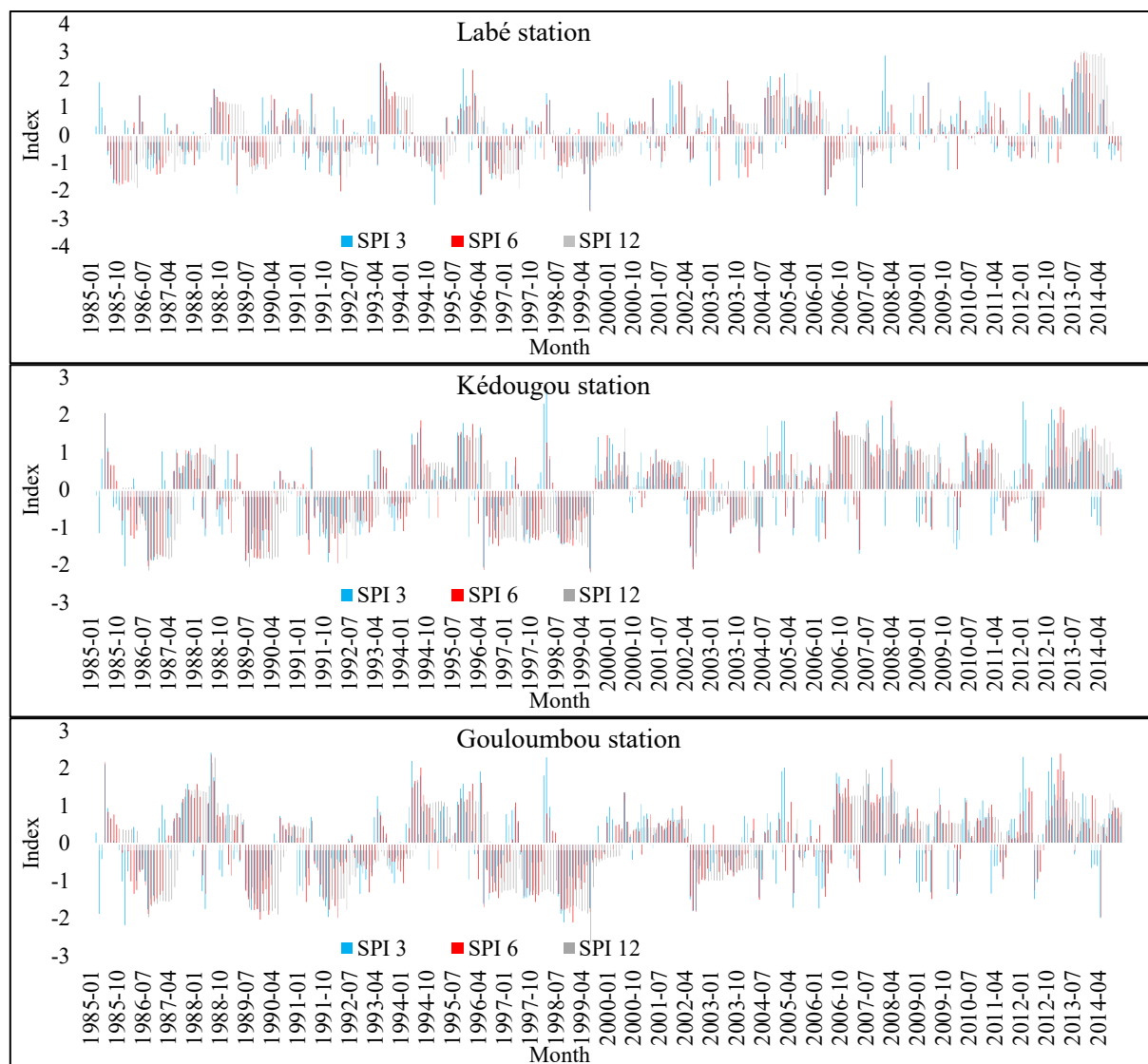


Figure 2: Trends in SPI in the Gambia basin at Labé, Kédougou and Kolda stations from 1985 to 2014 based on SPI at different time scales.

We calculated SPI 6 values for a total of 360 months from 1985 to 2014 (Figure 2 and Table 2). The incidence of extremely and severely dry events varied from 5.07% (in Labé) to 6.48% (in Kédougou) for a regional average incidence of 5.91%. Extremely wet and severe events ranged from 4.51% (in Kédougou and Gouloumbou) to 6.48% (in Labé), for an average of 5.16%. Over the whole series, wet months and years accounted for 47.3% in Labé, 53% in Kédougou and 55.2% in Gouloumbou. Dry months and years accounted for 52.7% in Labé, 47% in Kédougou and 44.8% in Gouloumbou.

A 12-month SPI (SPI 12) compares rainfall over a 12-month period with rainfall over the same period in previous years (for which data is available). Unless there is a strong wet or dry trend, the 12-month SPI tends to lean towards zero because the intervals with above and below normal rainfall tend to balance out over a 12-month period.

We calculated SPI 12 values for a total of 360 months over the period 1985-2014 (Figure 2 and Table 2). Extreme and severe drought had the highest incidence in Gouloumbou at 9.17% and the lowest incidence in Labé at 3.44%. However, extreme and severe humidity had a higher incidence in Labé at 4.59% and the lowest incidence in Gouloumbou at 2.0%.

The incidence of extreme drought events was 0%, 0.29% and 0.86% in Labé, Gouloumbou and Kédougou, respectively. The incidence of extreme wet conditions was 0% in Kédougou, 0.57% in Gouloumbou and 3.44% in Labé. Over the study period, wet months and years accounted for 47.6% in Labé, 55.3% in Kédougou and 56.2% in Gouloumbou. Dry months and years accounted for 52.4% in Labé, 44.7% in Kédougou and 43.8% in Gouloumbou.

4.2. Futures projections

To predict rainfall in the Gambia basin for the remainder of the 21^e century, we calculated SPI 3, SPI 6 and SPI 12 values for 960 months, from 2021 to 2100, under two radiative forcing scenarios: SSP 245 and SSP 585. To better resolve changes in precipitation, we have divided this period into four sub-periods, namely 2021-2040, 2041-2060, 2061-2080 and 2081-2100 (240 months for each sub-period). Figures 3 to 8 show the projected incidence of severe and extremely dry, and severe and extremely wet events, respectively, at the six locations assessed under the SSP 245 and SSP 585 forcing scenarios at different time scales.

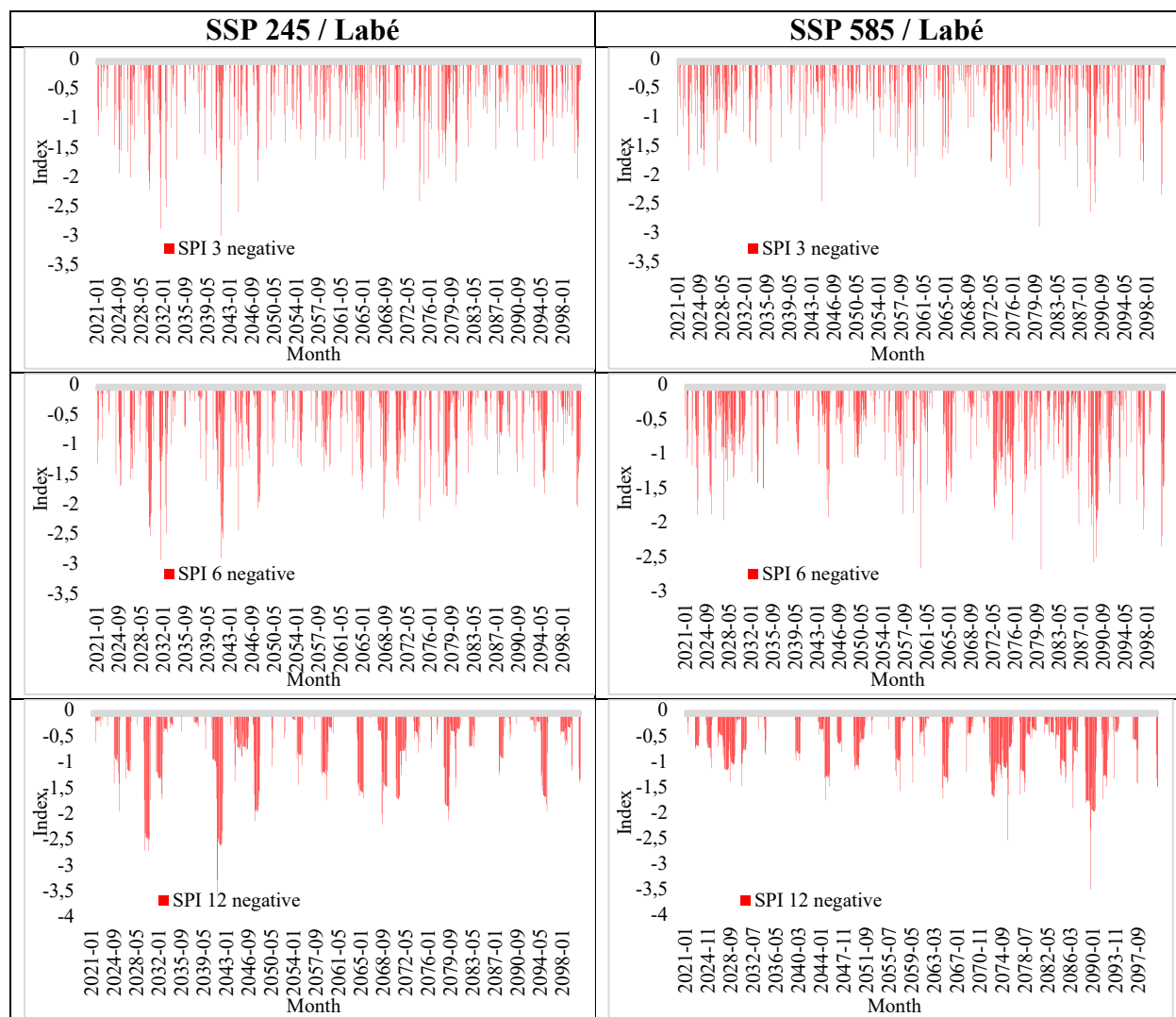


Figure 3: Projected drought in the Gambia basin at the Labé station from 2021 to 2100 based on the SPI at different time scales.

3.2.1. Drought assessment

On the SPI 3 scale, under SSP 245, the incidence of extreme and severe drought over the period 2021-2040 ranged from 0 to 11.66%, with Kédougou and Gouloumbou having the lowest SPI 3 values (this value is actually zero) and Labé the highest with 9.58% for severe drought and 2.08% for extreme drought (recurrent occurrence). Under SSP 245, extreme and severe drought events would have an average incidence in the basin of 3.89%, while under SSP 585, they would be 3.70%. In Labé, the incidence of such events increased from 5.42% to 8.34% under SSP 585 over the period 2041-2060. Under SSP 245, Kédougou again had the highest incidence of extremely and severely dry events over the period 2061-2080 (6.67%), followed by Labé with 5% and finally Gouloumbou with 4.17%. Under SSP 585, extreme and severe drought had an average basin incidence of 2.22%; in Labé, the incidence of such events decreased to 3.75% (all severe). In the Gambia basin, the average incidence of severe drought over the period 2061-2080 would be 15.84% under SSP 245, of which 13.76% would be severe drought and 2.08% extreme drought. Under SSP 585, the occurrence of severe drought in the period 2061-2080 will vary from 0.83 in Gouloumbou to 3.75% in Labé. During the period 2081-2100, under SSP 245, extremely and severely dry events will have an average incidence in the basin of 14.58% (including 4.27% in Labé, 19.58% in Kédougou and 20% in Gouloumbou). Under SSP 585, the average incidence of extreme and severe drought in the basin would be more frequent than under the SSP 245 forcing, at 18.33%, including 4.58% in Labé, 27.5% in Kédougou and 22.91% in Gouloumbou.

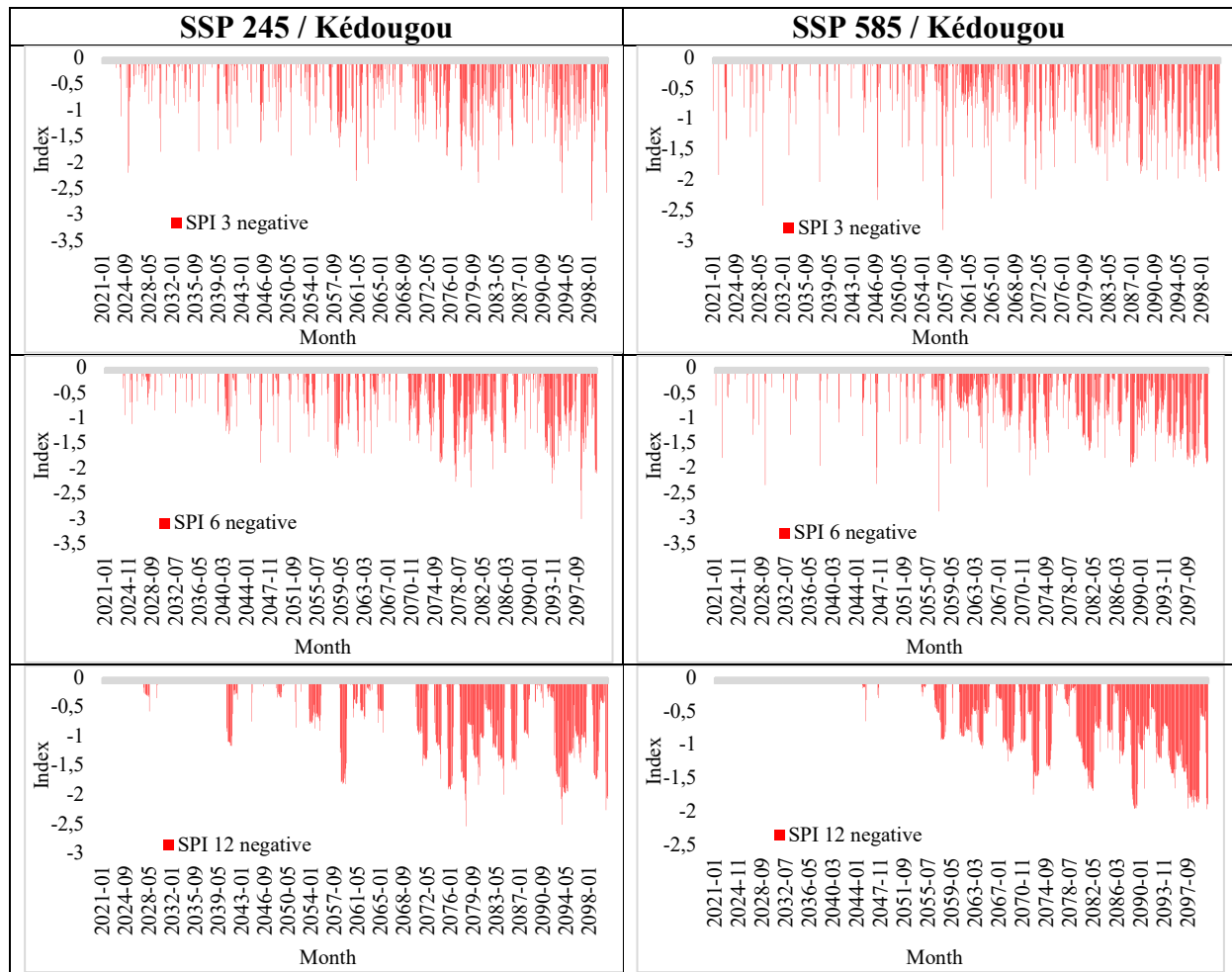


Figure 4: Projected drought in the Gambia basin at the Kédougou station from 2021 to 2100 based on the SPI at different time scales.

In the SPI 6 projections for 2021-2040, under SSP 245, extremely and severely dry events would have an average incidence in the basin of 2.92%, with no occurrence at the Kédougou and Gouloumbou locations and only an 8.75% incidence of such events at Labé. Under SSP 585, extremely and severely dry events also occurred only at the Labé station, with an incidence of 10%. In the period 2041-2040, the incidence of such events was also noted only at the Labé station, with occurrences of 9.58 and 7.92% under SSP 245 and SSP 585 respectively. In the period 2061-2080, under SSP 245, extremely and severely dry events would have a maximum incidence of 5.83% at Labé, while at Gouloumbou, they would be 4.34% (as for Kédougou, they are zero) for an average incidence in the basin of 5.14%. Under SSP 585, extreme and severe drought had an incidence only at the Labé station with an occurrence of 3.33%. Under SSP 245, severe drought had an incidence of 5% at Labé and 1.67% at Gouloumbou. In 2081-2100, under SSP 245, the average incidence of extremely and severely dry events in the basin would be 14.58% with an occurrence that increases from the south to the north of the basin with 4.16% in Labé, 18.34% in Kédougou and 21.25% in Gouloumbou. Under SSP 585, the incidence of such events increased, compared with SSP 245, by 5.83% in Labé, 30.83% in Kédougou and 25.84% in Gouloumbou for an average occurrence of 20.83%. Under SSP 245, severe drought events occurred at an average incidence in the basin of 12.36% (with a maximum of 19.56% at Gouloumbou). Under SSP 585, the average incidence of such events in the basin would be 19.58%.

According to SPI 12 projections for 2021-2040, under SSP 245, the incidence of extreme and severe drought varies from zero in Kédougou and Gouloumbou to 2.64% in Labé. For the Labé station, the occurrence would be 5 and 2.92% respectively for extreme and severe drought. Under SSP 585, the incidence of such events is likely to have increased, with an average of 2.92% and still zero values at Kédougou and Gouloumbou, while it is 8.75% at Labé, including 0% for extreme drought and 8.75% for severe drought. For the period 2041-2060, extremely and severely dry events would have an average incidence of 4.31% under SSP 245 and 2.92% under SSP 585. Only the Labé station would have non-zero occurrences of the order of 12.92% under SSP 245 and 8.75% under SSP 585. Over the period 2061-2080, under SSP 245, extreme and severe drought would have a higher incidence than the period present with a value of 5.84% at Labé, 5% at Kédougou and 4.59% at Gouloumbou for an average value of 5.14%. Under SSP 585, the incidence of extreme and severe drought decreased on average, compared to SSP 245 with an occurrence of 1.11%. Here, only the Labé station would have recorded an occurrence with a value of 3.34% including 0% for extreme drought and 3.75% for severe drought. In 2081-2100, under SSP 245, the average incidence of extremely and severely dry events in the basin would be 15% with an occurrence that increases from the south to the north of the basin with 4.16% in Labé, 19.17% in Kédougou and 21.67% in Gouloumbou. Under SSP 585, the average incidence of such events increased, compared with SSP 245, by 0.84% in Labé, 28.33% in Kédougou and 19.59% in Gouloumbou for an average occurrence of 16.25%. Under SSP 245, extreme drought events occurred at an average incidence in the basin of 1.81% (with a maximum of 2.08% in Labé). Under SSP 585, the average incidence of such events in the basin would be 0.28%.

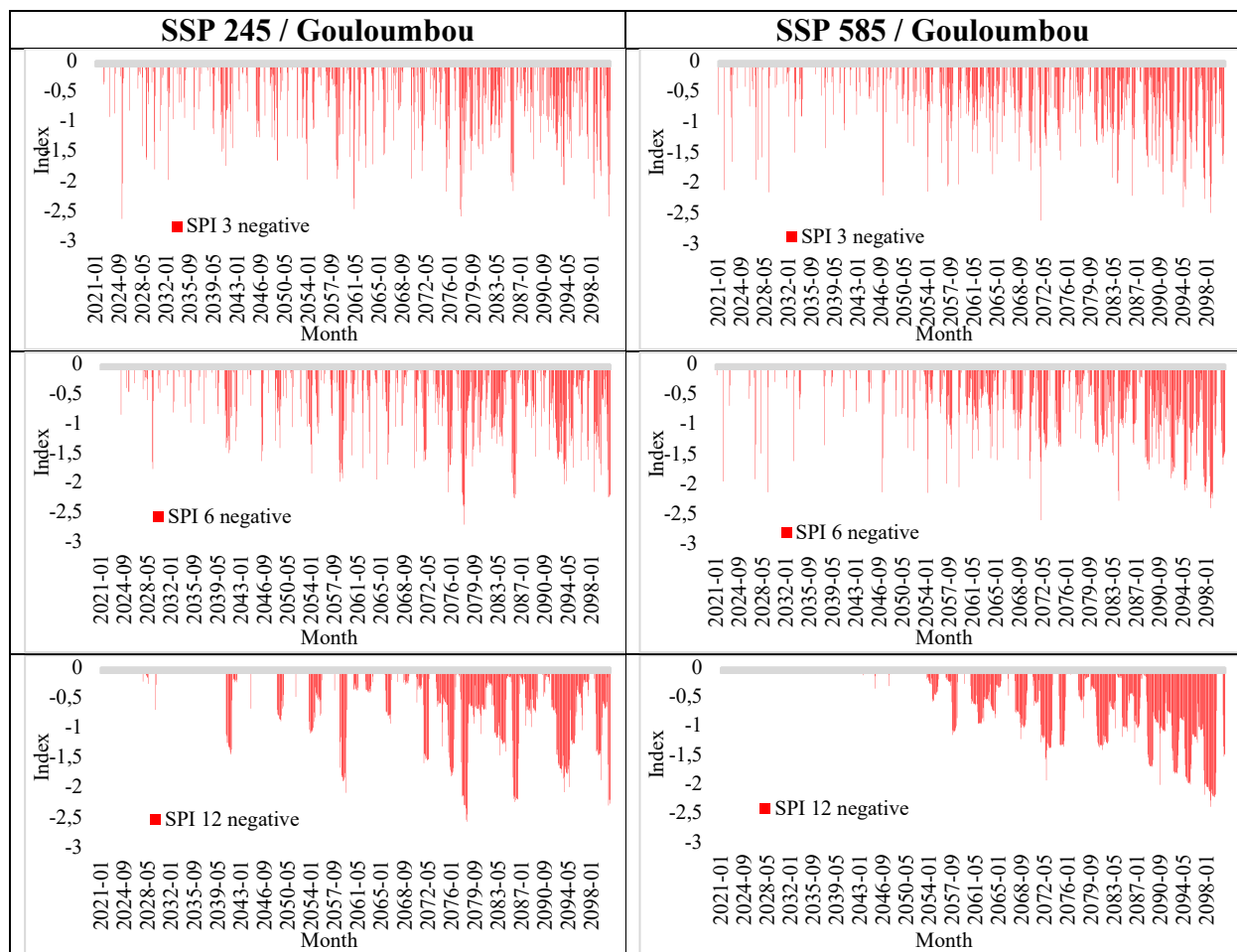


Figure 5: Projected drought in the Gambia basin at the Gouloumbou station from 2021 to 2100 based on the SPI at different time scales

3.2.2. Assessment of humidity

In the SPI 3 projections for 2021-2040, under the SSP 245 forcing, the incidence of extreme and severe humidity would be 5% in Labé, 17.08% in Kédougou and 17.5% in Gouloumbou, with the occurrence of severe humidity being higher than that of extreme (15.83% in Kédougou and 17.08% in Gouloumbou). Under the SSP 585 forcing, the incidence of extreme and severe humidity would have decreased slightly at all stations, with an occurrence of 3.33% at Labé, 12.5% at Kédougou and 11.67% at Gouloumbou for an average value of 9.17%. Under this scenario, severe humidity (with values of 2.5% in Labé, 10.83% in Kédougou and 9.17% in Gouloumbou for an average value of 7.5%) would also remain higher than extreme humidity (with values of 0.83% in Labé, 1.67% in Kédougou and 2.5% in Gouloumbou for an average value of 1.67%). For the period 2041-2060, under SSP 245, the incidence of extreme and severe events would be 3.75% in Labé, 3.33% in Kédougou and 1.67% in Gouloumbou for an average value of 2.92%; under SSP 585, the incidence of such episodes would have increased in Labé with 6.25% and decreased in Kédougou and Gouloumbou with 0.42% and 1.25% respectively for an average value of 2.54%. From 2061 to 2080, extremely and severely wet events showed an average incidence in the basin of 1.94% under SSP 245 and 180% under SSP 585, indicating a decrease in extreme and severe wetness in the basin during this period. Very wet events had an incidence of 5.83% in Labé, while they were zero in Kédougou and Gouloumbou under SSP 245. Under SSP 585.

The observation remains the same with only the Labé station recording a non-zero occurrence with 4.58%. From 2081 to 2100, under SSP 245, extreme and severe humidity showed an average incidence in the basin of 4.03% (including 12.8% in Labé and 0% in Kédougou and Gouloumbou). Under SSP 585, extreme and severe humidity had an average incidence in the basin of 2.08% (including 6.25% in Labé and 0% in Kédougou and Gouloumbou). Under SSP 245, events with severe humidity occurred at an incidence of 9.58% and those with extreme humidity at 2.5%. Under SSP 585, the incidence of events with severe humidity in Labé decreased to 2.5% and those with extreme humidity to 3.75%.

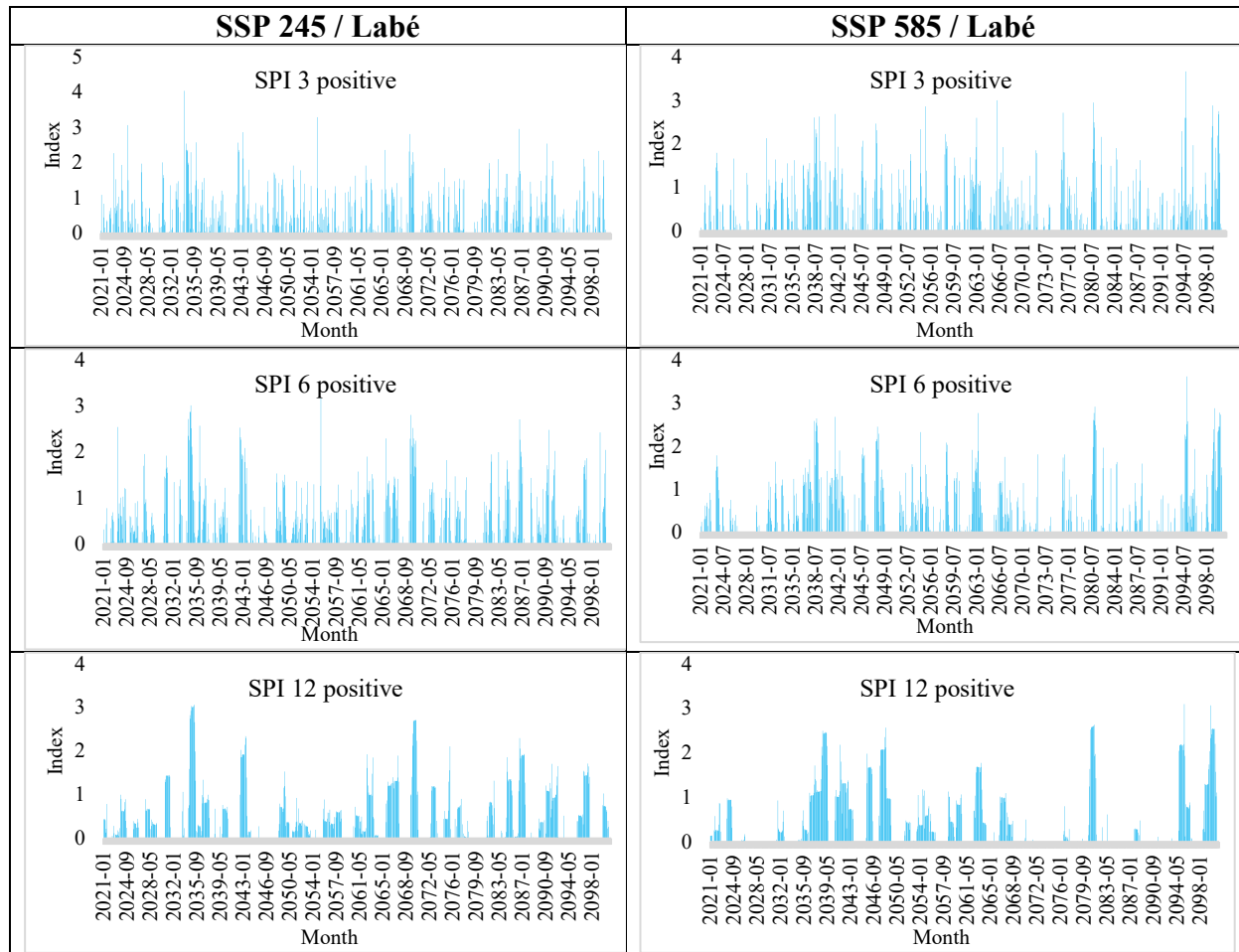


Figure 6: Projected humidity in the Gambia basin at the Labé station from 2021 to 2100 based on the SPI at different time scales

In the SPI 6 projection for 2021-2040, the average incidence of extremely and severely wet events under SSP 245 in the basin would be 12.92% (with values of 7.92% in Labé, 15.83% in Kédougou and 15% in Gouloumbou). Under SSP 245, extreme moisture events would have an average incidence in the basin of 2.36% (4.27% in Labé, 2.08% in Kédougou and 0.83% in Gouloumbou). Under SSP 585, these events would have an average incidence in the basin of 9.86%. In the latter scenario, the incidence of such events would be lower than in the SSP 245 scenario, with values of 3.75% in Labé, 10.84% in Kédougou and 15% in Gouloumbou. For the period 2041-2060, under SSP 245, the incidence of extreme and severe events would be 5% in Labé, 2.08% in Kédougou and 1.25% in Gouloumbou, for an average value of 2.78%.

Under SSP 585, the incidence of such episodes would follow the same trend, increasing in Labé to 6.67% and decreasing in Kédougou and Gouloumbou to 0.42%, for an average value of 2.5%. In 2061-2080, the average incidence of extreme and severe humidity in the basin was 2.08% under SSP 245 and 2.22% under SSP 585. In Labé, the incidence of such events rose from 6.25% under SSP 245 to 6.67% under SSP 585. Extreme moisture events will show an average incidence in the basin of 0.42% under SSP 245 and SSP 585. Under the latter scenario, the occurrence of such events at Labé has risen to 1.25% (compared with 0.83% under SSP 245). For the Kédougou and Gouloumbou stations, occurrences are zero under both scenarios. Over the period 2081-2100, under SSP 245, extremely and severely wet events will have an incidence of 10.83% at Labé (with 0% at Kédougou and Gouloumbou) for an average value of 3.61%. Compared with SSP 245, under SSP 585 these values will decrease slightly, with a value of 10% in Labé (with 0% in Kédougou and Gouloumbou) for an average value of 3.33%. Extreme humidity events will have an average incidence at the Labé station of 2.5% under SSP 245 and 3.75% under SSP 585.

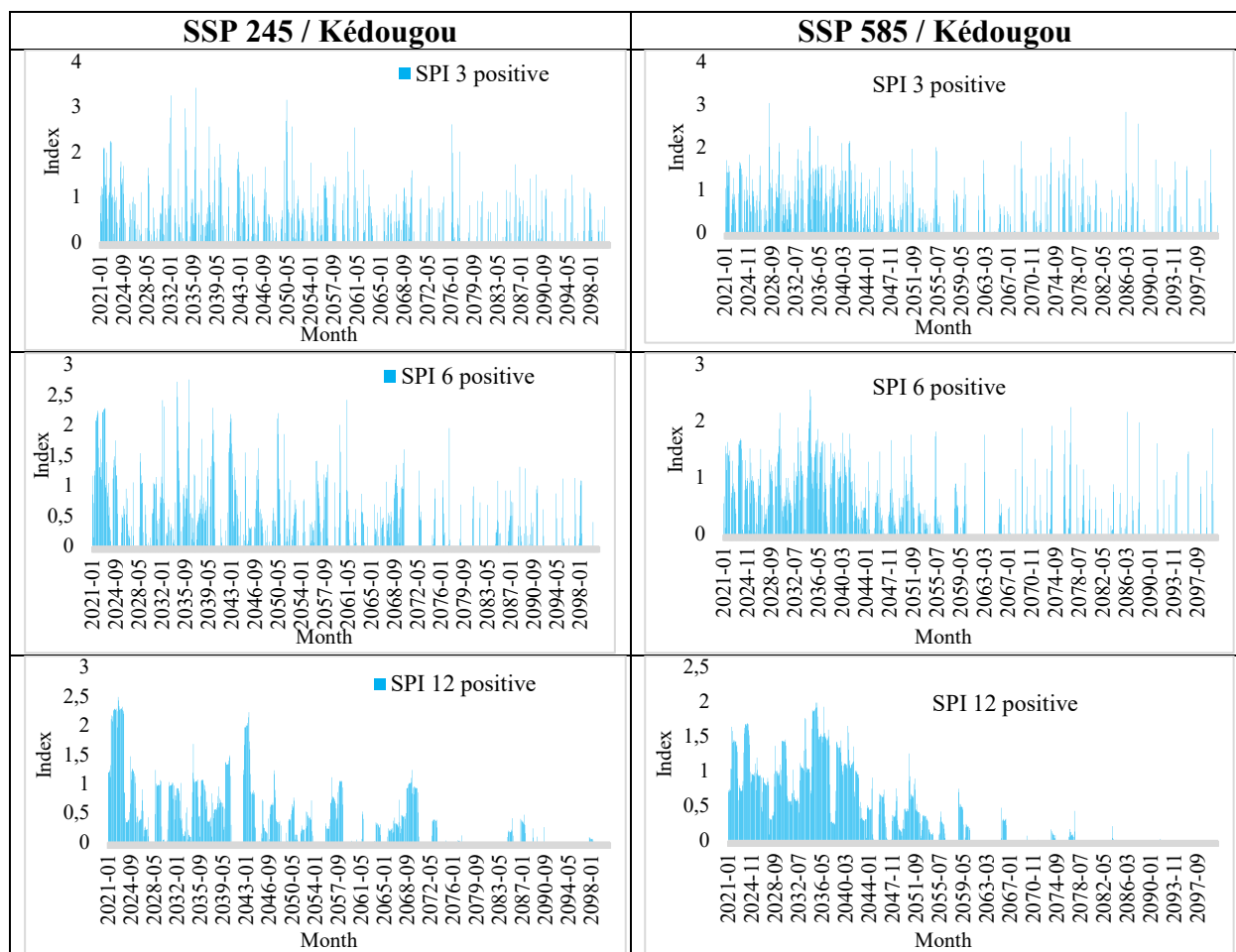


Figure 7: Projected humidity in the Gambia basin at the Kédougou station from 2021 to 2100 based on the SPI at different time scales.

According to SPI 12 projections for 2021-2040, under SSP 245, extremely and severely wet events had an incidence of 10.42% in Labé, 12.92% in Kédougou and 13.33% in Gouloumbou for an average value of 12.22% in the basin. Under SSP 585, however, the incidence of such events fell to 4.42% in Labé and 10.83% in Kédougou, and increased in Gouloumbou to 13.75% for an average value of 9.58% in the basin (Figure 6).

Under SSP 245, extreme moisture events had a basin average incidence of 1.39% (with 4.17% in Labé, 0% in Kédougou and Gouloumbou). Under SSP 585, there is no incidence of such events throughout the basin. For the period 2041-2060, under SSP 245, the incidence of extreme and severe events would be 5.41% in Labé and 2.92% in Kédougou (and zero in Gouloumbou) for an average value of 2.78%. Under SSP 585, the incidence of such episodes would follow the same trend and would have increased in Labé to 7.50%, and would be nil in Kédougou and Gouloumbou for an average value of 2.5%. In 2061-2080, under SSP 245, extremely and severely wet events were recorded at an incidence of 5% in Labé, 0% in Kédougou and Gouloumbou for an average value of 1.67% in the basin. Under SSP 585, the incidence of such events would have increased slightly to 6.67% at Labé and remained unchanged at all other sites, for an average value of 2.22% for the basin. The average incidence of extreme moisture events in the basin would be 3.33% under SSP 245 and 1.25% under SSP 585. The incidence of severe drought in Labé would have risen from 1.67% under SSP 245 to 5.42% under SSP 585. In 2081-2100, under SSP 245, extremely and severely wet events recorded an incidence of 10% in Labé for a basin average of 3.33%, while there were no occurrences in Kédougou and Gouloumbou. Under SSP 585, the incidence of such events would have increased by 15% at Labé, which would have been the only station to have recorded a non-zero occurrence (the Kédougou and Gouloumbou stations recording zero occurrences) for a basin average of 5%. Extreme humidity events would have an incidence of 2.08% at Labé under SSP 245 and 11.25% under SSP 585. Severe humidity events in Labé would have an incidence of 7.92% under SSP 245 and 3.75% under SSP 585.

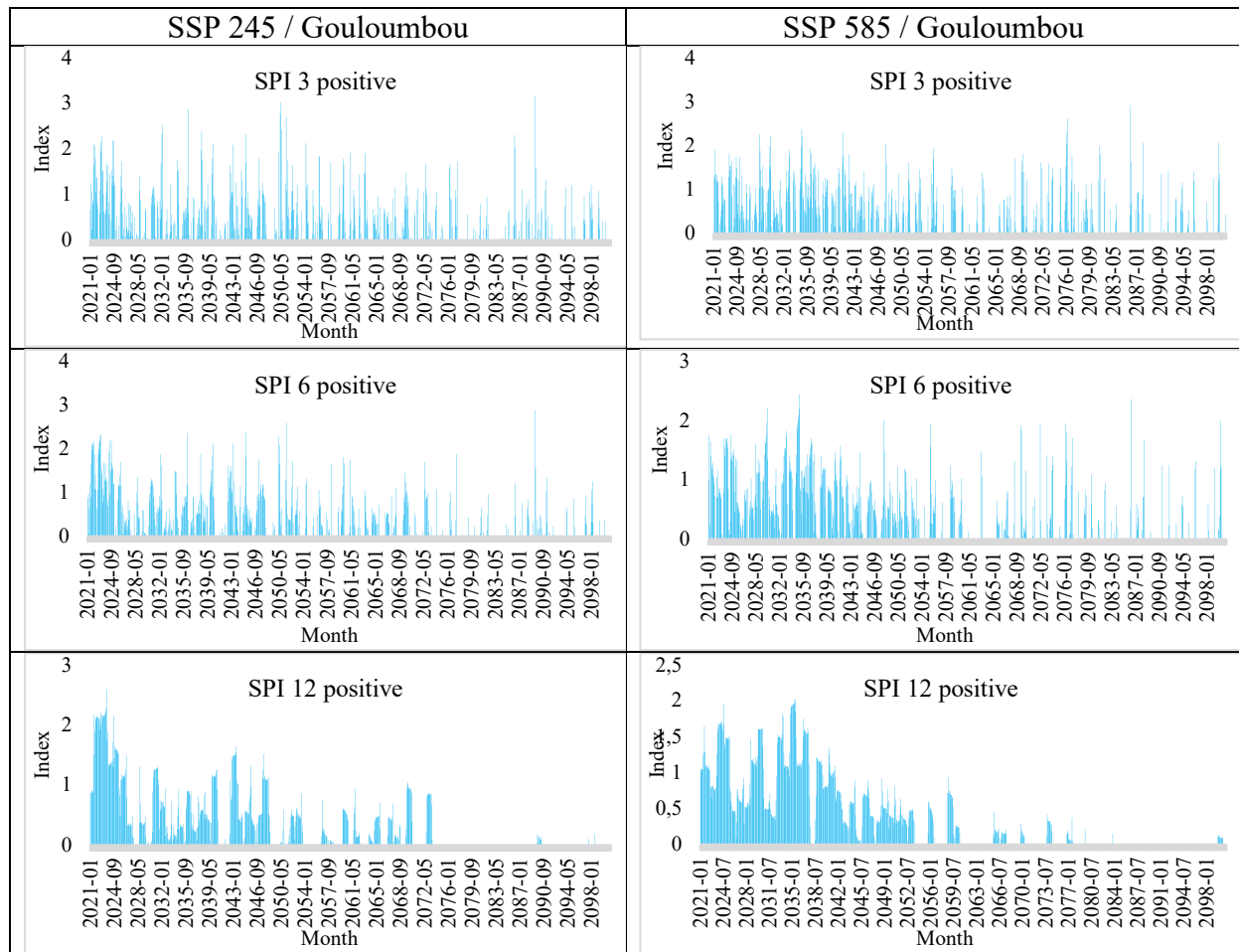


Figure 8: Projected humidity in the Gambia basin at the Gouloumbou station from 2021 to 2100 based on the SPI at different time scales.

3.3 Occurrence of extreme and severe events

3.3.1. Extreme and severe drought

Figure 9 shows the number of extreme and severe dry events in the Gambia basin from 2021 to 2100 under the SSP 126 forcing. According to all SPI assessments, Labé will experience the longest period of dry conditions (extreme and severe drought) between the periods 2021-2040 and 2041-2060, while Kédougou will experience the longest period of dry conditions (extreme and severe drought) between 2061 and 2080 and Gouloumbou the longest period of dry conditions (extreme and severe drought) between 2081 and 2100. However, Labé will record a notable reduction in the number of extremely and severely dry events in SPI 12 assessments between 2081 and 2100 (Figure 9), while Kédougou and Gouloumbou will show a reduction in such events between the periods 2021-2040 and 2041-2060 in all SPIs. In the Gambia basin, the SPIs will generally show a gradual increase in drought. This increase was most pronounced during the period 2081-2100 in localities in the southern and northern Sudanian domains (Kédougou and Gouloumbou stations). This is in contrast to the Guinean domain of the basin (Labé station), where extremely and severely dry events, although present over all periods, will gradually decrease (the number of cases for SP12 would be 19 months for 2021-2040, 31 months for 2041-2060, 14 months for 2061-2080 and 10 months for 2081-2100). Extremely and severely dry events will be clearly concentrated in the period 2081-2100, with 48, 51 and 52 extremely and severely dry months for the Gouloumbou station, according to the SPI 3, SPI 6 and SPI 12 assessments, respectively.

The period of the second strongest effect of extreme and severe drought would be from 2061 to 2080, with, for the Kédougou station, 16, 15 and 12 extremely and severely dry months according to the SPI 3, SPI 6 and SPI 12 assessments, respectively. The periods 2021-2040 and 2041-2060 will see only 3 extremely and severely dry months in all SPIs at the Kédougou and Gouloumbou stations.

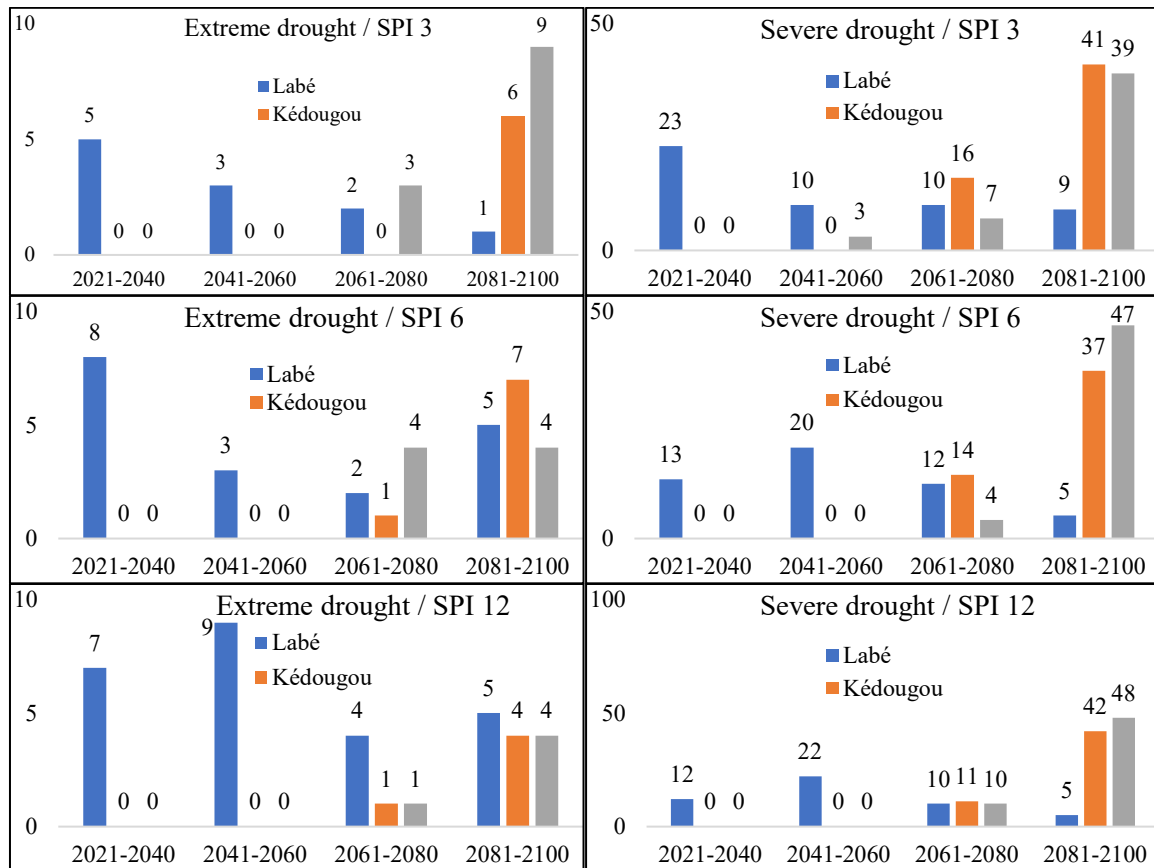


Figure 9: Number of extremely and severely dry events in the Gambia basin according to the SSP 245 scenario from 2021 to 2100 based on the SPI at different time scales

Figure 10 shows the number of extremely and severely dry events in the Gambia basin from 2021 to 2100 under the SSP 585 forcing. It should be noted that drought will increase in the basin between 2021 and 2100, particularly in the Sudanese parts of the basin. On the other hand, in the Guinean part of the basin, there will be a decrease in the number of extremely and severely dry events. For example, at the Labé station, the number of cases for SP12 would fall from 21 months for 2021-2040 and for 2041-2060, to 8 months for 2061-2080 and 2 months for 2081-2100. In the Sudanese parts of the basin, while zero occurrences of extreme and severe drought are noted at the Kédougou and Gouloumbou stations over the periods 2021-2040 and 2041-2060, very high occurrences of extreme and severe drought are noted over the periods 2061-2080 and 2081-2100. At the Kédougou station, over the period 2081-2100, extremely and severely dry events will be clearly concentrated there, with values of 66, 74 and 68 extremely and severely dry months according to the SPI 3, SPI 6 and SPI 12 assessments, respectively. Over the same period, the occurrences of extreme and severe drought at the Gouloumbou station are also very high, with values of 55 months for SPI 3, 62 months for SPI 6 and 47 months for SPI 12.

Over the period 2061 to 2080, only SPI 3 will record values for the Kédougou (with 5 months) and Gouloumbou (with 2 months) stations, unlike the Labé station, which will record occurrences of extreme and severe drought for all SPI assessments (9 months for SPI 3 and 8 months for SPI 6 and SPI 12).

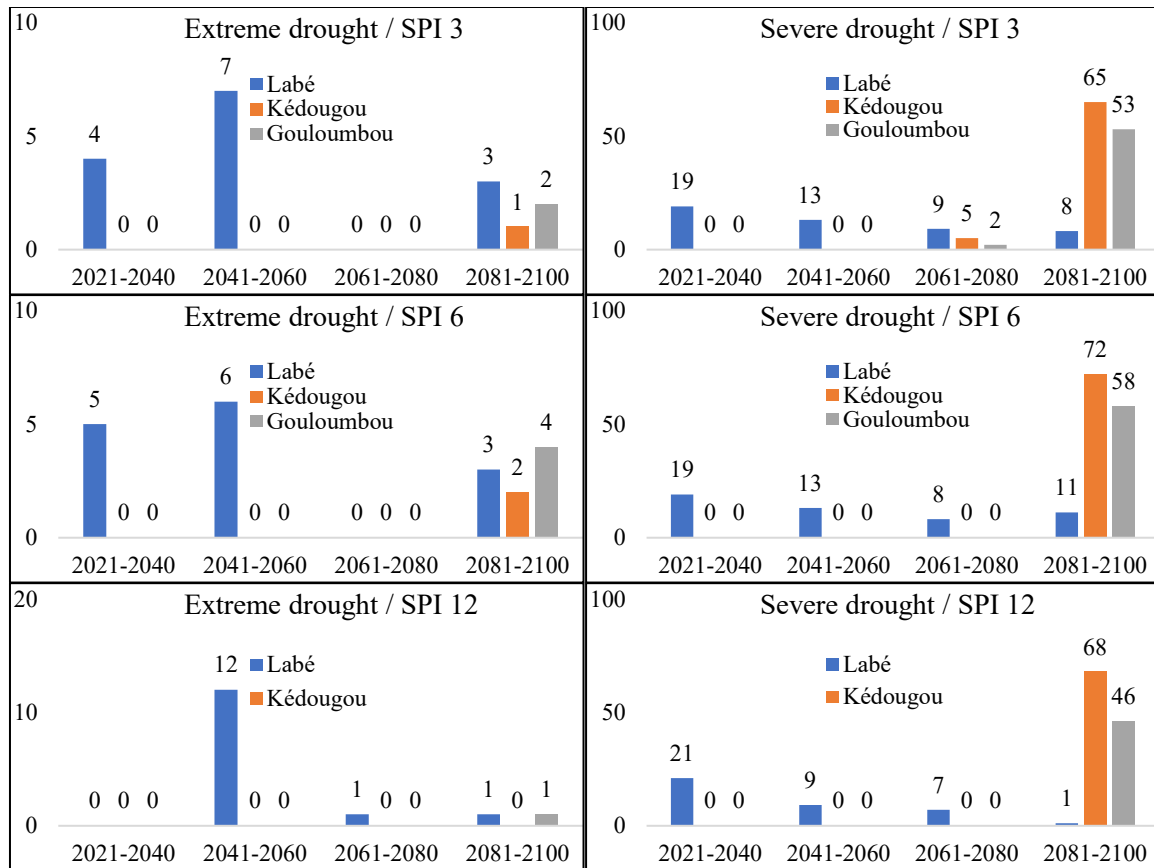


Figure 10: Number of extremely and severely dry events in the Gambia basin according to the SSP 585 scenario from 2021 to 2100 based on the SPI at different time scales

As under SSP 245, the periods 2021-2040 and 2041-2060 will not see any occurrence of extreme and severe drought in all SPIs at the Kédougou and Gouloumbou stations. However, it is during these periods that the Labé station will record the highest occurrences of extreme and severe drought (for the period 2021-2040, this occurrence is 23 months for SPI 3, 24 months for SPI 6 and 21 months for SPI 12). When all the SPIs are combined, the period 2021-2040 will have 68 months affected, compared with 60 months affected in the period 2041-2060 in Labé. When all the SPIs are combined, the 2081-2100 period will have 208 months allocated to Kédougou and 164 months allocated to Gouloumbou.

3.3.2. Extreme and severe humidity

Figure 11 shows the number of extreme and severe wet events in the Gambia basin from 2021 to 2100 under SSP 245 forcing. In the 2021-2040 period which will record the number of extreme and severe drought events, Kédougou and Gouloumbou will have the highest incidence of such events of all sites (with 110 months for all SPIs), while Labé will record 58 months. Over this period, SPI 3 will record a number of months affected by extreme and severe humidity of 41 in Kédougou and 42 in Gouloumbou.

The same will be true for SPI 6, which will record a number of months affected by extreme and severe humidity of 38 in Kédougou and 36 in Gouloumbou, as will SPI 12 with 31 months in Kédougou and 32 in Gouloumbou. The Labé station, which will record the lowest number compared with the other stations, will record significant values over this period (14 months for SPI 3, 19 months for SPI 6 and 25 months for SPI 12). Beyond this period, the other periods (notably 2061-2080 and 2081-2100) will record zero occurrences in the Sudanese parts of the basin (Kédougou and Gouloumbou). Only the Guinean part, with the Labé station, will record more or less significant occurrences of extreme and severe humidity. For example, over the period 2081-2100, the number of cases of extreme and severe humidity in Labé would be 29 months for SPI3, 26 months for SPI6 and 24 months for SPI12. Over the period 2061-2080, the number of cases in Labé would be 14 months for SPI3, 15 months for SPI6 and 12 months for SPI12.

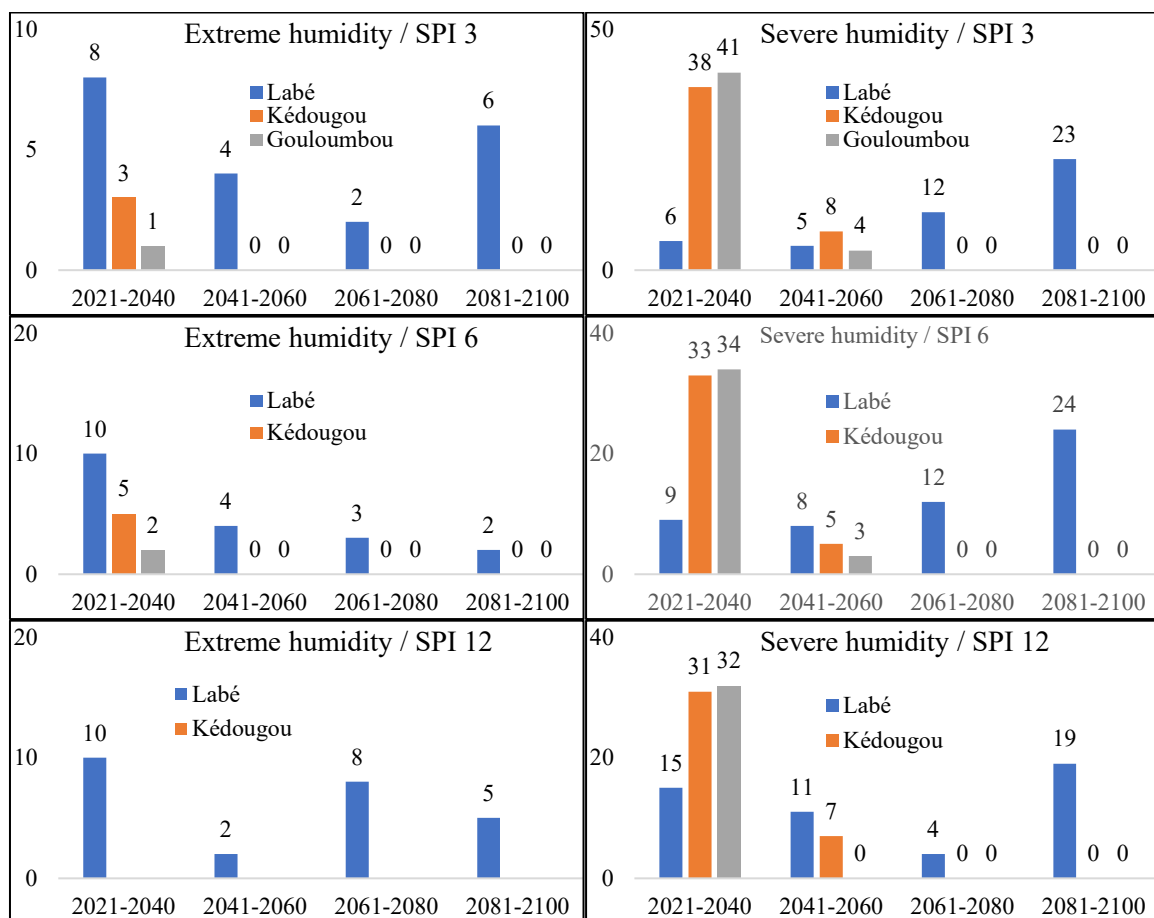


Figure 11: Number of extremely and severely wet events in the Gambia basin according to the SSP 245 scenario from 2021 to 2100 based on the SPI at different time scales

Under the SSP 585 forcing in the Gambia basin, there has been a significant decrease in the predicted incidence of extremely and severely wet events over the period 2021 to 2100 (Figure 12). When all the SPIs are combined, the period 2021-2040 will have 82 months assigned to Kédougou and 97 months assigned to Gouloumbou, compared with only 27 months assigned to Labé. The Labé station will also see a gradual increase in the number of cases of extreme and severe humidity, which will rise from 27 months for 2021-2040 to 49 months for 2041-2060, 43 months for 2061-2080 and 75 months for 2081-2100 for all the SPIs.

Compared with the SSP 126 projections, Kédougou and Gouloumbou will show a significant decrease in the incidence of extremely wet events over the years (with zero occurrences over the periods 2061-2080 and 2081-2100). Over the period 2041-2060, Kédougou and Gouloumbou will record occurrences of extreme and severe humidity that are not zero (for SPI 3 and SPI 6), but relatively low (one case in Kédougou and 3 cases in Gouloumbou for SPI 3, and one case in Kédougou and Gouloumbou for SPI 6). Only the Labé station recorded the highest occurrences of extreme and severe humidity (15 months for SPI3, 16 months for SPI6, 18 months for SPI12).

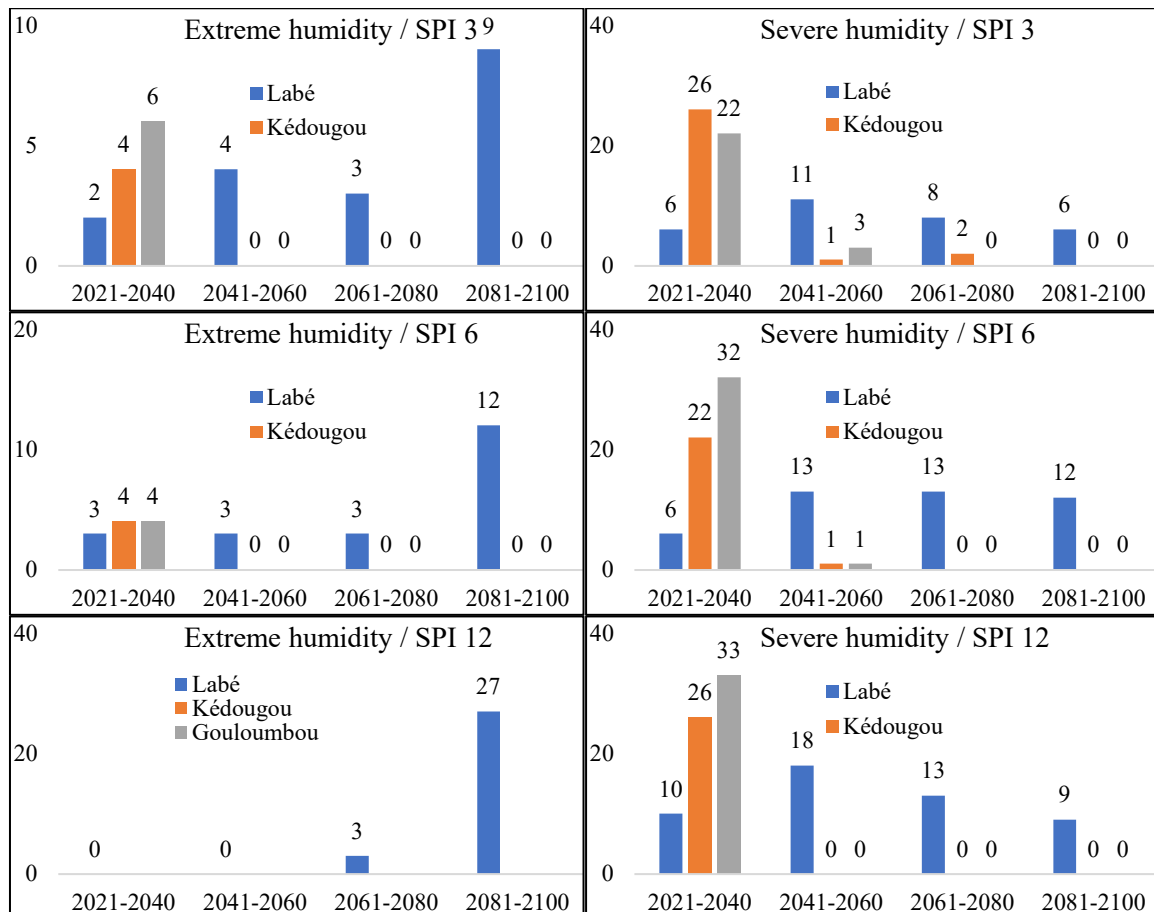


Figure 12: Number of extremely and severely wet events in the Gambia basin according to the SSP 585 scenario from 2021 to 2100 based on the SPI at different time scales

Our analysis has therefore shown that, according to the SSP 585 scenario, the period 2021-2060 should be the period most severely affected by extreme weather events in the 21st century in the Sudanese parts of the basin, whereas for the Guinean part, it will be the period 2061-2100.

4. Discussion

The SPI is a suitable indicator of meteorological drought for different time periods, such as quarterly (SPI 3), half-yearly (SPI 6) and annual (SPI 12), where SPI 3 provides a seasonal estimate of precipitation and SPI 6 and SPI 12 provide medium- and long-term precipitation trends, respectively (Sippel et al., 2018; Yakub et al., 2023). The results obtained in this study are presented in three parts: historical SPI, future SPI and occurrence of extreme events.

The SPI results for the historical period show that extremely wet events varied between 1.12 and 3.20%, and severely wet events between 3.00 and 3.85% for the three indices. Similarly, extremely dry events varied from 0.47 to 1.04% and severely dry events from 3.30 to 6.33% for the three indices. Normal precipitation accounted for more than two-thirds of the three indices in the study area. The extremely dry events for SPI 3, SPI 6 and SPI 12 were between 1 and 2 years, which is relatively low due to the fact that the historical period was much more centred on the rainfall return period. This resulted in an upward trend, albeit slight, in rainfall. These results confirm those of **Chang et al (2016)**, who in assessing rainfall in the Weihe river basin in China indicated that 1980-1990 was a wet decade, with rainfall 5.51% above the long-term average rainfall.

For the SPI projections, the highest and lowest changes in rainfall are associated with the northern regions of the basin, respectively. Rainfall variability is not uniform across the basin and varies by region. By the end of the 21st century, the greatest decrease in rainfall is projected for the Gouloumbou area (-7.90%), while the smallest decrease is seen in the Kédougou region (-5.45%), under the medium forcing scenario SSP 245. For the high-forcing scenario SSP 585, the largest decrease in precipitation (-21.44%) is projected for the Gouloumbou region, while the smallest decrease (-8.52%) is for the Labé region. While SPI projections for the Gambia basin between 2021 and 2100 showed an increase in humidity under SSP 245 and SSP 585 at the Labé station, at the Kédougou and Gouloumbou stations, SPI 12 predicted a more pronounced drought under SSP 245 and SSP 585.

Although many studies have been conducted on droughts in Senegal, the projection of events is rare, especially during agricultural seasons and using CMIP6 GCMs. Some studies have found that changes in precipitation and temperature could drive the occurrence, frequency and severity of droughts in different contexts, which is consistent with the findings of this work (**Sun et al., 2019**). **Abiodun et al. (2013)** assessed the potential influences of global warming on future climate and extreme events in Nigeria using emission scenarios (B1 and A2) on future climates (2046-2065 and 2081-2100). Although this study is in line with some of their conclusions, it contradicts the decrease in rainfall in the south-east of the country. In the same West African region, **Oguntunde et al (2017)** projected the impacts of climate change on hydrometeorological drought during 2046-2065 and 2081-2100 over the Volta Basin, using the SPI and SPEI, and found an increase in drought intensity and spatial extent, which was highest for the SPEI. Compared with current episodes in the basin, the frequency of droughts (events per decade) can be amplified by a factor of 1.2 (2046-2065) to 1.6 (2081-2100). A study in the Lower Mekong Basin (**LMB**) (**Tilakaratne and Sridhar, 2017**), covering Thailand, Cambodia, Laos and Vietnam using the SPI method for the period 2016-2099, showed that the region is expected to experience more severe and intense droughts; **Ojeda et al. (undated)** used the SPI and SPEI methods for future (2021-2050 and 2071-2100) drought projection under RCP 4.5 and RCP 8.5 on the Iberian Peninsula, and found that the increase in the drought event could be more evident using the SPEI, and there would be an increase in the frequency and severity of drought, particularly under RCP 8.5 over the period 2071-2100. This study also suggested that droughts would be more severe under SSP 585 and that the frequency of occurrence would be higher, as indicated by the decreasing return period after mid-century.

5. Conclusions

The potential effects of severe climate change in the Gambia Basin are likely to range from drought to moisture of different intensities, depending on location. Our SPI-based analysis of projected rainfall in the Gambia Basin from 2012 to 2100 predicted that the greatest number of months affected by extreme and severe drought would be in the period 2081-2100 under the SSP 245 and SSP 585 scenarios. Notwithstanding these observations, the frequency of dry or wet extremes in the region has not followed a discernible pattern.

The effects of drought on vegetation can be assessed by using reference periods that correspond to the crop development period and are assessed by annual time steps. For agricultural drought monitoring, the use of monthly time steps, determined by a constant reference period, may be appropriate. This study contributes to the determination of the most relevant reference periods and calculation time increments for assessing the effects of future climate change on agricultural production and food security in Senegal and the Gambia, which are located in the downstream part of the basin.

When studying drought, precipitation measurements and the length of the data set play an essential role. The more stations used and the longer the historical data set, the more reliable the forecasts and the higher the level of confidence at which the drought risk can be assessed. Drought risk needs to be assessed over different time periods in order to evaluate drought periods over different seasons or over an entire year.

In general, a downward trend in SPI for all growing seasons was found to be strongly correlated with the upward trend in temperature, suggesting that droughts would be more frequent in Senegal under different SSPs. Over the last 20 years of the century, a trend towards increasing drought return periods for most crops under SSP 245 was observed, meaning that droughts would be less frequent. This may be due to the stabilisation of rising temperatures and the expected increase in precipitation. Semi-arid and arid regions in the north, where rainfall is low and groundwater is diminishing rapidly, would be the most affected by drought in all SSPs. The results thus reinforce observations from previous work that climate variability can increase the frequency and intensity of droughts in the Gambia basin.

In these assessments, the SPI can be used as a user-friendly and reliable drought detection tool. For planning crop selection and production in a region, it is therefore strongly recommended to apply the SPI for drought risk assessment. The methodology developed in this study can be used for reliable projections of drought characteristics in any region, and the results can be used in the development of adaptation and mitigation plans in Senegal.

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MILITARY STRUGGLE AGAINST FRENCH COLONIALISM IN VIETNAM (1945 - 1954) - A STUDY FROM CA MAU - MEKONG DELTA

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Abstract

In September 1945, Vietnam declared independence. Immediately afterwards, the French army quickly returned with the help of the British army to reestablish control over Vietnam, which was a French colony from 1884 to 1945. The Vietnamese people under the leadership of the Viet Minh, headed by Ho Chi Minh, stood up against the French. On September 23, 1945, the French army invaded Saigon and provinces in Southern Vietnam, including Ca Mau. The people of Ca Mau courageously stood up against the French army. The struggle took place mainly in the military field, it took place fiercely in river areas, with guerrilla tactics and achieved resounding successes. This struggle lasted 9 years, and in the end, the French army was forced to leave Vietnam in the spirit of the Geneva Accords on restoring peace in Vietnam and Indochina.

This research is based on historical documents and field surveys of the research team. We used historical methods and field methods in scientific research to clarify the research content. Through this research, issues of military struggle in Ca Mau will be perceived more accurately, contributing to clarifying an aspect of Vietnamese history.

Keywords: Vietnam, Ca Mau, French, struggle, military

1. INTRODUCTION

During the resistance war against the French colonialists in Vietnam (from 1945 to 1954), the military struggle made an important contribution to destroying the French army and crushing the invasion plans of the French colonialists, from the military plan of Revers, the military plan of de Lattre de Tassigny and the military plan of Navarre. During the military struggle from 1945 to 1954 in Vietnam, depending on the natural, socio-economic conditions, and resources in each place, the military struggle would take place in different forms and scales. Ca Mau is a coastal plain province in the Mekong Delta, located at the southern tip of the country, with a long coastline with an intricate system of rivers and canals, with many large rivers flowing into the sea such as the Bay Hap River, Ganh Hao River, Tam Giang River, Ong Doc River,... During the resistance war against the French colonial invaders, the army and people of Ca Mau took advantage of the terrain to organize battles, causing many losses to the French army difficulties and losses. During this period in Ca Mau, many major battles took place with important strategic and tactical significance, helping the army and people of the Southwest region and the whole country win victory in the resistance war against the French colonialists. Outstanding military victories include Vam Dinh victory, Muong Dieu victory, Nhi Nguyet victory, Rach Muoi victory, Go Muong victory,.. That is why research on the military struggle movement in Ca Mau during the resistance war against the French colonialists from 1945 - 1954 contributes to a better understanding of the first Indochina war.

2. DISCUSSION

2.1. The period 1945 - 1950

At the end of September 1945, the French army recaptured Vietnam. The Vietnamese under the leadership of the Viet Minh led by Ho Chi Minh stood up against the French army (Hughes, 2006). Ca Mau was the place that responded fiercely, following President Ho Chi Minh's call for nationwide resistance. Together with the whole country, Ca Mau's army and people stepped up the guerrilla war. In 1947, the army and people of Ca Mau continuously attacked many battles, such as in Dam Doi district, they organized an ambush for French troops stationed at Cai Keo station, quickly swept through the area, killed a French soldier, and captured a rifle. inter (FM). Also in early 1947, Khanh Binh commune guerrillas coordinated with the main force to block a major enemy operation into the Cai Tau area, killing more than 90 French soldiers. Promoting military victory, we continued to destroy the French military ship La Terreur at Ganh Hao River in early November 1947, destroying nearly 100 French troops and capturing many weapons.

With the above achievements, the army and people in the province have complied with the instructions to promote guerrilla warfare, preventing the French colonialists from exploiting human and material resources in the South, brought out to serve the plot to attack Viet Bac - the capital of Vietnam's resistance. The battles that sunk enemy ships in Ca Mau made the French army terrified every time they had to march by water. Besides the unique way of attacking mines, in Ca Mau there was also an outstanding feat of building "obstacles (cans)" on the river to stop French warships. Cans on the river to prevent enemy ships are huge projects using the labor of tens of thousands of people, of which the armed forces are the core. These are works that demonstrate the combined strength of Vietnam's people's war (Executive Committee of the Communist Party of Vietnam in Ca Mau province, 2011). There were cans nearly 500m long, limiting the French army's ability to use ships to penetrate deep into the resistance base. Our free zones were expanded in Rach Gia, Can Tho, Soc Trang, creating a large continuous liberation zone with abundant human and material resources to promptly supply the resistance. The liberated area was expanded, and the task of building a rear base received special attention.

After more than four years of fierce fighting, the resistance war against the French colonialists of the army and people of Ca Mau had a new change. That transformation began when the officers and armed forces returned to stay in the area, launched a guerrilla war, fought the enemy, used French weapons to equip us, and built up the armed forces. Viet Minh overcame countless initial difficulties and challenges, quickly strengthened its organization, developed its forces, build strong base areas and liberated areas, creating favorable conditions for the development of war in Ca Mau. The local armed forces formed the core of the movement, promoting their position and strength to step up the attack on the French army, consolidate the rear of the resistance, put the enemy garrison system into isolation, forcing them to retreat to the defense. town and town capitals, and reduce military posts deep in the liberated areas. The French army's war in Ca Mau became increasingly deadlocked.

2.2. The period 1950 - 1954

Since 1950, Viet Minh received support from Socialist countries such as the Soviet Union and China. The war situation between Vietnam and France also changed. The situation on the Ca Mau battlefield continued to benefit the Viet Minh in Ca Mau.

Understanding the movement rules of the French army, every 10 days there was a military convoy from Bac Lieu to Ca Mau. Battalion 307 coordinated with Company 552 of the province and local guerrillas to organize ambushes to attack.

French military vehicles at Lo Te section, 6km from Tac Van towards Ca Mau. At 9 a.m. on May 22, 1953, a convoy carrying a company of French colonialists entered an ambush. Our forces opened fire and burned seven military vehicles, completely destroying the company and confiscating over 400 guns of all kinds. To save the consecutive defeats and reassure the soldiers' morale at the garrisons, from May 25 to June 4, 1953, the French army mobilized two battalions of soldiers, 10 warships, there were support aircraft to sweep deep into Viet Minh's base area.

On May 29, the French army sent 10 ships carrying soldiers along the Ho Phong canal to Pho Sinh intersection, down to Su district, Thoi Binh, coordinating with infantry from Ca Mau to Tac Thu to march along both banks. Ong Doc river to Ba Keo canal, through Cai Keo, Bo Dap along Bay Hap river to Doi Cuong canal. Another wing from Ca Mau marched to Doi Cuong canal. At this time, battalion 307 is stationed in Tri Phap commune (Thoi Binh) in the canals Five, Six, Seven, Thirty,... The nearest place was 5 km from the French army's march route. Therefore, when enemy ships sailed on Chac Bang canal (Su District - Thoi Binh section), we did not have time to arrange to attack the French army (Executive Committee of the Communist Party of Vietnam in Ca Mau province, 2014).

On the morning of May 31, the battalion used canoes and sampans from small canals and canals next to the U Minh forest to go to Chac Bang canal, going in the direction of Thoi Binh. People in the area were informed that the French army was sweeping deep into the liberated base area, led by the local government, on the one hand, taking care of hiding property and food, and evacuating the elderly and children into the U Minh forest. On the one hand, he worried about cooking sticky rice, wrapping banh tet, and making chickens and ducks to supply the soldiers chasing the French. Army boats marched ahead eople's boats hurriedly followed.

During the several days and nights of marching to fight the French colonialists, the soldiers took turns rowing to block the French's way out, not stopping to cook rice, only eating sticky rice, cakes, and fruit provided by the people. Guerrillas in Khanh An, Khanh Binh, Tran Hoi, Phong Lac, Hung My communes (Tran Van Thoi district) carried guns and marched with the soldiers, helping the soldiers carry weapons. The coordination of the guerrillas and the wholehearted help of the people in the area contributed positively to the battalion promptly arranging ambushes to fight the French army. The two platoons of the support company marched first, with the task of intercepting and attacking enemy ships to hold them back. They quickly took a shortcut, so on the evening of June 2, 1953, this unit arrived at the Bay Hap River.

Due to the new terrain, the people were all evacuated, we could not contact the locality, so that night it was very difficult for our soldiers to find Nhut Nguyet canal (also known as Nhi Nguyet). The naval force chose an ambush site north of Nhut Nguyet (east bank of the Bay Hap River), because there was no road along the river on this side, making it difficult for French infantry to search to detect us. The location is about 200m from Nhut Nguyet temple. After digging the fortifications, placing bomb launchers and camouflage, it was almost dawn. At about 9 o'clock on June 3, 1953, after the plane scouted the islands along the river, the French colonial ship arrived. Leading the way was the LCT, a short distance later there were three other ships running close together. Waiting for the French ships to arrive at the ambush site, we opened fire and launched bombs, all four French ships were destroyed. The following ships stopped and fired fiercely, landing on the riverbank to search. When the French arrived, our soldiers withdrew deep into Nhut Nguyet canal. As a result, we sank 4 ships and destroyed an enemy company. People in the resistance base area were happy and excited (Executive Committee of the Communist Party of Vietnam in Ca Mau province, 2014).

In July 1953, General Navarre was sent to become General Commander of the French expeditionary force in Indochina (Cooper, N. 2001). Navarre advocated boldly strengthening the puppet army in the South, gradually withdrawing the French expeditionary force, building a large mobile army, and by the fall-winter of 1954, sending the entire mobile force to the North, carried out a strategic attack in the North, won a decisive victory, and ended the war. In late 1953 and early 1954, the United States poured into Indochina 100,000 tons of weapons and war vehicles, along with 555 billion Francs, to rescue the increasingly collapsing French army.

In Ca Mau, in addition to the previously occupied troops, the French colonialists reinforced 3 additional field military battalions. The French colonialists launched more than 100 raids, large and small commandos fiercely raided Viet Minh base areas in Ca Mau, Ngoc Hien, and Tran Van Thoi. At times, the French army mobilized all three infantry battalions, coordinating with the navy and air force to conduct long-term raids in an area. In the areas adjacent to our base area and the temporarily occupied area like Rach Ran, they built many more posts. On the outskirts of Ca Mau town, the French army added another battalion with the intention of building this place into a large military base as a springboard to attack the U Minh and Ngoc Hien base areas, where many important agencies of the Southern Administrative Resistance Committee gather.

In early May 1954, on the main battlefield at Dien Bien Phu, we were tightening the siege. The army and people of Ca Mau also stepped up activities to attack the French colonialists to coordinate with the main battlefield. On May 7, 1954, the French stronghold in Dien Bien Phu was destroyed by us, the Dien Bien Phu campaign was completely won (Windrow, M. 2013). On July 20, 1954, the Geneva Agreement on ending the war and restoring peace in Indochina was signed. Following orders from above, the army and people of Ca Mau implemented a ceasefire across the battlefield and prepared to move troops to the temporary assembly area.

Implementing the provisions of the Geneva Agreement on troop movement and regrouping, in the Western Inter-Region there is a 200-day temporary regroupment area in Ca Mau (from south of Cai Lon River to Ca Mau). When the ceasefire was ordered, the armed forces (main force, local soldiers) all gathered before August 11, 1954. When the order was given to gather, all places moved troops to the gathering area in Ca Mau. Fast, safe, on time and according to regulations.

With the victory in the resistance war against the French colonialists, the army and people of Ca Mau were excited and proud of their contributions to the whole country in defeating the French colonialists, ending their war of invasion in Indochina. Being the southernmost province of the country with favorable terrain, the people have a revolutionary tradition and are rich in patriotism, fulfilling the mission of being both a base and a solid rear, providing human and material resources for the battlefield. The South and the Southwestern region during the resistance war, contributing to the nation's glorious victory.

3. CONCLUSION

The fight of Ca Mau's army and people has created many extremely meaningful victories for the people of Ca Mau province in particular and for the whole country in general. The Viet Minh army in Ca Mau destroyed hundreds of French troops, confiscating weapons such as rifles, mines, etc. The victories at May Doc - Vam Dinh, on the banks of the Nhut Nguyet River, demonstrated their spirit. In the spirit of self-reliance, the army and people of Ca Mau not only waged a resistance war, but also promoted production, economic, cultural and social development, built a large liberated base area, create physical strength on the spot to fight enemies many times stronger than yourself. The military struggle in Ca Mau took place right from the first days the French army set foot on this land.

During the resistance war against the French colonialists, it was always in a state of tension, fierceness, and constant struggle, many diverse forms, suitable to battlefield practices and capabilities of locality. The military struggle in Ca Mau made an important contribution to the cause of national liberation, protect freedom zones, protect military bases and Southern battlefields, brought the resistance war against the French colonialists here to victory.

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THE IDEA OF HUMAN PERFECTION IN “KITAB AL-MIRAJ” BY KUSHAYRI

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ABSTRACT

The great scholar of the early Renaissance, the leader of the scholars of the Shafi'i sect, the teacher of Sufis and the master of the Ash'ari word, Abul Qasim Qushayri (986-1072), who learned the teachings of Sufism from Abu Ali Daqqaq, one of the masters of his time. After the death of Qushayri's teacher Abu Ali Daqqaq, he began to communicate with Abu Abdurrahman Sullami, and under his guidance entered the practice of mujahada and tajrid. From this moment he begins to classify the works. The thinker followed the Ash'ari sect in Usul-ud-Din, and the Shafi'i school in Furu'-ud-Din. Due to his excellence in interpreting verses and hadiths, Qusayri was known as a commentator, muhaddith, Shafi'i jurist, mutakallim, linguist, literary critic, poet and Sufi. Allama combined the sciences of Sharia with the science of truth and manners.

There is also information that Qushayri went on a pilgrimage with Muhammad Juvaini and Ahmad ibn Husain Bayhaqi, organized meetings in the field of tazkir, and educated murids. In 437 A.H., he established a hadith spelling board and began to collect and write down hadiths. The thinker sometimes gave explanations about the allusions and anecdotes of the hadith.

Abulhasan Bokharzi (1075 CE) in his work entitled "Dumyat ul-qasr wa asratu ahli-l-asr" (The Puppet of the Palace and the Age of the People of the Age) cites the biography of Qusayri and says: "He gathered all the beauties in himself. He beat his pride to the ground and subdued himself. Because of his impressive voice, if he spoke to the rock, the rock would melt. If he made contact with Iblis during the dhikr meeting, Iblis would repent. He had a beautiful conversation in a beautiful and pure manner. He was an adept in the Ash'ari word, embracing knowledge beyond the limits of humanity. For those who wanted to benefit, his words were useful and unparalleled. Those who depended on his pulpit were scholars and sayyids.

When a gathering of alms was held among the Sufis, the scholars would melt in front of him and fade in comparison to him because they saw his sacrifices and steps towards the Truth. They formed a circle around him and offered prayers. Opinions and thoughts were divided. He was the owner of poems crowned with high meanings".

Abul Qasim Qushayri's work "Kitab ul-Me'raj" or "Al-Me'raj" is considered as the basis for researching the issue of Sufis' Meraj. Qushayri's life and experiences, as well as the religious and political situation of that time played an important role in the creation of this work. Nishapur was an important cultural center during Qushayri's life, and the intellectual environment around it, the thoughts and views that prevailed at that time influenced the development of the thinker's ideas.

This article discusses the philosophical views of the mystic Abulqasim Kushayri, who lived in the X-XI centuries, about the rise of human perfection, which are described in his work "Kitab al-Miraj". It also analyzes the thinker's views on the Sufi Uruj, i.e. spiritual ascent.

Keywords: Miraj, Sufism, urudj, ascension, perfection, sair, space, suluk, mysticism, silsila, communication, spiritual education.

INTRODUCTION

The subject of research on human perfection and the rise in the stages of perfection is within the framework of Islamic mysticism, and the Sufis also interpreted the phenomenon of Miraj in their own way.

A consideration of the essence of faith based on the principle of miraj explains the difference between the fundamental heritage and the esoteric view of this matter, and sheds light on the most important factors that influenced the development of some of the main beliefs in Sufism. Abul Qasim Qushayri's work "Kitab ul-Me'raj" or "Al-Me'raj" is the basis for researching this issue. Qushayri's life and experiences, as well as the religious and political situation of that time played an important role in the creation of this work. Nishapur was an important cultural center during Qushayri's life, and the intellectual environment around it, the thoughts and views that prevailed at that time influenced the development of the thinker's ideas.

Based on this, it is important to examine the beliefs of the Sufis in the matter of miraj, based on the works of the Sufis themselves, and to study the legacy of this idea within the framework of the history of Eastern philosophy. In general, it can be seen that the idea of uruj reflected in Sufism literature is similar to Jewish, Christian, Futuhi and other related faith traditions in many external aspects.

Qushayri began to analyze the ideas systematically formed in the Islamic heritage before illuminating the Miraj. He connected the Sufis together and the Prophet s.a.w. ending with "silsilatu an-nasab as-sufi" - Hasan Basri, Rabia Adaviyya and their predecessors and contemporaries from the Sufi lineage chain.

The work "Kitab ul-Me'raj" was prepared by the Egyptian scientist Ali Hasan Abdul Qadir as a book of hadiths and published in Cairo in 1964. In the preface of the book, the researcher explains the purpose of publishing the work by providing information about the significance of the Miraj miracle in Sufism, the author's life and work. In the last two pages of the introduction, he describes the copies of the work he used as a basis for his research. He does not ignore the translation of verses and hadiths in the work.

METHODS

According to the content of the work, it cites the dictionary interpretations of the concept of miraj, explains the opinions of Sufism scholars about isra and miraj, and also discloses the narrations about whether miraj happened physically or spiritually. In the work, Qushayri describes the miraj of Idris, Ibrahim, Ilyas, Moses, Jesus (a.s.) and talks about the miraj of saints. At the end of the book, the thinker Bayazid Bistomi gives a narration about the Miraj. He also points out that scholars are divided into two categories regarding miraj. The first category of them are those who deny miraj and claim that it is intellectually impossible, and the second are those who say that miraj was seen as a vision.

In the work, Qushayri also describes the views of the people who claimed to have seen the Miraj and their interpretations. In the miraj, which is interpreted in different ways, Muhammad s.a.v. The question of whether he saw the truth or not is discussed. At the same time, the work also describes the views of some Sufis about Miraj.

The miraj of the Sufis is the prophet s.a.v. is the inheritance of the tax, which occurs in the journey of the tax in the leech. A walk is a journey of a person in the careers of existence. This journey begins with the human being, the spiritual ascension to the Truth, i.e. uruj or miraj, and then returns to the world again. That is, there is a reduction or reduction of the tax. In Sufism, the terms uruj (ascension) and nuzul (descent) have an essentially figurative meaning. After all, Allah is purer than direction and space. These terms are used because they are not comprehensive and have a narrow meaning. In fact, it would be correct to call Miraj a miraculous "transition to another dimension". Ascensions of the Prophet, may God bless him and grant him peace, are also a journey to another world. The idea of the path of Sufism (at-tariq us-sufi) originally meant the path leading to the Truth, but with the service of Qusayri, it became a universally recognized concept at that time.

In Sufi works, many Sufis have given information about their miraj. However, according to the Sufis, the Prophet ascended in both body and soul and ascended to Miraj; and Sufis make this journey only with their souls.

Bayazid Bistomi describes one of his mirajs - that he transcended the world of malakut, that he was shown heaven and hell, but he never paid attention to them. He says that he greeted all the prophets he saw in the world, but he did not see the prophet. He says that the reason for this is that there is a veil of a thousand lights around his soul. He claims that the rays coming out of it were strong enough to burn almost everything. Bayazid passes through the worlds of Malakut and Jabarut and reaches Kursi. Light passes through the seas and reaches Arshi Rahman, the greatest of seas. God calls to him: Come to me! Come to me! Sit on the holy bed and see the latoif in my art.

Alouddawla Simnani, describing his miraj in Sirbal ul-bol li-zaviya-l-hal (The Secret of the Mind of the Possessors), says that his soul first traveled to earth, air, water and fire, and then began to travel through the planets. When he came to the Moon and asked him about his condition, the Moon replied: "I take my light from the Sun and I send that light to the Earth." Simnani: "Why are you sometimes in the shape of a crescent, and sometimes in the shape of a full moon?" When asked, the Moon answers: "The Earth sometimes comes between me and the Sun and blocks the light, and I cannot partake of the Sun's light (at this time I look like a crescent moon)."

According to Imam Rabbani Ahmad Sirhindi, it is possible to leave the universe in a walk, that is, in a spiritual miraj. Prophet s.a.v. In Miraj, he left the universe and got rid of the limits of time and space (time and space) of this world. When Jonah was in the belly of the fish, when Noah was going through the flood, he saw the people of Paradise entering Paradise and the people of Hell entering Hell. On this journey, Imam Rabbani himself says that he saw the moment when the angels worshiped Adam, freed from the limits of time and space.

Imam Rabbani describes his rise and fall during a walk, with the help of Ali's spirituality, he rose from the divine names to the name of his tutor, and from there, with the help of Bahauddin Naqshband's priesthood, to the position of Haqiqati Muhammadiyah, then Umar, Alauddin Attar, Abdul Qadir Jailani and the Prophet, peace be upon him. says that he rose to high status with the help of his clergy. Then he descends and benefits from the status of Chishtiyya, Kubraviya and Suhrawardiya mashayikhs, and when he reaches the final point of descent, the soul, before finding tamkin there, he ascends to a higher level than before, and then descends to the soul and attains tamkin.

Each tax has three increases:

1. Mab dai to taayyun, that is, to the shadow of the divine name with which it is associated;
2. To the root of the divine name to which it is connected;
3. From the essence of the divine name to the higher ones.

It is no coincidence that the narration of Miraj is very popular among Sufis. Sufism theorist Abul Qasim Qushayri collected various versions of Miraj stories and commentaries of famous Sufism sheikhs on relevant verses of the Qur'an. Qushayri's work "Kitab ul-Me'raj" contains the judgment of the scholars about Isra and the Miraj, the disagreements of scholars in this regard, false narrations about the Miraj, the sects of the scholars regarding the truth of the Miraj, the analysis of its realization by the soul and the body, research on the period of the Miraj, the fact that the Miraj is above God. not testifying, the difference of opinions about the occurrence of miraj in people other than the prophet, the miraj of the guardians, the characteristics of the prophet on the night of the miraj, the news about the miraj of the prophets Idris, Ibrahim, Ilyas, Moses and Jesus, the secret of the miraj starting from Baitul Muqaddas, not Mecca, the sheikhs of Sufism His words on this issue, the interpretation of the

first verses of Surah Najm, authentic and fabricated hadiths about miraj and Abu Yazid Bistami's miraj.

Prophet Qusayhri s.a.v. He describes his miraj like this: "He traveled at night with his soul and soul." This night walk was his secret, because the secret does not know what is in the soul, and the soul does not know what it sees. Mystery and flesh do not understand the essence of what is in themselves. Every person is a witness of the Truth and can reach it without means and without human body.

According to Qushayri, the place of perception is the eye, and their unity is the seer, the place of smell is the nose, and their unity is the evening, so the place of observation is the secret, the place of love is the soul, and the place of enlightenment is the heart. For this reason, a person who observes, informs and learns is a slave (abd). Therefore, the divine judgment will also return to him. Each of these parts is related to each other in meaning. Just as the part that is love does not have a witness, when there is perception of sight (idork ul-basar), there is no perception of hearing (idork us-sam').

Qushayri argues that Haq nullifies all objections to mi'raj by using the word "asra" - "night journey" instead of the word "sara" - "night walk". After all, one cannot be surprised by the divine power and Godliness, and one cannot be surprised by it. Among the Sufis, Nuri says, "Truth looked at the hearts and did not see a single heart that wanted him more than the heart of Muhammad (peace be upon him). And with the desire to see him (ru'yat) and talk with him (mukolamat) as soon as possible, he treated him with Miraj.

RESULTS

When Wasiti was asked about the wisdom of miraj, God said that he wanted to raise the status of his beloved from the place of ubudiyat, that is, the place of servitude, to the place of eternity, and from the place of eternity to the place of rabbinism. From this it can be seen that Qushayri divides the miraj into three places:

1. Oblivion;
2. Azaliat;
3. Rububiyat.

God wanted to demonstrate the manners of servitude to the ummah in the abode of eternity through the prophet's power, and then to transfer it to the abode of eternity, so that the person in that position would behave with him (li-yataaddaba bihi). After that, God moved the prophet to the position of rabbinate. This is the Miraj in which Haqqah performed the night journey. In this journey, the concept of maqam and rusum (symbols) was taken away from him (disappeared) and he was transformed into a creation of affinity and qurabt. So, in the status of rabbinate, which is the last abode, the concept of status in the Sufi disappears, he attains qurabt, and this status is considered the highest.

At the same time, eternity and eternity are also attributes of the Truth. These qualities cannot be imitated and cannot be described by a person. A Sufi also remains firm and firm as a Ubudiyat, and is a force for obedience (muaniqah) and a discernor of mistakes (muforiqa). people learn from it and learn manners. Thus, a person adorned with the quality of servitude becomes an example and teaches others about morality, says Qushayri.

In eternity, the human heart is connected with destiny and agrees to the fate and punishment given by the Truth from the beginning. After all, God willed the things that will happen from the beginning and announced about the things that will happen, happiness and suffering. And works are not measured by the actions and shortcomings of the servants, but by their quantity and repetition.

Rububiyat is the feeling that creation and the universe are human, that is, nothingness and nothingness. This feeling takes over the human heart through dhikr. The beginning of Haqqa Qurb is from the divine favor and grace, and it means that the Sufi moves away from the feeling of his ego, avoids the remembrance of creatures, remembers the Truth, and drowns in the realities of his own being.

Qushayri explains the prophet's prostration in front of Sidrat ul-muntaho, i.e. the Tree of the Border, in mystical terms. Sufis say that prostration in front of Sidrat ul-Muntaha is the sight of a loved one (ru'yat ul-yaqin), the declaration of servitude (izhar ul-ubudiya) and the prostration of Haqq (ta'zim ul-Haqq), and it is the seat of death. This fano is the victory of the Sultan of Truth over human qualities in the observation of Truth. A Sufi feels this state by witnessing the beauty of truth (shuhud jamalihi) and feeling the beauty of beauty (wujud jalolihi).

Prophet Qusayhri s.a.v. When he said, "I am with You" (Ana bika), the answer was: "Indeed, you are with Me and I am for you (Ana laka). After all, ya and lom come one after the other. In Arabic, the pronoun "li" means "mine, for me". And the pronoun "bi" means "together". Here it is mentioned that the status of being in the presence of God is high, that is, there is no equality in the letters lom and ya, it is pointed out that they follow each other.

According to the Sufis, God wanted to illuminate the heavens with the Light of Muhammad, as He illuminated the earth with the light of the Prophet, and raised him to heaven. Husain ibn Mansur says that a person cannot be like something that changes (hadas) with its form. If rabbinicity is manifested in him, human judgments will be mortal.

When Qusayri describes the divine veil, Gabriel says that he cannot go beyond this veil and is powerless: لو دنوت عنملة الحترقت - "If I get a little closer to it, I will surely burn." In Miraj, if the prophet a.s. if he had not been protected by the attributes and special light given to him, the divine light would have burned him. That's why Gabriel, knowing that this place is mahall ul-habib, that is, the status of the beloved messenger, could not approach him. Qushayri explains that God provided his messenger with the necessary things to achieve strength, stability and peace. By this, he explains that he distanced his servant from the concept of ahkom ul-Bashariyyah - humanity. The loss of human qualities, that is, wuku' as-sifat, means the emergence of a gentle existence in the heart from enlightenment and insight.

In the case of Qushayri Miraj, the Prophet, peace be upon him. He says that he has learned to accept the truth. All salutations (tahiyyat) are to Allah, because the Messenger is from His people. Praise and good deeds are for Allah. As the thinker explained it, God adorned the prophet with the light of his attributes and the attributes of his grace were manifested in the messenger. The truth adorns whomsoever it wills among its saints with the light of its qualities.

Just as it is not permissible to have two events (hadas) with the same essence (zot), it is also not permissible for the quality of the ancient to arise in one event. Allama says that things characterized by ancient attributes are ancient essence (az-zat ul-qadima). With this, Qushayri explained from a philosophical point of view that past events do not return in time and do not have this quality.

Qushayri quoted the opinion of Sufi Mohammad Jazari and said, "Mustafa s.a.v. When he looked at the truth, he saw the truth and remained in the presence of the truth." In this, there are no human qualities other than the qualities of the Truth. In this case, a person has no self (nafs), knowledge, time and narration. Man rejects his quality, and in his appearance nothing remains but the light, and the light envelops him like a veil. He is absorbed in that light.

Qushayri says that the sign of martyrdom prevailed in the Prophet, peace and blessings be upon him, and then the Truth freed him from his state and feelings of self and invited him to his presence.

This thing is ain ul-jam, and mystics sometimes call it the state of accumulation and sometimes the state of extinction. Then Haq brought the Prophet (pbuh) back to the state of discerning and feeling Being (al-Kawn). This is what the Sufis call ayn ul-farq, and it is a description of the state of error (na't us-sahw). It can be seen that Qushayri compares and describes the situation of the miraj and the prophet in it with the situation of the Sufis. Sufis refer to the status of the Prophet (peace be upon him) in the miraj when describing the states and statuses.

CONCLUSIONS

Qushayri quotes from Nasrabazi and says that it is ordered to perform worship without means. Because prayer performed without a medium is better than prayer performed through someone or something else. With this, Qushayri says that the person who seeks the Truth should directly turn to it and turn to it. It is possible that with this statement, he was referring to the false teachings of false sects, false shaykhs and sects that led astray from the path of truth.

Sufis use the parable of Miraj as an example to illustrate the philosophy of Sufism and the path to ascension through struggle with the ego. In this way Sufis attain the highest status. There are also spiritual-barzakhic insinuations of the saints, who observe the meanings in the images they observe with the help of the sense organs that serve for the imagination. Knowledge is imparted through the meanings embodied in these images. Guardians have their isra on the earth and in the air, but they have no perceptible status in the sky. Just as the isra of the Prophet s.a.w. is physical and can travel the heavens and the heavens, it is also possible for his spiritual successors. The miraj of the saints is the elevation of their souls, the vision of their hearts, barzakh pictures and meanings with form.

Miraj actually describes the teachings of Sufism on the path of Truth. He raises the tax from one status to another, and in facing the Truth, he reflects the correctness of his will, his separation from others, the way to achieve divinity, and the status of a witness.

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6. INTERNATIONAL PIRI REIS CONFERENCE ON LINGUISTIC, HISTORY & GEOGRAPHY November 14-15 2023 / Azerbaijan



REF : Akademik Teşvik

01/12/2023

İLGİLİ MAKAMA

6. PİRİ REİS DİL, TARİH, COĞRAFYA KONGRESİ 14-15 Kasım 2023 tarihleri arasında Gence / Azerbaycan'da 12 farklı ülkenin (Türkiye-13, Diğer Ülkelerden-21) akademisyen/araştırmacılarının katılımıyla gerçekleşmiştir. Kongre 16 Ocak 2020 Akademik Teşvik Ödeneği Yönetmeliğine getirilen "Tebliğlerin sunulduğu yurt içinde veya yurt dışındaki etkinliğin uluslararası olarak nitelendirilebilmesi için Türkiye dışında en az beş farklı ülkeden sözlü tebliğ sunan konuşmacının katılım sağlaması ve tebliğlerin yarıdan fazlasının Türkiye dışından katılımcılar tarafından sunulması esastır." değişikliğine uygun düzenlenmiştir.

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