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Correspondence Address

Beşyol Mah, İnönü Cd, No 38 Sefaköy,
34295 Küçükçekmece/İstanbul

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From The Editor

The International Journal of Media, Culture and Literature, published biannually by the School of Foreign Languages at Istanbul Aydın University, Istanbul, Turkey, is an international scholarly journal in English devoted in its entirety to media, culture and literature.

The International Journal of Media, Culture and Literature is committed to the principles of objective scholarship and critical analysis. Submissions and solicited articles are evaluated by international peer referees through a blind review process.

As a biannual academic journal, JMCL publishes articles on English language and linguistics, on English and American literature and culture from the Middle Ages to the present, on the new English literatures, as well as on general and comparative literary studies, including aspects of cultural and literary theory. JMCL also aims to create a critical, discursive space for the promotion and exploration of media, culture and their relations with literature.

The Journal addresses a range of narratives in culture, from novel, poem and play to hypertext, digital gaming and creative writing. The journal features engaged theoretical pieces alongside new unpublished creative works and investigates the challenges that new media present to traditional categorizations of literary writing.

The Journal is supported by an interdisciplinary editorial board from Turkey, Europe and Russia under the directions of editors Assist. Prof. Nur Emine KOÇ and Lect. Sercan KARAKAŞ. The journal is published biannually in hard copy as well as a downloadable e-book (can be accessed on <https://ijmcl.aydin.edu.tr/tr/>) format designed to be compatible with e-readers, PDF and smart-phone settings. This is designed to encourage full-range accessibility and bears a logical sympathy to the range of writings under discussion, many of which feature or are driven by online technologies.

The latest issue has 6 articles titled “Iraqi University Students’ Listening Comprehension Problems In Learning English As A Foreign Language”, “The Other in Othello: Backsliding and Re-turning Turk of the Moor”, “The Reflections of Mary Wollstonecraft’s a Vindication of the Rights of Woman on Jane Austen’s Pride and Prejudice”, “In a Cosmopolitan City Facilitative Factors of Bilingualism and Multilingualism in Foreign Language Learning Process”, “Postmodernism in Philip K. Dick’s The Man in the Highcastle” and “English Language Instructors’ Conception Of Learner Autonomy”.

Nur Emine KOÇ, Asst. Prof.

Iraqi University Students' Listening Comprehension Problems in Learning English as a Foreign Language*

Khanda A. Hama SAEED¹
Assist. Prof. Dr. Hülya YUMRU²

Abstract

The aim of this study was to identify the most frequent problems Iraqi university students encounter in learning English as a foreign language. It also aimed to explore and find out the instructors' suggestions and opinions in overcoming the reported problems. This study was designed as a mixed method study. That is, both quantitative and qualitative research methods were used to find out the answers to the research questions. The perception questionnaire that was used with the students gathered quantitative data while the follow-up interviews conducted with the teachers gathered qualitative data. A perception questionnaire was used with the students and 10 interview questions that were prepared based on the questionnaire results were used with the instructors. The study was conducted at Lebanese French University (LFU) in Erbil/ Iraq in the academic year of 2018-2019. The participators of this research were 50 university students from second and third stage of English language and literature department and 7 of their instructors at English language and literature department. The findings of the current study revealed that the students studying English as foreign language are struggling with the problems regarding the length of a spoken text, understanding the intended meaning of the speaker. In addition, the

¹ Istanbul Aydın University, khanda2khanda@gmail.com <https://orcid.org/0000-0002-5887-4013>

² Istanbul Aydın University, hulyayumru@aydin.edu.tr <https://orcid.org/0000-0003-2999-243X>

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difficult grammatical structures used in spoken texts, note taking during listening, natural speeches with hesitations and pauses, speakers speaking too fast, varied accents, lack of internal motivation and feelings of worry and nervousness, uninteresting topics, listening to every detail to get the main idea and deficiency in using topic markers were respectively the most common problems that the students experience in listening comprehension. The instructors' suggestions to reduce the students' reported problems were about the significance of raising the students' awareness about the vitality of acquiring listening skill in a language and for the teachers the proper use of the pre-listening activities and conducting conferences with the students to learn about the difficulties that they experience so as to plan and use appropriate listening materials and tasks.

Keywords: *Listening Comprehension, Listening Strategies, Listening Comprehension Problems*

İngilizceyi Yabancı Dil Olarak Öğrenen Iraklı Üniversite Öğrencilerinin Dinlediğini Anlama Konusunda Karşılaştıkları Problemler

Öz

Bu çalışmanın amacı Iraklı üniversite öğrencilerinin İngilizceyi yabancı dil olarak öğrenirken dinlediğini anlama konusunda en sık karşılaştıkları problemleri bulmaktır. Çalışma aynı zamanda öğrencilerin en sık karşılaştıkları problemleri çözmek için İngilizce öğretmenlerinin çözüm önerilerini bulmayı amaçlamaktadır. Bu çalışma karma yöntemli bir vaka çalışması olarak tasarlanmıştır. Yani, araştırma sorularının cevaplarını bulabilmek için hem nitel ve hem de nicel araştırma teknikleri kullanılmıştır. Çalışmanın nitel verileri öğrenci anketi yoluyla, nicel verileri ise izlem görüşmeleriyle toplanmıştır. Çalışma 2018-2019 yılında Erbil/İrak'ta bulunan Lebanese French Üniversitesinde yürütülmüştür. Çalışmaya İngiliz dili ve edebiyatı bölümü ikinci ve üçüncü sınıflarında öğrenim görmekte olan 50 üniversite öğrencisi ve aynı üniversitenin aynı bölümünden 7 öğretim görevlisi katılmıştır. Çalışmanın sonucu bize dinlediğini anlama konusunda öğrencilerin en sık karşılaştıkları problemlerin aşağıda sırasıyla belirtilen nedenler olduğunu göstermiştir: dinleme metninin

uzunluğu; kastedilen mesajları anlama; metinlerde kullanılan karmaşık dil yapıları; dinleme esnasında not alma; konuşmacıların kullandığı doğal duraksamalar ve/ya tereddütler; konuşmacıların çok hızlı konuşması; farklı aksanları anlama; dinleme aktivitelerine karşı içsel motivasyon seviyesinin düşüklüğü; endişe ve tedirginlik duyguları; ana fikri anlayabilmek için bütün detayları anlamaya çabalama; bağlaçları kullanma gerekliliğini bilmeme. Öğrencilerin dil öğrenme sürecinde dinlediğini anlama konusunda deneyimledikleri problemleri çözmek için İngilizce öğretmenlerinin çözüm önerileri ise aşağıda belirtilenlerden konulardan oluşmaktadır: öğrencilerin dinleme becerilerinin bir dili öğrenmede ne kadar önemli olduğu konusunda farkındalıklarını arttırma; İngilizce öğretmenlerinin dinleme öncesi aktivitelerini düzgün bir şekilde kullanmaları gerekliliğini bilmeleri ve öğrencilerle görüş alışverişinde bulunarak uygun dinleme materyalleri ve aktiviteleri tasarlayıp kullanmaları.

Anahtar Kelimeler: *Dinleme-algılama, Dinleme-algılama Stratejileri, Dinleme-algılama Problemleri*

Introduction

Language communication is a human way to share experiences and knowledge and to transfer civilizations from one society to another. It is also a measure of progress. This is why language communication is highly regarded important by language specialists. When learning a foreign language, learners do practice activities using four skills: listening, reading, writing and speaking. However, the absence of strong emphasis on teaching listening strategies in language learning contexts results in a negative impact on the learners. Among all the other four language skills, listening takes place first as in children. Speaking comes after listening skills, as reading which comes before writing. Hence listening is the skill that emerges first (Lundsteen, 1979).

For Guo and Wills (2006) listening “...is the medium through which people gain a large proportion of their education, their information, their understanding of the world and human affairs, their ideals, sense of values” (p. 3). Listening is the fundamental skill in language learning. Students spend more than fifty percent of their learning time for listening skill in the process of functioning a foreign language. Nunan (1998) states listening

has its own significant impact in daily life as well as in the academic contexts. Thus, acquiring listening skill is very crucial since it is through listening that students receive information and gain insights (Wallace, Stariha & Walberg, 2004).

In order to be able to use a language efficiently, acquiring the four skills of language are the major keys of success. Listening is one of the four skills of a language. The students need to be effective listeners to become successful professionals in the academic world. As pointed out by Rivers (1981), if the utterances are not comprehended by the listener, only speaking itself cannot be accepted as communication.

Actually, this study was designed from the need to specifically identify the listening comprehension problems from the learners' perspectives, their attitudes toward listening activities and the difficulties they experience in classrooms, so that the instructors can establish an understanding of the learners' difficulties and provide their suggestions in order to help the students overcome those difficulties.

Hence, this study had two aims. The first aim of the study was to identify the university level EFL learners' perceptions of listening comprehension problems. The second aim was to find out EFL instructors' suggestions to reduce the learners' listening comprehension problems. The following research questions framed this study:

- What type of listening comprehension problems do EFL learners experience in language learning process?
- What are EFL instructors' suggestions to reduce the learners' listening comprehension problems?

Research Methodology

This study was designed as a mixed method study. That is, both quantitative and qualitative research methods were used to find out the answers to the research questions. The present study was conducted at a Lebanese French University (LFU) which is one of the advanced private universities in Kurdistan Region/ Iraq. The study was conducted with two groups of participants. The first group of the participants was 50 second

and third grade students studying at the English Language and Literature department of Lebanese French University. The students' age range was 20-28. Their language proficiency level was B1.2. The second group of participants were seven English language instructors with different years of experience, who were teaching second and third grade students at the time of the study.

The data of this study were collected by means of two sources: a perception questionnaire completed by the students and follow-up interviews held with their English language instructors. The questionnaire of this study was adapted and used by Yıldırım in 2013, that was also adapted from Hasan (2000). The aim of using this questionnaire was to identify the university level EFL learners' perceptions of the types of listening comprehension problems that they experience. There are 30 items in the questionnaire. The items in the questionnaire are grouped under five categories which are labeled as *Message related problems* (Items 6, 15 and 27), *Speaker related problems* (Items 1, 5, 13, 16, 18, 28 and 29), *Task related problems* (Items 3, 4, 11, 14 and 17), *Listener related problems* (Items 2, 7, 8, 9, 20, 21, 22, 23, 25 and 26), and *Strategy related problems* (Items 10, 12, 19, 24, 30). The questionnaire items are based on a five-point Likert-type rating scale ranging from 1 "Never" to 5 "Always."

The aim of the follow-up interviews was to explore the English language instructors' suggestions and opinions to reduce the learners' listening comprehension problems. The follow-up interviews included 10 questions. The questions were prepared by the researcher based on the survey results. The quantitative data gathered from the questionnaire was subjected to the statistical package for social sciences (SPSS) software version 22. As a second step, the data elicited through the interviews were subjected to descriptive analysis.

Findings and Conclusions

The findings of the study are presented under five aspects of listening comprehension problems; the message, the task, the speaker, the listener and the strategy related problems.

Message related problems

Message related problems involve the length of a spoken text, unfamiliar words and difficult grammatical structures' interference in students' listening comprehension. The findings of the study indicated that students mainly experience difficulties in one of these above-mentioned issues in the message of a spoken test. Hence the most problematic item for the students was found to be the difficult grammatical structures. Related to this problem, the English language instructors' suggestions for reducing this problem included providing the students with tape scripts, writing the grammatical structures on the board and holding discussions with the students by using these grammatical structures.

Task related problems

Task related problems presented in the questionnaire were about the difficulties the students experience in holding a discussion, predicting the speakers' topic from the title, writing a summary, filling in gaps and charts and note taking during the spoken task. The learners' choices to the items indicated that they struggle with these issues but taking notes during the listening task was the most complicated and the most frequent one. To overcome this difficulty, the instructors suggested to pre-teach the strategies for note taking, by simplifying the task of taking notes through breaking it into smaller parts. For example, in the first phase of listening, the students should only take notes about the names of the places, the persons and the years. In the second phase, they might be asked for the physical description of the places.

Speaker related problems

The speaker in a listening comprehension task seems to be one of the basic features that the students find hard to cope with. Based on the questionnaire results, we concluded that the learners experience difficulties the most, regarding natural speech full of hesitation and pauses, pace of speed especially when the speaker speaks too fast and varied accents. The students believe that it is hard to understand a spoken text that is full of pauses and hesitations. The findings of the current study focused on the speaker related problems and they are in line with the findings of Higgins (1995). Higgins (1995) conducted a study on listening comprehension

problems Omani students face in learning English as a foreign language, and he found out that the factors which facilitate, or hinder listening are speech rate, vocabulary, and pronunciation. When this problem was shared with the instructors, they came up with two suggestions. The first suggestion was to have the students listen to the text twice or three times and then show the students the script. Then, working with the students identifying the pauses, hesitations or anything that they couldn't tackle during the listening task. The second suggestion by the instructors was exposing the students to authentic input as much as possible, using both in and out of class activities. They stated that a teacher can't do much in class, because of time limitations. They continued stating that natural pauses and hesitations are the components of any language even in Arabic, Kurdish which are the mother tongue languages of our students. What they suggested for the students was to watch movies, dramas or anything that would make them to become familiar with the natural flow of the language.

The speed of speech was another problematic issue that was raised by the students of this study, and the instructors' suggestions were to pause the audio tape recorder every now and then and to repeat what the speaker said in his/her speed. This method was found to be effective by some of the teachers based on their teaching experiences in classroom. Those teachers stated they believe that when the students understand better, they will be more involved in the task and they also mentioned that the students seem to be more confident when the teacher is involved in the task, as well.

The difficulties the students face because of varied accents was another frequent issue that the findings of the study revealed. The instructors think that the difficulties regarding varied accents for second and third stage students are normal and that what the students need is time. Meanwhile, they claimed that their university (LFU) and especially the students at English language and literature department need exchange programs to reduce these kinds of problems, because exchange programs would be a great help for the learners to practice English in real life with different accents. Additionally, the instructors shed light on another solution, which is related to having English language instructors from different countries with different accents of English, and they also stated the teachers from variety of cultural backgrounds are another support to reduce this problem.

The listener related problems

The listener problems can be seen in the feelings the students have when facing a problem. Based on the findings of the current study, we may conclude that the feelings of nervousness and worry for understanding a listening task and uninteresting topics were the highest rated problems among other listener related problems. The instructors offered two main solutions to reduce the problems the students experience. The first solution for being nervous and worried was to motivate the students and then to involve them in classroom activities. Internal motivation is what that the students lack at this stage. Thus, awareness raising activities related to the problem is the very first step then boosting the students' confidence and self-esteem. The instructors stated that providing the classes with inspirational videos and motivational quotes might be the keys to success. In addition to the above-mentioned solutions, they emphasized the role of the parents in such cases. The instructors believe that talking to the parents and the siblings of the students is an important way to reduce these anxieties in short period of time, as the parents can create motivational environments for their children. The next suggestion was about uninteresting topics in listening texts. The instructors claimed that when they know the topic is not of interest to the students, they would talk to them about the importance of listening and would show them interesting videos to make the students ready for the listening task. Related to this issue, the instructors stated that they could use peer or group work activities to reduce the students' boredom.

The strategy related problems

Different strategies are used by the students to comprehend a listening task. Some of these strategies are effective ones and some are not. Using the students' background knowledge of the topic, and their life experiences in understanding a spoken text are effective for the learners to comprehend the listening texts. The outcomes of the study revealed that the students listen to every detail to understand a spoken text and the second most frequently experienced problem is the students' ignorance of the topic markers such as; firstly, in conclusion etc. The findings of the present study are in line with Graham's (2006) study results. What is reported by the learners, as their frequently experienced listening comprehension

problems were their attempt to hear and understand the individual words to understand the main message of the spoken text.

The instructors' opinions to reduce the first problem were to raise the students' awareness to the importance of reading the instructions and the given tasks before listening to the whole listening topic. Because listening to the whole topic makes them tired and leads them to lose their interest and concentration, so following the teachers' instruction is the best way to reduce the negative impacts related to this strategy. Additionally, the instructors confirmed that repeating the audio tape twice or three times in the beginning of the course, or in the urgent times are necessary because it helps the learners to understand the requirements. Regarding the use of topic markers, the instructors added that they wished their students could detect and notice them from the spoken text, but only two or three learners are aware of them. Almost of all of the instructors believe the topic markers are helpful and beneficial because they lead the students to the key points and the basic information of the spoken task. Meanwhile, some of the instructors suggested writing the topic markers on the board or putting them on little cards after the task and sharing them with the students helps the students' better understanding of the topic.

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*The Other in Othello: Backsliding and Re-turning Turk of the Moor**

Nastaran Fadaei HEIDARI¹
Assist. Prof. Dr. Öz ÖKTEM²

Abstract

Othello is mostly analyzed as the representative of the colonized black people by some scholars. For instance, Stephen Greenblatt in chapter ‘the improvisation of power’ of his work, *Renaissance Self-Fashioning*, depicts Iago as the colonizer and Othello as the colonized. Iago emphasizes on Othello’s physical differences and his manipulation leads Othello towards his own fall but Iago does not necessarily colonize him. Othello is a skilled commander who, in urgency, is trusted by Venice and they rely on his leadership to save Cyprus from the Turks. Othello is not Venetian and more importantly he is circumcised. In the late sixteenth and early seventeenth centuries English and other European pirates and merchants were “turning Turk” to benefit from the profitable life in the Mediterranean coasts of Levant and North Africa. Othello can be seen as a counter example of those Europeans who deserted their homelands to enjoy advantages of belonging to a Muslim society. In this essay I argue reasons of fear and urgency, in the play, based upon historical facts of the period when *Othello* was written. England and Ottomans were in psychological cold war at the time of the composition of *Othello*, a situation where England was not strong enough to imagine a fulfilled conquest of the Ottomans due to the military might of the latter. All these find their voices in *Othello*. As a Muslim who became Christian, I also argue Othello’s turning Turk and his connection and relation with the Turks. Othello might be seen as a counter example to renegades

¹ Istanbul Aydın University, nastaranfadaeiheidari@gmail.com <https://orcid.org/0000-0003-3807-0576>

² Istanbul Aydın University, ozoktem@aydin.edu.tr <https://orcid.org/0000-0002-1222-5229>

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(Christians turned Turk) who sought financial advantages of an Islamic life.

Keywords: *Turn Turk, Ottoman Empire, Feminization, Janissary, Privateering, Circumcision, Orientalism, the Other*

Othello'da öteki: Mağripli Türklerin Dönüşü ve Dinden Uzaklaşması

Öz

Othello genelde, bazı bilim adamları tarafından sömürgeleştirilmiş siyahi insanların bir temsili olarak analiz edilir. Örneğin, Stephen Greenblatt'ın çalışmalarının 'gücünün doğaçlaması' bölümünde, Rönesans'ta kendini biçimlendirme, Iago'yu kolonileştirici ve Othello'yu sömürgeleştiren olarak tasvir ediyor. Iago, Othello'nun fiziksel farklılıklarına vurgu yapar ve manipülasyonu Othello'yu kendi düşüşüne doğru yönlendirir, ancak Iago onu tam olarak kolonileştirmez. Othello Kıbrıs'ı ivedilikle Türklerden kurtarmak için Venedik tarafından liderliğine güvenilen yetenekli bir komutandır. Othello Venedikli değildir ve daha da önemlisi sünnetlidir. On altıncı ve on yedinci yüzyılın sonlarında İngiliz ve diğer Avrupalı korsanlar ve tüccarlar Levant ve Kuzey Afrika'nın Akdeniz kıyılarındaki karlı yaşamdan faydalanmak için "Türk'ü dönüştürüyorlardı". Othello, Müslüman bir topluma ait olmanın avantajlarından yararlanmak için anavatanlarını terk eden Avrupalıların karşı bir örneği olarak görülebilir. Bu makalede, oyunda, Othello'nun yazıldığı dönemin tarihsel gerçeklerine dayanarak korku ve aciliyet nedenlerini tartışıyorum. İngiltere ve Osmanlılar, İngiltere'nin Osmanlıların askeri gücü nedeniyle yerine getirilmiş bir fetih hayal edebilecek kadar güçlü olmadığı Othello'nun derlemesi sırasında psikolojik soğuk savaştıydı. Bütün bunlar seslerini Othello'da bulur. Hıristiyan olan bir Müslüman olarak Othello'nun Türk'ü ve Türklerle olan bağlantısını ve ilişkisini değiştirdiğini de tartışıyorum. Othello, İslami bir yaşamın mali avantajlarını arayan dininden dönen kimselere (Hıristiyanlar Türk'ü dönüştürdü) bir karşı örnek olarak görülebilir.

Anahtar Kelimeler: *Türkü Dönüştürmek, Osmanlı İmparatorluğu, Feminizasyon, Yeniçeri, Korsanlık, Sünnet, Oryantalizm, Öteki*

Introduction

Othello (The Tragedy of Othello, the Moor of Venice) is a tragedy by William Shakespeare, written in 1603-4. It is an adaptation of “Un Capitano Moro” (“A Moorish Captain”) by Italian author Cinthio (Giovanni Battista Giraldi). Shakespeare may have consulted *Geographical Historie of Africa* by Leo Africanus while composing *Othello*. Records show that the play was first performed on “Hallamas Day, being the first of Nouember ... the Kings maiesties players” performed “A Play in the Banketinghouse at Whit Hall Called the Moor of Venice”. The play entered Stationers’ Register of the Stationers’ Company on October 1621. It was first published in quarto format by Thomas Walkley in 1622. One year later, the play was included in the First Folio of Shakespeare’s collected plays.

Othello is about a noble Moor in Venice. He has faithfully served the state and is well-known for his bravery. Although Othello is accepted as a soldier, he was not received as a legitimate groom upon marrying Desdemona. After Othello is assigned to defend Cyprus against the Ottomans, Iago reveals in a soliloquy that he will frame Cassio and Desdemona as lovers to betray Othello’s trust and to make him jealous. It is not totally clear what his motivations are but through Iago’s machinations, Othello becomes so consumed by jealousy that he accuses Desdemona of adultery, and smothers his “soul’s joy” (2.1.184), then he terminates himself as he did a circumcised Turk in Aleppo.

In this essay, I will argue that at the time of the composition of the play, England was anxiously concerned with Ottoman expansion in Europe; neither was she strong enough to imagine a fulfilled conquest over the Ottomans due to the military might of this rival power. All these find their voices in *Othello*. The essay will also discuss Othello’s connection and relation with the Turks. He is also a counter Janissary instance in this play. As a circumcised Moor who is baptized and converted to Christianity, Othello recalls a fact of the late sixteenth and early seventeenth centuries when English and other European pirates were “turning Turk” to benefit from the profitable privateering life in the Mediterranean coasts of Levant and North Africa. Othello might be seen as a counter example to renegades (Christians turned Turk) who sought the financial advantages of

Islamic life. This essay will also argue that Shakespeare's representation of Othello reveals Britain's preoccupation with fear of the strong power of the Ottoman Empire. It will explore how the play ascribes the same characteristics to Turks as the colonizer does to the colonized, despite the fact that the Ottomans were not colonized: jealous, backward, primitive and all in all driven by instinct rather than the intellect. *Othello* best projects inferiority on to the Turks at the time of the Ottoman's military might. This, arguably, reveals England's anxiety of a terrifying potential conquest by the Ottomans and simultaneously anticipates her vision of colonizing the East as represented by the Ottomans in the context of the play. This anxiety was exacerbated as the English feared they would be forced to denounce their Christian faith if conquered by the Turks who were Muslims. In this light, Othello, although, seen as an inferior North African man, represents the Ottomans.

Edward Said in his highly quoted book *Orientalism* (1978) demonstrates how the East is falsely represented by the West or the Occident as irrational, inferior and uncultured, and how the West represent themselves as superior, cultivated, cultured, rational and democratic. He also contends how the English give a false representation of a colonized country by depicting it as irrational, sensual, idiot, and incapable (Said, 1993, p. 56). Orientalist discourse contributes to the subjugation of the East, so that any Orientalist statement generates "the radically real," to use Said's terms, or is accepted as a statement of the truth (Said, 1978, p. 72). Put simply, Orientalism reveals the ways through which power works through knowledge. It is a process by which the West claims to know the East in order to exert and extend power over the Orient. Actually, the West creates a "radical realism," as Said observes, which is "more real" than any oriental reality (Said, 1978, p. 72). In other words, Orientalist texts construct the East – their culture, life, and identity – in a way that even Orientals themselves have not experienced (Said, 1993, p. 104). As Said argues, "the term Orient is made up of human effort to affirm or identify the Other" (Said, 1978, p. xii). Said, in his work *Orientalism*, draws attention to the fact that the Orient is a European invention and that since antiquity it has been a place of romance, exotic beings, haunting memories and remarkable experiences. He mentions that Orientalism began systematically during the eighteenth

century as a field of study, and Western scholars who studied the Orient and its people were called Orientalists. Furthermore, the Orient helped to define Europe as its contrasting image, idea, personality and experience. Moreover, he argues that Orientalism is a Western way of restructuring the Orient to dominate and gain control over it (Said, 1978, pp. 1-4). As he puts it, “[t]he relationship between Occident and Orient is a relationship of power, of domination, of varying degrees of a complex hegemony” (Said, 1978, p.5). Said holds that European writings about the Orient produce a dichotomy between the East and the West. This dichotomy is crucial to the creation of European culture and self-conception. If the Orient is depicted as irrational, barbaric, lazy and sensual, then the Occident is rational, civilized hard working people who have their sexual desires under control.

A political version of reality whose structure promoted the difference between the familiar (Europe, the West, ‘us’) and the strange (the Orient, the East, ‘them’) When one uses categories like Oriental and Western as both the starting and the endpoints of analysis, research, public policy ... the result is usually to polarize the distinction – the Oriental becomes more Oriental, the Westerner more Western – and limit the human encounter between different cultures, traditions, and societies. (Said, 1978, p.45-6)

Said’s contrast in *Orientalism* is that he positions West as the superior who has always had the upper hand. However, some major incidents of the late sixteenth and early seventeenth century show a different reality. In that era, England had no territory outside the British Isles, and Elizabethan England never enjoyed the upper hand, let alone visions of dominating Easterners/Muslims (Burton, 2005, p. 57). In fact, Queen Elizabeth in a letter to Sultan Murad III wrote about benefits of good relations between the East and the West (Burton, 2005, p. 18). Despite the difference and separation between Muslims and Christians, Queen Elizabeth was the first English monarch to have an open relationship with Turks and Moors. Eager to find markets for her merchants, she allowed her subjects to trade with Muslims (Matar, 1999, p. 19). Englishmen travelling to Ottoman territories were latecomers and merely strangers to the global trade market. Queen Elizabeth leased the Levant company in 1581, when all her European opponents had already established themselves in Levantine and North African commerce (Danson, 2002, p. 1). Elizabeth knew about their bad

economic situation and struggles, and for that reason, by trying to make friendship with Muslims, she wanted to provide a market for her subjects. During her reign, Englishmen entered vast commercial, diplomatic and social relations with the Turks and the Moors under Ottoman dominion (Matar, 1999, p. 3). Queen Elizabeth was also seeking alliance with the Turks and the Arabs of Levantine and North Africa against their enemy, Spain. None of these facts are taken into Said's account as his focus is dominantly on the discourse of Orientalism from the eighteenth century onwards. Therefore, I suggest and argue that a main cause of the West's representation of Turks during the sixteenth and seventeenth centuries was not what Said debated as their sense of superiority neither what Loomba discusses as English vision of future domination but their fear and anxieties of turning Turk or going native of the captives, that is, conversion of their religion by adopting Islam and their language and culture.

After several hundred years of jihad and crusade, the lands around the Mediterranean were fairly divided between Muslims and Christians; however, this balance was altered and the borders were changed because of the Ottoman expansion from the East (Konstam, 2016, p. 6). During the fifteenth and sixteenth centuries, the Ottoman Empire was known as the most powerful military force in Europe. In the fifteenth century, the Ottoman Empire, formed by Turkish tribes in Anatolia (Asia Minor), began as a minor municipality in what is now Turkey, then extended its territories through Asia Minor and the Balkans (Loomba, 1998, p. 8) to become the most powerful state in the world during the fifteenth and sixteenth centuries. This expansion reached "most of the southeastern Europe to the gates of Vienna, including present-day Hungary, the Balkan region, Greece, and parts of Ukraine; portions of the Middle East now occupied by Iraq, Syria, Israel, and Egypt; North Africa as far west as Algeria; and large parts of the Arabian Peninsula" (*Encyclopædia Britannica*). Gulay Klady-Nagy gives a detailed account of the unrivalled military and economic might of the Ottoman Empire in "The First Centuries of the Ottoman Military Organization" (1977) where from 1525 the income would allow them "to produce 22 to 23 thousand armed men" (Klady-Nagy, 1997, p. 162) and around 1543 a decree was issued that non-Muslim children should be collected to be educated in the military to make up for the loss of soldiers (Klady-Nagy, 1997, p. 19).

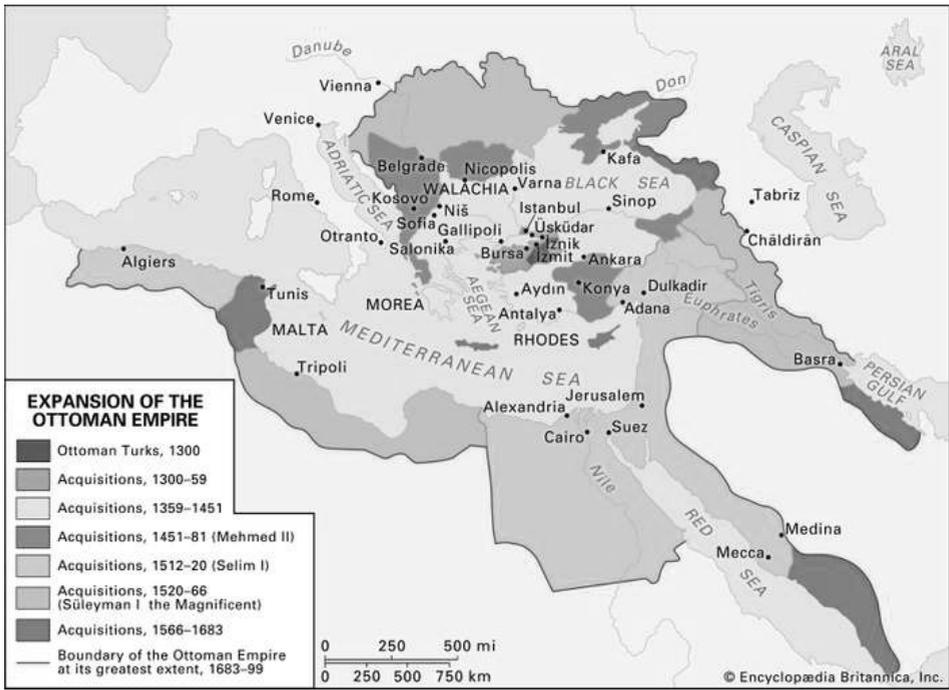


Figure 1: Expansion of the Ottoman Empire. Source: *Encyclopædia Britannica*

The Ottomans were practicing Islam and considered themselves as warriors who fought against the Christian Byzantine state which was on decline. The fall of the Byzantine Empire, following the capture of Constantinople in 1453 by the Ottomans continued retrieving Christian forces in the Balkans and Eastern Mediterranean. The Turkish Sultan Bayezid II (1481–1512) emphasized Turkish language and Muslim traditions. He also encouraged privateers to establish themselves in the Barbary coasts to support the Iberian Moors from invasion of the Spanish vessels. One of these privateers was Kemal Reis, a Turkish captain, who was governing privateers on a Greek Island. He later on moved to North Africa and from there led raids on Malaga and Balearic Islands. For the Berber states (an ethnicity indigenous to North Africa), Ottoman support came at a price. Within a few decades, the Ottomans established their own rulers in the North Barbary coasts who were allied with the Sultan (Ottoman ruler). It was under their leadership that the Berber states became powerful in the

side of the Christian powers of southern Europe (Konstam, 2016, p. 11). By the end of the sixteenth century, all the Berber states (except for Morocco) succumbed to Ottoman control. Their rulers were either commanders of privateering fleets or of the janissaries; and Turkish soldiers were settled in each regency to protect the state and the ruler (Konstam, 2016, p. 24).

Othello is mostly analyzed as the representative of the colonized black people by some scholars. For instance, Stephen Greenblatt in essay “The Improvisation of Power” of his work, *Renaissance Self-Fashioning*, argues that Iago represents the colonizer and Othello the colonized. Greenblatt shows how Iago improvises over Othello by playing on his quick judgement and temper. In the play, Iago and other characters display their racial prejudice against Othello by referring to physical traits such his thick lips, his dark skin and his strong sexual desire. He is depicted as a savage brought to civilization. Conversely, I think that Othello, more than representing the “inferior black,” stands for a superpower of that time which cannot be overcome and whose expansionism cannot be restricted and contained even via deceit.

Loomba, however, in her book *Shakespeare, Race and Colonialism* argues that Othello can be seen as both “lascivious Moor” and “turbaned Turk”. She says that he is the victim of “racial beliefs”. She also states that Iago’s machinations work on Othello only because he knows that marrying a young fair Venetian woman is “unnatural”. Loomba thinks that nowadays Othello’s Moorishness is underplayed because there is more focus on his Islamic background; as a result, it is difficult to tell whether he is doomed because he is a “circumcised dog” or because he has a “sooty bosom”. Loomba depicts Othello as a counter Janissary instance too. Thus, while he is a baptized Christian, he embodies the threat of Islam as well. With respect to Loomba’s argument, I would like to mention that Othello’s representation is merely what the English society would want to imagine for both Easterners as well as those Europeans who turned Turk and adopted the Eastern lifestyle. These fate and features attributed to Othello are not, however, the reality of the late sixteenth and early seventeenth centuries with reference to the historical facts.

Argument

As a Turk turned Christian, Othello can be seen as a counter example to those Europeans who converted to Islam. During the late sixteenth and early seventeenth centuries many Europeans converted to Islam for different reasons. Turgut (or Dragut) Reis was a Greek slave who converted to Islam and joined the Ottoman army as a gunner (Konstam, 2016, p. 46). Murad Reis is another instance of a converted European. He was a Dutch privateer called Jan Janszoon. After conversion he settled in North Africa and continued his career as a pirate (Konstam, 2016, p. 49). These men are just a few examples of hundreds or perhaps even thousands of converted Europeans who settled in Muslim soils. Many captured European seamen accepted Islam to avoid slavery and therefore they could serve Muslims (Konstam, 2016, p.49). Moreover, many merchants did so to profit from Muslim society, but in return very few Muslims deserted their religion. This study debates that Said's argument fails to explain England and the Ottomans' confrontation before the rise of the former as a colonizing power and therefore it does not hold validity to *Othello* and *Antony and Cleopatra*, since during that time England was not yet a colonizer. Their concern with the Ottoman Empire, which was the strongest military and economic power in the world, was due to the potential fear of being conquered by the latter. This research will argue that *Othello* expresses the West's fear of the Ottomans and for the "turning Turk" of some of their citizens who converted to Islam and lived in the lands conquered by the Ottomans. However, this act of "turning Turk" became synonymous with a betrayal in the discourse of the English. Moreover, Othello represents the Ottoman Empire and is therefore perceived as a threat to England. More significantly, this study will argue that Edward Said's contention that the East is always inferior and irrational cannot explain the intricate mechanism of power relations between the West and the East as implicit in Shakespeare's plays. In other words, Said's argument fails to address and explain the Occident's encounter with the Orient prior to the rise of Britain as a colonial power.

Othello is a rare instance of a Muslim born person who became Christian. In fact, Othman, Ottoman and Othello all sound alike and suggest a thematic connection. There are plenty of textual references in the play to the Turks

such as: “[A] Turkish fleet” (1.3.8) that is preparing for Cyprus” which warns us that a skillful Turkish Armada is threatening Cyprus (1.3.27). To react to his daughter’s elopement with Othello, Brabantio sarcastically states: “So let the Turk of Cyprus us beguile; We lose it not, so long as we can smile” (1.3.210-11). In defense of his statement to Desdemona, Iago answers: “it is true, or else I am a Turk” (2.1.114). Othello gives news to people that “wars are done, the Turks are drown’d” (2.1.202), apparently the threat is temporarily gone. Traditionally the play is analyzed within a colonial context where Iago is the colonizer and Othello is the colonized; but then why are there frequent references to the term Turk? Despite all the attempts to explain Othello within a colonial context, at the time the play was written Europeans were in no place to claim superiority.

Historical Analysis of the Play

In the age of explorations while Spanish, Portuguese and English ships sailed to the New World for exploration and conquest of new lands, the Ottoman Turks were rapidly conquering European territory. Even the English felt the power of the Turkish threat as the Turks reached gates of Vienna although it was far away from their land, and almost one third of the known world was ruled by the Ottoman sultan. By the beginning of the seventeenth century, Europeans were involved in the African slave trade, while Turkish privateers active in the Mediterranean and the Northeastern Atlantic were enslaving English men, women and children (Vitkus, 2003, p. 78). This crisis led English authors to demonize the Turks not from a cultural domination perspective, but from the terror of being conquered, captured and converted (Vitkus, 2003, p. 78). Why did the threat of the Ottoman Empire cause such anxiety for Christians? After the conquest of Constantinople by Sultan Mehmed II in 1453, Christians throughout Europe sensed the terror caused by the mighty Ottoman Empire. Even though the Ottomans were far away from English soil, authors like Shakespeare and Christopher Marlowe paid special attention to the Ottoman threat over Christian Europeans, English identity and English lands in their works. Thomas Newton, an English clergyman, wrote in 1575 that Turks were once “very far from our clime and region, and therefore the less to be feared, but now they are even at our doors and ready to come into our houses” (Newton, 1575, cited in Tinniswood, 2010, p. 5-6). Thus, in the

sixteenth and seventeenth centuries the English were in a paradoxical status, while nurturing the vision of colonizing the world, they themselves feared being colonized by the Turks.

The Ottoman Empire was both threatening and fascinating, which caused the authorities and religious leaders' distress and concern. For the English state, however, the Ottoman Empire was both concerning and profitable to trade with and less fearsome than their Catholic enemy, Spain. As the Anglo-Islamic relationship grew stronger during the Elizabethan period, the English became increasingly fascinated by Islamic culture. Simultaneously they were very much concerned with the power of Islamic Imperialism to convert Christians into Turks (Vitkus, 2003, pp. 78-9). These encounters with Muslims occurred with merchants, refugees, pirates and ambassadors. Numerous English travelers wandered in Muslim lands and described the customs, history and religion of Islam in detail, whereas no Muslim seems to have ventured into English lands (Matar, 1999, p. 39). Muslims at the same time were culturally, economically and historically rich, so perhaps Christians and their culture were of no interest for them. In addition, the holy land was under Ottoman dominion and its ports were international trading centers. Due to the Muslim dominance in the Levant and North Africa, the English who went or were taken there had no choice but to submit to Islamic law and adapt to Islamic culture, eat Islamic food, dress in Islamic fashion and learn Turkish or Arabic languages to be able to communicate and trade with Muslim merchants. The same story applied to the captives who were working in Muslim households where cultural adaptation was inevitable, and as a result many of them turned Turk/Muslim. As a consequence, nothing guaranteed that English culture and identity were safe from any risk of changing.

The figure of Othello is also an instance of a counter-Janissary, or a counter example to Christians who turned Turk. A janissary was an elite infantry unit that formed the sultan's guard(s) and household troops. Infants were taken from Christian families in the Balkans, then circumcised and converted. The janissary corps was the nucleus of the Ottoman army. They were converted to Islam and recruited in childhood. This hierarchical warrior class played a vital social and political role for the Ottoman outposts on

the Barbary Coasts as well. Janissaries served as the main fighting force aboard all corsair (privateer) vessels (Tinniswood, 2010, pp. 25-8). In the Ottoman armies, the Janissaries were regarded as highly disciplined elite infantry. They also were very loyal to the sultan. Janissaries were also sent to North Africa with other troops to conquer the Berber states in the name of sultan (Konstam, 2016, p. 52).

In the play, Othello's story is an example of a counter janissary case. He talks "[O]f being taken by the insolent foe, [A]nd sold to slavery" he then mentions that he bought his freedom (1.3.137-38). Putting their faith in him as a Moor converted to Christianity, he has become the only noble general on whom the Venetian authority relies to save the island from the raid of the Ottomans. The janissary corps was Christian born, then converted to Islam and circumcised; on the contrary, Othello was a circumcised Muslim-born who then was baptized and converted to Christianity. Despite his difference, Othello is accepted into and trusted by the Venetian government. However, the narrative still associates a devilish savageness with him. This dark barbarity is shown as hidden and an innate trait rather than a cultural construction or acquisition. It is portrayed as an essential part of his nature which cannot be resolved or changed. Iago insinuates his tricks on Othello throughout the play and succeeds to awaken that "evil" within him. Othello firstly loses his refined language (4.2.39); he insults Desdemona and beats her because he cannot control his anger. These are some of the given evidences in the play which prove the unchangeable nature of Othello. He later on proves not to be a reliable force – as a former Muslim – to take responsibility of a Crusade against the Ottomans, "the general enemy" (1.3.49).

The fear of the Grand Turk and the threat of "turning Turk" has deeply affected the shaping of European culture. The Turks came to be synonymous with the Devil, who according to Christianity, wanted to convert good Christian souls. The Turks' desire to do so was interpreted and depicted in England as sexual/sensual temptation of virtue, accompanied by a wrathful obsession with power which would damn their pure Christian souls (Vitkus, 2003, p. 77). The Christian authorities including monarchs and the pope were concerned about the Ottoman military power; that

is why the priests often added a prayer to their sermons in which they condemned the renegades and damned Ottoman power and wished its destruction (Vitkus, 2003, p. 83). The pope also worked hard to unite the Christian authorities and arrange a crusade against their general enemy, the Ottomans; but not all the Christian monarchs agreed with a crusade because of their economic ties to the Turks. For instance: Queen Elizabeth sympathized with Turks and sought economic as well as military alliance (against Spain) with them. However, later on King James I signed the treaty of London on 1604 in which the nineteen-year Anglo-Spanish war was concluded on peace terms. The conversion of a few hundred Christians to Muslims might not seem dangerous for society; this, however, can be seen as a serious peril by the church and the monarch.

The terror of the Ottoman military threat is introduced at the beginning of the play. In the middle of the night, the duke of Venice gathers with the senators to discuss an important matter. They have received multiple reports regarding the Ottoman's invasion of Cyprus. The Venetian authority is concerned about Cyprus because it is not well protected, and the mighty Ottoman Empire prepares to invade the island. They know the importance of the island to the Ottomans and they are also aware of how strong and well-equipped the Turkish armada is. The Mediterranean islands like Rhodes and Cyprus are important for both the Muslims and the Christians because they are located on important trading routes. The Venetian authority fully trusts Othello to the extent that they put the responsibility of protecting and guarding their Christian lands in the hands of a Moor turned Christian. As they summon him in the middle of the night, the duke receives Othello and says “[V]aliant Othello, we must straight employ you / Against the general enemy Ottomans” (1.3.48-49). Othello heads with his forces to Cyprus but just before they arrive to Cyprus, a tempest shipwrecks the Ottoman fleet. In Act 2 Scene 1, news comes informing the Cypriots of the Turkish Armada. A gentleman announces:

News, lads! Our wars are done.
The desperate tempest hath so bang'd the Turks,
That their designment halts. A noble ship of Venice
Hath seen a grievous wreck and sufferance
On most part of their fleet. (2.1.20-23)

After the tempest Othello announces that “our wars are done, the Turks are drown’d” (2.1.202). At the feast which is held to celebrate the full destruction of the Turkish fleet, the herald praises Othello saying “[H]eaven bless the isle of Cyprus and our noble general Othello” (2.3.12). But are they truly drowned? Is the danger gone for real? While the Turks are kept out of the play by a tempest, their threat is still felt at the edges and most specifically at the beginning of the play. For example, Iago causes a fight between Cassio and Montano which is interpreted as Turkish behavior. Also, the “noble Moor”, Othello, who bets his life upon Desdemona’s faithfulness and calls her his “soul’s joy” (2.1.184), by murdering his Venetian wife eventually turns into the threat from within. Therefore, even though Ottoman’s military threat disappears after the tempest, the Turkish threat continues to exist in the form of Othello. By falling into Iago’s trap, Othello turns into an unstable person who commits homicide and suicide. Othello might be seen as a converted soldier (a Muslim converted to Christianity) serving the Christian state, but jealousy and savageness are viewed and depicted as the innate characteristics which tie him to the Turks and Islam eternally. In a time of emotional crisis, he allows his one-sided judgment to take over him. The thought of Desdemona having an affair with a white man younger than him drives Othello jealous, blinds his logic and makes him decide hastily based upon his wrath and fury.

The storm that prevents the Turkish fleet from invading Cyprus is the fictional version of the storms which protected England from Spanish armadas in 1588 and 1596-98 (Vitkus, 2003, p. 96). This invasion of the Ottoman armada (the Muslims) into Cyprus recalls the Catholic threat posed by Spanish armada against Protestant England. In this instance, Cyprus seems to be likened to and self-identified as England, and the Turkish Armada to the Spanish one by Shakespeare. Cyprus is not well protected, neither is England. Earlier in history England along with English identity and religion was saved when the Spanish armada was shipwrecked in a tempest. However, in the early seventeenth century the Ottoman Empire was expanding its territories into the heart of Europe more than ever, which brought fear into every Christian house. Thus, by likening the siege of Cyprus to the failure of the Spanish Armada during the siege of England, *Othello* indirectly expresses England’s fear of the Ottomans and their hope

for another divine force to make the “unbelievers” retreat from Christian lands. However, in reality, the Turkish armada, in the fourth Ottoman-Venetian war, took over Cyprus in 1571, which is around 30 years before Shakespeare wrote the play. Shakespeare most certainly knew about this invasion of Cyprus, and the English audience knew that Cyprus was now an Ottoman dominion too. The fact that Shakespeare tries to re-create the Cyprus invasion by likening it to the Spanish Armada might mean that he is concerned about the Turks’ victory over Christendom, and is wishing they would be vanquished by a tempest.

While *Othello* does not have a single Turkish character, as even the opening act of the play shows, Turks and the term ‘turning Turk’ have a special resonance in the play. As Othello in reaction to the quarrel between Montano and Cassio says: “Are we turn’d Turks, and to ourselves do that / Which heaven hath forbid the Ottomites?” (2.3.170-71). To turn Turk was to commit an act of betrayal (Burton, 2005, p.11). Burton declares the idiom “turn Turk” entered the English lexicon in the early sixteenth century when English Christians abandoned their land to pursue great fortunes in the Islamic territories (Burton, 2005, p.16). Conversion to Islam was considered a kind of sexual transgression or spiritual whoredom, and Protestantism proclaimed the same judgement – eternal damnation – for all those who were seduced by the Prophet Mohammad. *Othello* draws attention to English anxieties about Ottoman aggression in the form of moral, sexual and religious confusion. Such fear of sexual instability is linked to racial and cultural anxieties about turning Turk as they faced the expansion of the Ottoman Empire (Vitkus, 2003, p. 78). The English had the most contact with the Muslim Turks through the Ottoman Empire. Numerous Christians were converting for a variety of reasons, but the opposite rarely happened; that is why a Christian who deserts his religion was called a renegade or treacherous. Othello is a counter example of a renegade; thus, baptismal water is supposed to wash his soul white and to take the devil out of him. However, Iago’s plotting proves that the devil or savageness inside Othello was only suppressed and a provocative plan was needed to wake up the beast inside of him. Even those Muslim Turks who have converted to Christianity are unreliable as they are eternally prone to bestiality due to their savage nature.

Since the Barbary pirates caused the conversion of many Englishmen, they were the key players in shaping the relationship between Islam and Christendom in the seventeenth century (Tinniswood, 2010, p. 2). After England succeeded in signing trade agreements with African principalities and the Ottoman Sultanate, English merchant ships sailed more frequently in the Mediterranean where they encountered Muslim pirates. *Othello* was written when the English were trading in Muslim cities such as Constantinople, Aleppo, Alexandretta, Tunis, Tripoli and Algiers more than ever. At the same time, the threat of Muslim pirates in the Mediterranean and the Atlantic was rising and in the early seventeenth century Turkish pirates from North Africa began raiding the English coasts. English captives of Muslim pirates were sold into slavery or kept for ransom. Having faced the problem of Christian captives turning Turk in order to gain their freedom, the English authorities decided to prevent conversion by using sermons to condemn the practice of conversion to Islam. This anxiety about conversion brought up a discourse about renegades, which applied to those who turned Turk. The Ottoman sultans were associated with Satan or the Antichrist. However, despite all the warnings from religious leaders, many converted to Islam for economic reasons or to avoid martyrdom. Still others may have converted because they were attracted to Islamic culture and its message (Vitkus, 2003, pp. 82-3).

The famous Captain Ward is an example of a pirate who became Muslim to enjoy a prosperous life on the Barbary coasts of North Africa (Tinniswood, 2010, p. 14). The Ottoman and Barbary ports in the Mediterranean were becoming more popular amongst Christian countries as well as England for being profitable. An English pirate, half-man, half-legend, named John Ward was the arch-pirate, the corsair king of popular folk culture. He had been wreaking havoc in the Mediterranean for several years and had settled in Tunis and made a profitable partnership with the Muslim ruler there Tinniswood (2010, p. 14-15). In spite of this, Robert Daborne's play called *A Christian Turned Turk* (1612), which is inspired by the life of Captain Ward, condemns his act of conversion by depicting his death and damnation. However, Ward lived a wealthy life and died in 1622, ten years after the play was written.

To turn Turk became such a popular term in the English language that most people used it to express an act of treason. So turning Turk was considered the ultimate betrayal – as far as the English were concerned – even worse than robbery or murder (Tinniswood, 2010, p. 43). Anger and horror were the normal response to news of an Englishman committing such treachery as turning Turk (Tinniswood, 2010, p. 45). This attitude towards conversion and turning Turk is best manifest at the celebration following Othello's victory. Iago persuades Cassio to drink more to make him drunk because he was planning to get rid of Cassio. He deceives Cassio and causes his dismissal as he firmly believes he himself deserved to be the lieutenant instead of Cassio. As soon as Othello learns about the quarrel between drunk Cassio and Montano, he shockingly says “from whence ariseth this? / Are we turn'd Turks, and to ourselves do that / Which heaven hath forbid the Ottomites?” (2.3.169-170). Have we become traitors to kill one another, he exclaims? The Lord has punished the Ottomites by drowning them, he continues, and demands everyone to stop the barbarian brawl (2.3.171). Here, and throughout the play, violence, treachery and chaos are shown as traits attributed to the Turks or to Islam by Othello and he reminds the people of the threat of the Ottomans, commanding them to behave like a civilized society. Despite Othello's Moorishness and Oriental past, these remarks imply that he is civilized enough to be accepted into Venetian society. How far is he accepted by them? Is he accepted as a Venetian or as the Other?

Shakespeare depicts Othello as a successful man who has converted and whose blackness and savageness have been washed out of him through baptism. He also shows the biased attitude of the society to Othello's race and religion. For instance, Iago provokes Brabantio by referring to Othello's “sooty bosom” and his animal lust (like a Barbary horse or old ram) which are not taken seriously by the duke. On the contrary, he regards Othello as someone fairer than black. We cannot know for sure whether the Duke states this because of the love and respect he has for Othello or because the state obviously needs Othello to deal with the horrific Turks. So, the Duke might be truthful in regard to Othello, or might only be trying to calm the tension. Perhaps if it was the Duke's daughter who eloped with Othello the situation would have been dealt with differently. Othello

cannot yet become fully Venetian; he was not born in Venice nor was his religion Christianity by birth. Even though he has converted to Christianity his religious history is unavoidable. The implication of “witchcraft” before the ducal court is associated with him by Brabantio, suggesting a religious emphasis; he is the Muslim Other (1.3.64). At the time when *Othello* was written, the English preferred to use the general name “Turk” for all Muslims. It may be a bit challenging to look at Othello as a “circumcised dog” (a Turk) or a dark-skinned Moor (“sooty bosom”). This “lascivious Moor” can also be seen as a “turbaned Turk” as he associates himself with one at the end of the play. He explains that he punished a “turban’d Turk” for beating a Venetian, then, he goes on stabbing himself as the punishment of killing the fair Venetian lady (Desdemona) (5.2.351-4). Considering the fact that for Europeans all Turks and Muslims were regarded as morally and physically darker than Christians, he can be seen as both (a dark-skinned Turk) (Loomba, 2002, p. 92); he is essentially the Other.

Iago’s recourse to strong animal imagery and racial differences in informing Brabantio of his daughter’s elopement to arouse his racial prejudices against Othello is telling. When Iago tries to wake Brabantio up in the middle of the night to let him know about his daughter’s elopement with Othello, he shouts “Your heart is burst, you have lost half your soul; ... an old black ram / Is topping your white ewe” (1.1.87-89). In order to enrage Brabantio about this interracial marriage, Iago continues shouting at his door “you’ll have your daughter covered with a Barbary horse; you’ll have your nephews neigh to you; you’ll have courses for cousins and gennets for germans” (1.1.110-113). All the terms “black ram,” “white ewe,” “horse,” “neigh” and “gennets” depict this interracial marriage as disgusting and bestial. This is an indication of English authors’ attempts at demonizing interracial marriage with the Muslim Other to their audience.

In Act 1, Othello’s successful marriage to Desdemona can be seen as an act of piracy, stealing Brabantio’s daughter, like pirates who took passengers of the ships as captives. English monarchs issued letters of marque to legalize pirates attacking their opponents (Matar, 1999, p. 56). Thousands of disenchanting and disempowered sailors turned to piracy in the early 1600s. Many were privateers who had the authority to capture

merchant ships belonging to an enemy for profit. They attacked merchant ships but since they had letters of marque from the government which authorized them to attack enemies, they remained on the safe side of the law (Tinniswood, 2010, pp. 15-7). Iago says, “he tonight hath boarded a land carrack; / If it prove lawful prize, he’s made forever” (1.2.50-51). He also calls Othello a “Barbary horse” and analogizes their elopement to an act of piracy (Vitkus, 2003, p. 92). This means that if Venice approves of the act, the law stands on Othello’s side, and thus their elopement would be legal. This approval can be seen as a letter of marque, which legalizes the act of piracy and officializes Othello’s act of privateering as a dark-skinned circumcised man. Othello becomes an example of a privateer who takes a white Christian woman into his household, an unforgivable act, a subversion of the hierarchy which would lead to catastrophe and should be paid for.

On the surface, Othello is accepted as a soldier who is chosen as the commander of the Venetian fleet but is not officially accepted as the son-in-law of Brabantio (a Venetian citizen). Although Montano is the governor of Cyprus, they found Othello a better replacement to Montano: “[T]he Turk with a most mighty preparation makes for Cyprus” (1.3.221-222). To choose Othello for such a high rank and responsibility shows Venice’s regard of him. He is trusted to have the capability to protect the island as he is both a professional commander and is the most knowledgeable of the terrain. However, when it comes to truly embracing him into society as Brabantio’s son-in-law, he becomes the black Other; their elopement becomes “Foul disproportion, thoughts unnatural” (3.3.233). When all these prejudices against the Other are revealed by Brabantio’s reaction to the elopement, Iago notices these racial prejudices against Othello and acts upon them.

Brabantio is shown to be a racist against his – illegitimate – son-in-law and a misogynist against his own daughter. When in Act 1 Scene 3, Brabantio takes his complaints to the duke, he accuses Othello of using witchcraft to corrupt and steal his daughter. He firmly believes that it is impossible for him to win Desdemona’s heart without any spell or medicine, let alone falling “in love with what she fear’d to look on” (1.3.98). Brabantio

highlights Othello's Otherness by relating the practice of witchcraft to him and judging the way he looks. Venetian authority, however, does not see Othello as a dark-skinned ex-slave with an Islamic or Ottoman background. When the duke learns about Othello and Desdemona's elopement, in order to satisfy Brabantio, he says: "[I]f virtue no delighted beauty lack, [Y]our son-in-law is far more fair than black" (1.3.290-291) to remind him of Othello's virtuousness. Despite the Duke's regard for him and his great skill and experiences, Othello cannot be accepted as a son-in-law or relative of a white Venetian family. Othello is depicted as a Moor with a slave past, he has black skin and thick lips as well as great military skills; he acts nobly, but he also has a subliminal tendency to violence at the same time. Although Brabantio tries to prove that his naïve daughter has been deceived (evidence: once again Othello is likened to the deceiving Satan) by Othello with the help of witchcraft, the duke asks him to accept and bless their marriage as a father-in-law. However, he does not.

Moreover, the play associates mystery and exoticism to the East, represented by Othello. Othello is aware of his Otherness and subtly uses his difference to his own advantage. He claims to have won Desdemona's heart with the stories of his life experiences. Every time Brabantio invites him to his house, Othello was asked to speak about his adventures in different countries. Therefore, by telling exotic tales of strange lands with unusual inhabitants Othello takes advantage of his racial difference to his own interest. He is aware of his difference from the rest of the society and by telling extraordinary stories of strange lands, Othello "seduced" Desdemona to fall in love with him. Relatedly, travel documents produced during the fifteenth and sixteenth centuries depict bizarre habits attributed to non-Europeans. For instance, in a 1603 German edition of Sir Walter Raleigh's book *Discovery of Guiana* 1595 Native Americans are represented as Blemmyes. Blemmyes are, according to ancient authors, Africans whose heads are in their chests (Early visual presentations of the New World, 2011). This same phenomenon is mentioned in *Othello* where Othello talks about his travels and that he saw men whose heads were growing beneath their shoulders. Othello's observations may be considered to be fictional but paintings of Blemmyes were meant to show observed facts. More importantly, these stories serve to distinguish Othello's difference

from monstrous non-Europeans he has seen in his journeys. Referring to Othello's "thick lips", "sooty bosom" and animal lust (like "an old ram") paint him as inferior and an outsider, yet different from those whose heads grow below their shoulders (Loomba, 1998, p. 60). Othello's mysterious, exotic tales help him appear different from other Africans. He, of course, would want to use his exoticness and dissimilarity from a Venetian for his own interest in order to win Desdemona's heart.



Figure 2: Depiction of Blemmyes, engraving in a 1603 German edition of Sir Walter Raleigh's "Discovery of Guiana," 1595. Source: Courtesy of the John Carter Brown Library at Brown University

Othello, "the Moor of Venice" cannot completely become a part of Venetian society and his exoticness becomes his enemy later in the play. He is different from Desdemona; Iago knows this and acts upon it, which eventually reveals the dark side of Othello. As the play portrays, his jealousy is rooted in the fact that he is different and cannot become a Venetian. Iago plays upon this difference to stimulate his jealousy and to convince Othello that his wife will not love him for long. Othello, at first, appears

to be a wise, patient man with refined language. In the beginning of the play, when Roderigo accompanies Brabantio to show him where Othello is staying with his daughter, Iago tries to scare Othello off by telling him that his father-in-law is coming for him. Othello does not escape like a coward but rather decides to remain and encounter Brabantio respectfully. He modestly tells the troops: “[K]eep up your bright swords, for the dew will rust them” (1.2.59). Later when Iago tries to paint Desdemona as an unfaithful wife, Othello starts to change. We can see the transformation in both his manner and language. By Act 4 scene 2, Othello has become a bad-tempered man who uses harsh language. He calls his “once soul’s joy” a strumpet or a whore (4.2.80-5). Although Desdemona is being treated unfairly by her husband, she cannot accept these changes in him because she knows the valiant noble Othello, not the harsh jealous man he has become (Loomba, 2002, p. 96). When in the play Emilia asks if Othello is a jealous man, Desdemona replies ‘Who, he? I think the sun where he was born / Drew all such humours from him’ (3.4.28-30).

As Iago continues to corrupt Othello, he sends Cassio to Desdemona in order to ask for forgiveness from his commander so he can have his title restored. Iago’s purpose is to make Othello believe that his wife is having an affair with Cassio. Iago claims that the reason why Cassio stands away from Othello and instead of talking with Othello holds secret meetings with Desdemona is their secret relationship. Iago makes Othello suspect them and he becomes enraged as he believes “Iago is most honest” (2.3.6). Hence, Iago’s insinuations against Othello eventually reveal a hidden side of him. Even if Othello thinks of his wife as honest, disturbing thoughts and doubts awaken his jealousy. Othello’s behavior out of jealousy – the fact that he easily becomes convinced that Desdemona could prefer Cassio, a white man, over him – is a sign of him acknowledging the racial superiority of Cassio and therefore shows his own inferiority complex. Othello is an example of Frantz Fanon’s concept of *epidermalization*, internalization of inferiority complex. Fanon argues that the colonized develop an inferiority complex mobilized by the colonizer (Fanon, 1967, p. 4). Cultural assimilation, Fanon argues, happens when the native culture of a colonized people is replaced by the culture of the colonial power. Firstly, the culture of colonialism prevents the colonized from developing

an independent sense of identity, which in turn has a negative effect on their psychological development. Secondly, because Western popular culture equates whiteness with purity and goodness, and blackness with impurity and evil, the colonized people learn to equate blackness with evil. As a result, they aspire to be white which has profound psychological repercussions on black people. Sooner or later, they realize that they have no viable identity. Having learned to be black is to be subhuman, they cannot identify as black. At the same time, their aspiration to be white is destined to fail. For a black person can never truly become white. Black individuals experience a shock upon realizing that despite their European education and loyalty in European ideals, white people perceive them to be fundamentally different and inferior. Although Othello is not representing the colonized, a similar concept is ascribed to him, appropriating Fanon's idea. He is well aware of his racial and background difference with the rest of the Venetian society which cause his inferiority complex. Iago's whispering that Desdemona "did deceive her father, marrying you; / And when she seem'd to shake and fear your looks, / She loved them most" enrages him (3.3.206-207). The following quote from Othello shows his misogyny and makes his inferiority complex clear:

Haply, for I am black
And have not those soft parts of conversation
That chamberers have, or for I am declined
Into the vale of years, —yet that's not much—
She's gone. I am abused; and my relief
Must be to loathe her. O curse of marriage,
That we can call these delicate creatures ours,
And not their appetites! I had rather be a toad,
And live upon the vapor of a dungeon,
Than keep a corner in the thing I love
For others' uses. Yet, 'tis the plague of great ones;
Prerogatives are they less than the base;
'Tis destiny unshunnable, like death:
Even then this forkèd plague is fated to us
When we do quicken. (3.3.263-77)

Othello points to his racial difference as a cause of Desdemona's disloyalty. His heart is becoming dark and vengeful, he thinks Desdemona who used

to be as pure as the goddess Diana, is now dark and polluted (3.3.386-387). Iago's machinations work on Othello effectively because Othello now knows and believes in woman's inherent duplicity. Othello and Iago are both vivid examples of patriarchal intolerance; Iago hates women and always criticizes them, and now Othello who is suffocated by jealousy and suspicion accuses women of adultery too. Othello who was kind and respectful has now turned into a jealous misogynist; he speaks against marriage, commitment and women. Thus, the conversion that Othello undergoes is revealed. Forasmuch as Othello has an inferiority complex, he might be aware of the fragility of an unnatural marriage between him – an old black soldier – and a young, well-born, white woman.

The thought of Cassio making love to Desdemona causes Othello's epileptic seizure. This seizure happens because of the images Othello has of Cassio sleeping with Desdemona. It is simply his sickness which is triggered by overwhelming stress. Othello's epileptic disease recalls the disease of the prophet (Mohammad) who was reported by Muslims to have mysterious seizures at the moments of inspiration. The seizure is associated with both sacred and satanic inspirations; but Christians of Shakespeare's time maintained that he was rather an epileptic (Vitkus, 2003, p.85).

Othello calls his "black vengeance" to arise "from thy hollow cell" (3.3.446). The vengeful Turkish husband wakes up to take revenge on the unfaithful wife and the disloyal lieutenant. Othello demands Iago to murder Cassio and he, himself, does not rest until he punishes the corrupt Desdemona. He insults his wife by calling her a wanton woman and even strikes her before the attendants from Venice. Acknowledging Othello as a Turk justifies his jealousy, his emotional outbursts and irrationality through his racial difference (Loomba, 1998, p.84). The person that Othello has now turned into can be seen as a variation of the story of the Sultan and the fair Greek woman. This story was found in Richard Knolles' *Generall Historie of The Turkes*, a contemporary history book about the Ottomans that was popular at the time the play was written. The story is an instance of Turko-Islamic cruelty that features an Ottoman Sultan who must choose between his Christian slave lover called Irene or masculinity and honor. The Ottoman emperor kills his Greek lover and Othello similarly kills his

Venetian wife to demonstrate their ability to control over their passions and possessions (Vitkus, 2003, p.99).

We realize that even though Othello seems different from the Other, he ultimately embodies the stereotypical vengeful and violent Turkish husband who murders his Christian wife (Loomba, 2002, pp. 94-5). The effects of Iago's acts on Othello's instinctual forces turns Desdemona from Othello's "soul's joy" to a "fair devil." Iago does not stop until he "turn(s) her virtue into pitch" (2.3.334) in the eyes of Othello. The suspicion that Desdemona cheated on Othello transforms his heart into stone (4.1.175) and his mind is "perplexed in the extreme" (5.2.355), (Vitkus, 2003, pp. 84-5). Love and emotions change place with hatred because he believes his wife has "turned to folly, and she was a whore" (5.2.141). He tells Desdemona "[T]hou art to die" (5.2.56). The savage ruthless "nature" of Othello has taken over him to the extent that even when she begs him to have mercy on her, because "I never did / Offend you in my life; never loved Cassio" (5.2.68-68), he becomes furious. Hard-hearted Othello has become so vengeful that he has no mercy left in him to forgive his wife or even give her one more night to live. Othello, "I that am cruel am yet merciful" (5.2.86), strangles his wife twice to make sure she is completely dead. The jealous Turkish man whom he has turned into wants to have control over his wife and kills her: "Ha! No more moving. / Still as the grave" (5.2.102-3). Yet, he considers himself merciful for not damning her soul by allowing her to pray before death. He now has reverted from a noble Christian to a jealous Turkish Muslim. This act of murder may seem to Othello as just an imitation of divine lordship, but it is rather a cruel act made in wrath and jealousy, Christian deadly sins, hence, ascribing Satanic aspects to Othello. Othello's assumed power over life and death is a sign of his transformation to a "cruel Moor" (5.2.256) or a bloody Turkish sultan who hastily approves of a violent and merciless justice (Vitkus, 2003, pp. 98-9).

After his act of murder is revealed, Othello acknowledges the Turk he has turned into. He knows that by killing Desdemona, his innocent wife who is a Venetian citizen, he has betrayed the state. Emilia testifies to Desdemona's loyalty and then Iago's evil plans became known to everyone.

Lodovico deposes Othello from the titleship of Cyprus and makes Cassio its new governor. Othello has now lost his title as well as his respect and dignity. Othello's tone softens now, as he is regretful for murdering such an innocent delicate creature whom he loved most. Remorseful for all that has happened, he begs to say a word before Lodovico departs:

I have done the state some service, and they know't
No more of that. I pray you, in your letters,
When you shall these unlucky deeds relate,
Speak of me as I am; nothing extenuate,
Nor set down aught in malice, then must you speak
Of one that loved not wisely but too well;
Of one not easily jealous, but being wrought,
Perplex'd in the extreme; of one whose hand,
Like the base Indian, threw a pearl away
Richer than all his tribe; of one whose subdued eyes,
Albeit unused to the melting mood,
Drop tears as fast as the Arabian trees. (5.2.338-347)

Alarmed and embarrassed by what he has become, Othello reminds them and himself of his good services for the state. He asks to be remembered as a dutiful commander rather than a manipulated jealous husband who threw his precious wife away, the wife who was more precious than all his tribe, just like savage Indians who throw pearls away because they do not know their value. Then he carries on persuading the audience of his honorable intentions:

...in Aleppo once,
Where a malignant and a turban'd Turk
Beat a Venetian and traduced the state,
I took by the throat the circumcised dog,
And smote him, thus. (5.2.351-354)

At this point, he is addressing the enemy he has become. The only way to repent and to discard the Turk within, for Othello, is to kill himself. Once he realizes the Turk he has become, he tells the story of a turbaned Turk whom he killed in Aleppo for striking a Venetian. Now he is that Turk who has killed a Venetian and then stabs himself in front of the attendants.

Othello punishes himself for offending Venetian society and the sentence for this sinful betrayal is death. This is a quarrel between the respectable Christian self who used to be a successful general and the vengeance jealous Turk self who was awakened by Iago. At last, by killing himself Othello allows his Christian side to triumph over his Turkish side. It also suggests that there is no remedy but death for a Turk as s/he is always and eternally at the mercy of innate instinctual forces.

Conclusion

According to Christian theology, blackness is the sign of damnation and whiteness is the symbol of salvation. The conventional colors associated with salvation and damnation are established by Brabantio in the play when he says “[D]amned as thou art” (1.2.64) to Othello. Othello, by falling into error and sin, proves Brabantio to be right about the devil inside him. The dark skin of the Muslims in comparison with the whiteness of Europeans was perceived as the mark of God’s curse (Vitkus, 2003, p. 102). As we have seen in the first two acts of the play, Othello’s speech and manner go against the common prejudice about Easterners and dark-skinned people. By the end, he turns to a dark person because of the conversion of his soul to Turkish. He is now black inside and outside (Vitkus, 2003, p. 103); as Emilia states about Othello, “O, the more angel she, and you the blacker devil!” (5.2.140). She points out the contrast between white innocent Desdemona and black devilish Othello. In Christianity, the white represents the heavenly, while the black is a sign of damnation. Shakespeare, in the play, demonstrates how some innate attributes associated with certain ethnicities never change; they may be hidden but they eventually burst out after stimulation. Damnation is the preferred ultimate penalty the English imagined for all those who choose to convert. Othello, the baptized Moor who turned Turk, is doubly damned for backsliding. He was sent to perform a crusade against Islamic imperialism, instead, he returned Turk and became the enemy within. He has let Venice down by turning to the black Muslim Other, the xenophobic fantasy of Europeans. Othello’s initial identity as “the noble Moor of Venice” has now vanished and become the ugly stereotype. He now portrays the stereotypical cruel Moor or Turk who is jealous, violent, merciless, faithless, lawless and desperate. By stabbing himself, Othello punishes and damns the Turk he has become.

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The Reflections of Mary Wollstonecraft's a Vindication of the Rights of Woman on Jane Austen's Pride and Prejudice*

Atif Can BAYRAM¹
Assist. Prof. Dr. Esma Tezcan²

Abstract

Feminism, the idea that supports the equality between men and women, occurred in the beginning of the nineteenth century. The nineteenth century, in other words the Victorian Period, is considered as the period of conflicts especially for women and their position, as it can be seen in the works of that era. On the one hand, there are women who are oppressed by patriarchy, but on the other hand there is a group of women who raise their voices against it. Without doubt Mary Wollstonecraft is one of the pioneers of those women who are against patriarchy and her book *A Vindication of the Rights of Woman* is considered as one of the first recorded books of feminism. In later years Jane Austen, who is one of the distinguished female writers of English Literature, joins in that group of women by mirroring the women's issues in her works. This writing evaluates the reflections of *A Vindication of the Rights of Woman* on *Pride and Prejudice* by Jane Austen through giving information about the status of women in the Victorian Period.

Keywords: *Women, the Victorian Period, Marriage, Education, Patriarchy, Women's Rights, Wollstonecraft, Austen*

¹ Istanbul Aydin University, atifcannn@gmail.com <https://orcid.org/0000-0002-0112-3294>

² Istanbul Aydin University, esmatezcan@aydin.edu.tr <https://orcid.org/0000-0002-5781-9119>

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Mary Wollstonecraft'ın A vindication of the Rights of Woman adlı Eserinin Jane Austen'ın Pride and Prejudice Adlı Eserine Yansımaları

Öz

Kadınlar ve erkekler arasındaki eşitliği savunan Feminizm düşüncesi ondokuzuncu yüzyılın başlarında ortaya çıkmıştır. Ondokuzuncu yüzyıl, diğer bir deyişle Viktorya Dönemi, dönemin romanlarında da görüldüğü üzere, çatışmaların ve özellikle kadınlara karşı çatışmaların yılıdır. Bir yanda ataerkil toplum tarafından bastırılan kadınlar varken, diğer yanda ataerkil topluma karşı sesini yükselten bir grup kadın vardır. Hiç şüphesiz ki, Mary Wollstonecraft, ataerkil topluma karşı sesini yükselten kadınların öncülerinden biridir ve kitabı *Kadın Haklarının Gerekçeleştirilmesi (A Vindication of the Rights of Woman)* feminizm'in kayda geçen ilk kitaplarından biri olarak bilinir. Sonraki yıllarda İngiliz Edebiyatı'nın seçkin kadın yazarlarından olan Jane Austen, eserlerinde kadınların sorunlarına ayna tutarak bu gruba dahil olmuştur. Bu makale *Kadın Haklarının Gerekçeleştirilmesi*'nin *Gurur ve Önyargı (Pride and Prejudice)*'daki yansımalarını Viktorya Dönemi'ndeki kadının yeri hakkında bilgi vererek incelemektedir.

Anahtar Kelimeler: Kadınlar, Viktorya Dönemi, Evlilik, Eğitim, Ataerkil Toplum, Kadın Hakları, Wollstonecraft, Austen

Introduction

Feminism is defined as “the theory of the political, economic, and social equality of the sexes” in the dictionary of *Merriam-Webster*. It is quite understandable from its definition that since the ancient times women have not been given equal rights with respect to men. They were bound by patriarchal order which gives men the superior rights. Women were obliged to adhere domestic fields and, they were not allowed to get active in public life. Towards the end of the eighteenth century, especially after The French Revolution (1789) women began to speak loudly and they started to oppose the inequality between the sexes which has been maintaining itself since earliest times. In England, it can be said that with Mary Wollstonecraft's *A Vindication of the Rights of Woman*, feminism was manifested historically from the political and cultural point of view. After Wollstonecraft, many

woman writers, especially Jane Austen, maintained the feminist movement in their works. For this reason, the nineteenth century very much concerned about the woman's position and value in the society.

The Victorian Period (1837-1901)

The Victorian Period, due to Queen Victoria, is known as the period of womanhood, which is considered as the basis of family, maternity and prestige. A sincere field was created by Queen Victoria and her King Consort Albert through filling the Balmoral Castle with nine children. Queen Victoria became the icon of femininity and domesticity, furthermore she was described as "the mother of the nation" (Abrams, 1).

In the Victorian society, marriage was considered as an institution that should have been experienced, therefore it was assumed that everyone should marry. In *A Vindication of the Rights of Woman*, Wollstonecraft says that "How women are to exist in that state where there is to be neither marrying nor giving in marriage, we are not told" (Wollstonecraft, 1993: 100). Moreover every woman was seen as a mother, so women were also expected to bear children. A woman would reach a slightly better status than slaves, provided she married. Marriage was seen as a life assurance which would be necessary after their father's death. In *Pride and Prejudice* Mrs. Bennet warns her daughter, Elizabeth, that: "...you will never get a husband at all and I am sure I do not know who is to maintain you when your father is dead" (Austen, 2003: 111). Was there any chance for women to maintain their lives without any help? If so, Mrs. Bennet does not talk with her daughter in such a discouragous manner. As Armstrong highlights, marry a man with whom you were emotionally compatible if you could, but marry a man of material means you must, such novels as *Pride and Prejudice* and *Emma* seemed to say, or else face the degradation of impoverishment or, worse, the need to work for a living (Armstrong, 2001: 97). This quote and the Victorian patriarchal understanding justify, in a way, the marriages without love, like Charlotte's:

"I am not romantic...I ask only a comfortable home; and considering Mr. Collins's character, connections, and situation in life, I am convinced that my chance of happiness with him is as fair, as most people can boast on entering the marriage state" (Austen, 2003: 123)

However, Mary Wollstonecraft refused such marriages which were established without love or affection and she used Daniel Defoe's phrase "legal prostitution" (Todd, 1993: xxiv) while criticizing. In the novel from top to toe according to her mindset and actions, Charlotte represents the typical Victorian Woman.

Women, who had been the possessions of their fathers, became the possessions of their husbands once married. In the Victorian Period, husbands had great power over their wives. For example, they were allowed to beat, even to rape their wives without feeling unpressured by law since women had no right to sue. However, with "The Divorce and Matrimonial Causes Act of 1857", a civil court was established and it gave the right to abandoned wives to plead for an aegis. Men could divorce their wives for any reason and they were allowed to claim all properties and possessions, which the women had brought into the marriage, even custody of the children. But when women wanted a divorce the only acceptable reason was adultery. Even in such a situation women were obligated to prove it. As a result of the divorce, custody of the children was usually given to their father. "He's won, hasn't he? He's got my house, my money and my daughter. Now he wants to see me on the streets" (McBeath, 2017: 158). "The Custody Act of 1839" gave mothers the right to sue for access to their young children, the children up to the age of seven but later in 1878 the age was increased to sixteen. In matters of property, single women or widows were allowed to own properties and possessions on the condition that they remained single. Otherwise all their possessions and properties would be given to their husbands. On the other hand, if there was no heir in a family after the death of the father, all possessions and properties were given to a male relative of the father, such as a cousin or a nephew. Also in *Pride and Prejudice*, the Bennet family faces Mr. Collins, who is the cousin of Mr. Bennet and he refers to Mr. Collins as "...my cousin, Mr. Collins, who, when I am dead, may turn you all out of this house as soon as he pleases." (Austen, 2003: 60). This quotation shows the importance of either having a son or being an heir to someone in the Victorian Period. With "The Passage of the Married Women's Property Acts (1870-1908)", women both married and single had their own possessions and properties (All Acts are extracted from Greenblatt, 2006: 990-991).

Among the rights given to women, which were quite limited, the chance of education was the most limited one. It seems that people did not take their share from the book *A Vindication of the Rights of Woman*. This inequity in education encouraged a feverish discussion about the woman's position known as the "Woman Question" (Greenblatt, 2006: 990). This was mostly conducted by middle-class women. In 1837, despite the fact that there were three universities in England, women were not allowed to enroll in any of them. However, in 1848 the first college for women was established in London. By the end of Queen Victoria's reign they still could not get a degree from Oxford and Cambridge. Besides education, the Victorian Period engaged with women's nature. Both men and women were categorized in separate fields and roles in this period. Men dominated the public field because they had freedom and were considered to have the capacity of thinking logically and reasonably. On the other hand women were limited to private fields where their womanlike qualities such as; obedience, nonresistance, sentimentality belong to. In *The Subjection of Women*, John Stuart Mill suggests that "What is now called the nature of women is eminently an artificial thing – the result of forced expression in some directions, unnatural stimulation in others" (Mill, 1996: 44). In another example, Tennyson's *The Princess*, the king utters a quite traditional perspective of gender roles:

Man for the field and woman for the hearth:
Man for the sword and for the needle she:
Man with the head and woman with the heart:
Man to command and woman to obey;" (Tennyson, 1917: 100-101)

The king's contemptuous words for women show the mindset, which laminates the domestic role considered as belonging to women's nature.

Since they could not have their own life or entertain own interests, they were not playing any single necessary part in terms of choosing their social class.

"Women's class status is traditionally determined by their father or husband. They exist in a liminal state neither inside nor outside class hierarchies, and gender can cut across and conflict with class or party politics." (Tanner, 2003: xvii)

In the Victorian Period, women had four different social classes in terms of their engagements, aims and livings. The women of the upper class had a life of luxury. They spent their time at tea parties and diverse events. They were educated so, they were expected to teach their children. Briefly, they were educated idles. On the other hand, the women of the middle class were trying to interact with the upper class. Some distinguished women such as Charlotte Brontë, Elizabeth Barrett Browning and, Florence Nightingale entered in protest which criticized the fact that these women received foolish achievements to spend their times in which there was nothing crucial to do. However, the women of the upper and the middle working class were brought up to become a governess, housekeeper or a schoolmistress. For these women, marriage was essential both to keep a roof over their heads and to put food on the table. Lastly, the women of the lower class, lived in extreme poverty and their only means were occupations such as prostitution, laborer or any line of work which required physical endeavor. Also, these women mostly stayed single.

Mary WOLLSTONECRAFT (1759-1797)

The egalitarian writer and fervent supporter of both social and educational equality for women, Mary Wollstonecraft, was the eldest daughter of a farmer. It is understood that she had lived the first part of her life in prosperity with respect to her confession to her husband, William Godwin. The confession was, that she used to throw herself in front of her mother to shield her from her father's physical abuse, furthermore sometimes she slept outside her parents bedroom in order to prevent her father's alcoholic rage towards her mother right away (Greenblatt, 2006: 167). She was fond of reading. Despite the fact that her education was completed, she learned German, French, Italian and Dutch on her own. In her youth, she was abandoned by a man whom she fell in love with after telling him about her pregnancy. During her life, she observed men's oppressive attitudes towards women and when she married, she did not share the same house with her husband William Godwin. However when she turned thirty-eighth, she died due to blood poisoning right after giving birth to a daughter, Mary Shelley, the author of *Frankenstein* and the wife of Percy Shelley. In her last words, she mentions her husband and whispered that "He is the kindest, best man in the world" (Greenblatt, 2006: 170). There

upon Godwin's announcement for his beloved upon her death was "I firmly believe that there does not exist her equal in the world. I know from experience we were formed to make each other happy" (Greenblatt, 2006: 170).

A Vindication of the Right of Woman is a response for Edmund Burke's *Reflections on the Revolution in France* (1790). Edmund Burke, in his book supports the traditional hierarchy, particularly sexual hierarchy the in family, according to which sexes are different in terms of their innateness. On the other hand, Mary Wollstonecraft strongly opposes his idea and adds that though men are better educated than women, they usually cannot achieve even an uneducated woman's capacity. And she puts the blame on culture or tradition rather than nature.

"...it is culture, not nature, which dictates that women behave like merely passive creatures of feeling, just as it is culture, not nature, which has allowed a self-perpetuating ruling class to reach a similar state of decadent self-indulgence." (Tanner, 2003: xix)

Unlike other middle-class women, who gave the bridles into their fathers' or their husbands' hands, Mary Wollstonecraft predicted the damage stemmed from inequality between men and women. Unfortunately, until the middle of the twentieth century, she was not given to the respect that she deserves due to her actions which caused her to be seen as immoral and licentious. In addition, the book *Memoirs of the Author of "A Vindication of the Rights of Woman"* (1798), by William Godwin, verifies her immoral actions, according to conservative Victorian society. However, today, people still commemorate her early advocacy of women's equality and her resistance against separatist actions, with the notion "the arbitrary power of beauty" (Leitch, 2010: 495).

As it mentioned earlier, one of the first books of feminism in English Literature, *A Vindication of the Rights of Woman*, is one of the first treatises of modern feminism by Mary Wollstonecraft. The aim of the book is not only to criticise severe distinction of the sexes but also to attack "hereditary privilege of all sorts- birth, wealth, rank and gender" (Leitch, 2010: 493). In the process of writing her treatise, John Locke's liberalism, which remarks that everybody has her/his own life, freedom and

area, guides her. In the book, Mary Wollstonecraft is especially worried about the education of women in light of her discussions on women in general. Because in the Victorian period women only achieved domestic education, such as sewing, housekeeping or parenting, which was limited to fulfill their tasks as a women or mother rather than the education based on science or culture. People claimed that women were unable to think like men but in those conditions they had to, because they lacked option to educate themselves. Mary Wollstonecraft says that "...women are not allowed to have sufficient strength of mind to acquire what really deserves the name of virtue" (Wollstonecraft, 1993: 84). Despite the fact that they were expected to be virtuous in every single moment of their lives. She argues that an educated woman equals to an educated society or a better society because women are the ones who will raise the children. Furthermore, she posits that women are more capable than men in terms of learning. Wollstonecraft says that:

"Make them free, and they will quickly become wise and virtuous, as men become more so; for the improvement must be mutual, or the injustice which one half of the human race are obliged to submit to, retorting on their oppressors, the virtue of man will be worm-eaten by the insect whom he keeps under his feet." (Wollstonecraft, 1993: 262)

Besides women's capability, Wollstonecraft foretells what will happen unless women are educated. She briefly tells that allowing women to better themselves will achieve better results than in men. If only one half of society is educated, whereby interestingly this half refers to men only, the other uneducated or illiterate half of society will decrease the number of the educated half of society.

In her work, in which she engendered a history of feminist reasoning to answer patriarchy's painful questions, she challenges long-established claims about women's position in the society. Since the very early times, women were kinds of slaves that were given only private areas, in other words they were not allowed to intervene in public events. They were locked in the house underlining the concept of 'angel in the house', who takes care of her babies and at the same time deals with the household businesses and then, in the evening she has to make her husband happy by serving herself. During those times, men have tried to fit women into

certain patterns. Mary Wollstonecraft saw those patterns which are based on their existentialist ideas about women's nature. The existentialist ideas such as maternity, sentimentality, weakness of women's nature that Mary Wollstonecraft vehemently opposes. In *A Vindication of the Rights of Woman*, she mentions that:

“Women are told from their infancy, and taught by the example of their mothers, that a little knowledge of human weakness, justly termed cunning, softness or temper, outward obedience, and a scrupulous attention to a puerile kind of propriety, will obtain for them the protection of man; and should they be beautiful, every thing else is needless, for, at least, twenty years of their lives.” (Wollstonecraft, 84)

In *A Vindication of the Rights of Woman*, Mary Wollstonecraft draws a picture of a conservative woman, meaning a woman who supports not only the education but also the marriage. Furthermore, “Virtue must be “nursed by liberty” both positive freedom of intellectual inquiry and negative freedom from undue restraint [VRW 5:264]. The proper mother is not an amiable, fashionable house-slave but a reasonable, liberated intellectual” (Richardson, 2002: 33). In that sense, in *Pride and Prejudice*, Elizabeth Bennet acts in light of Wollstonecraft, because at the end of the novel Jane Austen creates a domestic Elizabeth Bennet character by marrying her with Mr. Darcy, like the character Jane Eyre. Thus, the first wave of feminism, leading by Mary Wollstonecraft, cannot go beyond the equality of women unlike the others. Still they regard the concept of a woman without a husband to be an oddity.

The Victorian Period, as earlier mentioned, is a period of womanhood meaning every woman was expected to behave in a feminine manner such as being kind, presentable whereby society attributed those manners only to women. Furthermore, most of the women behaved according to those manners. Mary Wollstonecraft does not reject it. She says that it is due to men who do not give any opportunity to women in relation to their own interests. Therefore she says:

“Taught from their infancy that beauty is woman's scepter, the mind shapes itself to the body, and, roaming round its gilt cage, only seeks to adorn its prison.” (Wollstonecraft, 1993: 112)

According to Mary Wollstonecraft's ideas, it is a kind of intellectual slavery because they were taught, but in the domestic field not in the scientific fields as men were. They were kept childlike, they were for marrying, procreating, taking care of the household, bringing up children and being proficient in the finer arts of sewing, playing the pianoforte, singing, speaking French and being able to shop for themselves. They were not treated like normal citizens, as if they were incapable of making their own decisions, they could not vote or could not work in public areas except for teaching or governing which is also reflected in the works of the Victorian Period. However, Mary Wollstonecraft criticises those attitudes towards women which are attributed to their childish nature, according to men. She admits that women feel their inferiority, or the childish nature and they let men treat themselves with respect to this nature. Then she apologizes to women stating that she, herself does not or rather will not treat them so as men do, in general. She completely rejects to flatter them because she predicts that the more women are flattered the more women are oppressed. According to Mary Wollstonecraft, men arrest women in their state of "...perpetual childhood..." (Wollstonecraft, 1993: 73) by flattering their charming delicacies which shows that they are irrational beings in a doll's house. Thus, Mary Wollstonecraft advises women to stop acting charmingly and not to let men flatter themselves which later on will oblige men to accept women as irrational creatures.

In essence, *A Vindication of the Rights of Woman*, the manifesto of feminism by Mary Wollstonecraft, tells the reader about women's inferiority which is created by men, from the perspective of a woman's eyes. This contribution of Mary Wollstonecraft also helps the reader to find many resolutions for such oppressiveness towards women. Also, Anne K. Mellor says that "In *A Vindication of the Rights of Woman*, Wollstonecraft threw down the gauntlet, not only to her male readers, but equally important, to the other women writers of her day, as she called for a "revolution in female manners." and these women took up Wollstonecraft's challenge" (Mellor, 2002: 141). Without doubt, one of the women who accepts Wollstonecraft's challenge is Jane Austen who may be considered as her representative (Mellor, 2002: 141).

Jane AUSTEN (1775-1817)

One of the most distinguished woman writers of English Literature, Jane Austen was the daughter of a vicar. Like Mary Wollstonecraft, she was taken away from school and she became her own teacher. As Virginia Woolf, another prominent name of English literature, says in her *A Room One's Own*, Jane Austen had neither a room nor a silent corner. She wrote her novel on the table which stood in the center of Austen's living room. For that reason, when guests came, she had to pick up all her stuff quickly. She was fond of her sister Cassandra, so she used her name in her story, *The Beautifull Cassandra*. She did not marry by her own will, because she devoted herself to her works and referred to them as "my children" (Urgan, 2018: 881). At the very beginning of her career she sold her novels for quite low prices. Afterwards she became a famous novelist in her time. Also, Dr. Johnson, whom she called "master" refers to Jane and a group of women writers as "Amazons of the pen" although Urgan, in her book argues Jane Austen not to be one of them:

"In former times, the pen like the sword was considered as consigned by nature to the hands of men... The revolution of years has produced a new generation of Amazons of the pen." (Urgan, 2018: 890)

At forty-two, she died of an unknown disease. According to the letter of Cassandra, few days before Austen's death, when Cassandra asked her whether she wanted anything, the reply was "Nothing but death" (Urgan, 2018: 881).

Jane Austen, in her novels, gave dominancy into the hands of women characters. For that reason, a conversation between two male characters cannot be found. At the same time, she did not include the lower class in her novels, in other words actions were framed around the middle and upper class people. Therefore, some critics and authors such as Madame Germaine de Staël blame her for being "vulgar, too close to the English provincial life she detested for its narrowness and dullness" (Transcribed by Sentiment, 1). Despite the fact that she had not married, all of her six novels have happy marriages. In this sense it is possible to say that her endings resemble - in terms of resolving the problems - *A Midsummer*

Night's Dream. On the other hand, with those marriages, she criticises women's notion which are obviously the only improvement they may achieve is their fortunate and happy marriage. This shows that Jane Austen, like Mary Wollstonecraft, was brave enough to allude women's issues in that era. Jane Austen, in terms of her novels as well as the issues she addresses in them, is one of the most appreciated women writers in English literature.

Pride and Prejudice is the book closest to Jane Austen's heart, even if it is not the most important book, she calls it "my own darling child"³ (Urgan, 2018: 917). The novel starts with a kind of facetious phrase that establishes the importance of an advantageous marriage:

"It is a truth universally acknowledged, that a single man in possession of a good fortune, must be in want of a wife" (Austen, 2003: 5)

In the very first page, the readers are introduced with the mocking tone of the intelligent author that a truth universally acknowledged is not that single men are seeking a wife, but rather, and probably ironically in want of a wife, this emphasizes the lack of wife. But poor maidens need husbands, "their pleasentest preservative from want" (Brownstein, 1997: 50). As it is previously mentioned, in the nineteenth century England everyone was expected to get married. Jane Austen implies the inevitable reality of the nineteenth century England in a superficially breezy and straightforward manner that most of the marriages could not go beyond becoming an object or an obligation. This phrase seems to shed light on the entire novel. Because the whole plot of *Pride and Prejudice* is, about the arrival of two wealthy gentleman, belonging to the upper class, and coming into the life of a family, The Bennets with five unmarried daughters. After many challenging events, the novel ends with the marriage of three Bennet sisters, Jane, Elizabeth and Lydia, whose marriage is of questionable status as Mary says: "...loss of virtue in a female is irretrievable...that one false step involves her in endless ruin...that her reputation is no less brittle than it is beautiful..." (Austen, 2003: 275) since it is thought to be patched up.

³ "My own darling child" is written also in *The Cambridge Companion to Jane Austen*

The Bennet family, though they are members of the middle class, the information of how they earn their livelihood is not given. Mr. Bennet, in terms of his ironical speeches, makes the reader laugh. He does not interact with the family members except for his beloved Elizabeth. He is very passive in the role of being a father, generally he does not pay attention to anyone. He is annoyed by his wife and chooses seclusion in his study. Whereby, it is possible to pinpoint Mrs. Bennet as his foil character. Mrs. Bennet is a simpleminded woman because her only aim is to marry off her daughters and one can say that she believes the idea that “rich men exist for people to marry” (Brownstein, 1997: 50). Jane Austen correctly sums up Mrs. Bennet’s disposition as: “She was a woman of mean understanding, little information, and uncertain temper...The business of her life was to get her daughters married” (Austen, 2003: 7). To reach her goal, she makes many mistakes such as letting her daughter get ill, for the sake of finding her an appropriate husband. She represents the uneducated nineteenth century’s English woman who was formed by society’s rules and thoughts. But on the other hand, Mr. and Mrs. Bennet’s relationship does not seem for the era. In the daily life of the Bennet family, it attracts attention that no patriarchal dominancy can be detected. Mr. Bennet sits in his library and does not intervene with their business.

The Bennet family has five daughters each with their own distinct character traits. Jane is the eldest one and the most beautiful one. She is pretty optimistic; she cannot think ill of anyone even though they may have mistreated to her. She is very naive, childish and innocent therefore one may think that she is the representative of angel in the house. As oppose to Jane, Elizabeth is witty and intelligent which is why she is the favourite of her father. She is independent, in other words she stands on her own two feet. She is not as beautiful as her elder sister Jane. Due to these features, she does not seem to be suited for the woman image of the Victorian period in general. Lydia is the one most prone to animalistic nature. For example, she does not know how to speak or how to act in formal places, she laughs loudly and harshly humiliates people. She is very impulsive and her desire is to get married as soon as possible. Therefore, she is the favourite of Mrs. Bennet. She does nothing but flirt with officers and she says that she is very excited to be referred to as Mrs. Wickham when she is about to get married to Mr. Wickham. In this respect it can be said that “England regarded

such women as simply lacking the education, social acumen, emotional delicacy, and refined taste it took to attract and select the right man” thus Jane Austen depicted Lydia Bennet as lacking of cultural equipment which provided a woman’s womanhood (Armstrong, 2001: 108). Catherine and Mary are not as prominent as their elder sisters. Catherine is like Lydia; she loves to engage officers as a typical nineteenth century woman whose lifelong happiness depends on her marriage. Finally, Mary, the youngest one, is a book worm. She either reads a book or she gives a quotation from a book.

In the Victorian period, there was a big dilemma as to whether women should be virtuous or not. Though women were expected to be virtuous, there was the matter of getting a husband which entailed being noticed by a potential suitor. This is mirrored in Charlotte’s ideas: “If a woman conceals her affection with the same skill from the object of it, she may lose the opportunity of fixing him...” (Austen, 2003: 22). This perspective, which obligates women to show love or affection, turns a woman into an object, rather than a human being. Another thought of Charlotte is: “Happiness in a marriage is entirely a matter of chance.” (Austen, 2003: 24). This is all compatible with the Victorian understanding of marriage, because the marriages must be prudent, in other words love is not necessary in choosing a husband. Unfortunately, Charlotte, who is twenty-seven years old, and therefore considered a spinster or a burden to her family, accepts Mr. Collins’ marriage proposal out of fear for her future. In the Victorian period, if a woman had neither a father nor a husband, people would think ill or would look down on her. Thus, when Elizabeth rejects Mr. Collins’ proposal her mother becomes angry because “...society recommends that all women accept the marriage proposal they receive” (Golemac, 6). Charlotte, with all her actions, represents the traditional Victorian women who are focused on prudent marriage which should ensure the rest of their lives and she says that:

“Without thinking highly either of men or of matrimony, marriage had always been her object: it was the only honourable provision for well-educated young women of small fortune, and however uncertain of giving happiness, must be their pleasantest preservative from want. This preservative she had now obtained; and at the age of twenty- seven, without having ever been handsome, she felt all the good luck of it.” (Austen, 2003: 120)

In contrast to Charlotte, Elizabeth is “a reflection of an active feminine in response to the power of the patriarchal ideologies” (Tanrıvermiş, 2005: 5). Elizabeth, before seeing Pemberley, turns down two marriage proposals. One of them is sanctimonious Mr. Collins’, she kindly rejects it as saying that she is not an “elegant female” in this sense she echoes Mary Wollstonecraft as “a rational creature speaking the truth from her heart” (Brownstein, 1997: 53). Her negative thought about marriage remains consistent till the end of the novel, except for a very brief moment when she is faced with the beauty of Pemberley, other than that “her opinions are the product of common sense, not of social conventions” (Golemac, 6). She has state of mind, expostulates Charlotte’s mindset towards marriage as an insurance. When Elizabeth learns about the union of Mr. Collins and Charlotte, she thinks that becoming Mrs. Collins must be the most humiliating title in the world. She rather chooses to be “a penniless spinster” (Golemac, 6) than to become the wife of someone whom she detests. In that sense “Elizabeth chooses to act autonomously as a reaction against the patriarchy” (Tanrıvermiş, 2005: 50). Elizabeth rejects women being domesticated after marriage which obligates them to spend their time focusing only on appearances. As it is mentioned in *A Vindication of the Rights of Women*:

“It is acknowledged that they spend many of the first years of their lives in acquiring a smattering of accomplishments: meanwhile strength of body and mind are sacrificed to libertine notions of beauty, to desire of establishing themselves—the only way women can rise in the world—by marriage.” (Wollstonecraft, 1993: 74)

Jane Austen and Mary Wollstonecraft can both be considered as belonging with in the scope of the Feminist discourse although they did not live in the same century, they share the same themes. Both of these feminists call for equality between men and women in different areas such as in education, marriage, and matters of inheritance (Abdulhaq, 18). At the beginning of the novel, Mr. Bennet receives a letter from Mr. Collins, the heir of the Bennets’ property. The Bennet family, especially Mrs. Bennet, strictly opposes this situation. But they are not able to do anything due to the constitution. If a father has no heir, all his properties will be inherited by his closest male relative upon his death. Yet, Jane Austen mentions this situation, as “...the cruelty of settling an estate away from a family of five daughters, in favour of a man whom nobody cared anything about”

(Austen, 2003: 61). In that period as mentioned previously, according to the Victorian patriarchal mindset, women had very limited rights. Because women were seen as irrational beings, they were thought to be limited in fulfilling their daily responsibilities as normal citizens. Thus, they were not given opportunity to own property so that they had to rely on men's economical power. In this sense, Mrs. Bennet warns her daughter, Elizabeth, of her reckless attitudes towards marriage and she implies that if she goes her own way, she will have no one to protect her after her father's death (Austen, 2003: 111). Mrs. Bennet's speech also highlights the physical superiority of men. However, Mary Wollstonecraft even prior to Austen, points out that the issue should not be physical strength and meanwhile she implies that the focus should be on strength of mind.

"I will allow that bodily strength seems to give man a natural superiority over woman; and this is the only solid basis on which the superiority of the sex can be built." (Wollstonecraft, 1993: 106)

Education is the primary concern of both Jane Austen and Mary Wollstonecraft. In the Victorian period, girls were either home-taught or attended schools where they were sufficiently prepared to attract a suitable husband. It shows how marriage is a primary goal for the Victorian women, in general. Since they mostly received domestic education, women were expected to act accordingly which meant being courtly. In the novel, Miss Bingley describes a woman's qualities as:

"A woman must have a thorough knowledge of music, singing, drawing, dancing, and the modern languages, to deserve the world; and besides all this, she must possess a certain something in her air and manner of walking, the tone of her voice, her address and expressions, or the world will be but half deserved." (Austen, 2003: 39)

In this quotation, some skills are not mentioned. For example; economy, literature or philosophy. These skills have a potential to degrade women intellectually day by day. At the same time, as Mary Wollstonecraft remarks, women are narrow because the required skills were determined by the patriarchal society in accordance with the supposed nature of women. In the conversation between Lady Catherine and Elizabeth, Lady Catherine asks questions about Elizabeth's life and education as well as her sisters'. But when Lady Catherine hears the response, she is shocked:

“No governess! How was that possible? Five daughters brought up at home without a governess! I never heard of such thing. Your mother must have been quite slave to your education... Without a governess you must have been neglected.” (Austen, 2003: 161)

Judging by Lady Catherine’s reaction, which mirrors her opinion on social norms, Elizabeth and her sisters have been neglected. She thinks that all five daughters are unimaginably deprived from the imperative skills such as drawing and playing an instrument. In this scene, “Austen expands an anecdote from *Vindication* about a rich, idle woman” (Harris, 2009: 100) who insults relentlessly a young woman. However she is astonished by Elizabeth’s response which openly opposes social norms regarding female behavior.

“Compared with some families, I believe we were; but such of us as wished to learn, never wanted the means. We were always encouraged to read, and had all the masters that were necessary. Those who chose to be idle, certainly might.” (Austen, 2003: 161)

In this context, she implies that skills such as reading, feeds people’s minds but the other skills which women are obligated to learn are unnecessary. In the novel it can be said that Jane Austen makes Elizabeth speak whenever she, herself wishes to criticise subjects such as the limited education of women. This underlines the fact that Elizabeth, as a fictional character mirrors Austen’s own attitude towards social norms of her era.

Throughout the study, it is also intended to provide a basic historical, social cultural background of the Victorian Period, when there was a great increase in the female voices against the austere mindset of patriarchal system. Apparently, the feminist movement, in that era, was largely influenced by the patriarchal system which reflected itself in the literary works as if it is the biggest situation of the period. Hence, it can be said that the literary works have a key role in the understanding of eras. In this sense, Mary Wollstonecraft, who speaks of “the improvement and emancipation of the whole sex” (Wollstonecraft, 1993: 262), reflects bravely her ideal female figure idea which stands to oppose the understanding of the society. Thus she creates, as Anne K. Moller says, the essentials of what people use today “equality” or “liberal feminism” (Mellor, 2002: 141). Later on she argues that the education of the patriarchal system convicts women to

“perpetual childhood” (Wollstonecraft, 1993: 73) in the same way as the angel figure who is actually locked into the house. As a result of her work, she argues the disposal of the false education system. Jane Austen, took part in the women’s rebellious approach towards the platonic Christian ideal of woman and the wrong education system. In her book, *Pride and Prejudice*, she creates Elizabeth’s character to mirror her own ideas. In a way Elizabeth not only represents Austen but also represents Wollstonecraft in terms of rationality and reasoning. Although Jane Austen could not convey the political issues of moral conduct, Mary Wollstonecraft did, says Terry Eagleton (Eagleton, 2005: 119). The World Literature appreciates their bravery in creating such challenging works in a period when, the only thing that women could do, was to act the role of the angel in the house.

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In a Cosmopolitan City Facilitative Factors of Bilingualism and Multilingualism in Foreign Language Learning Process*

Metin YILDIZ¹
Prof. Dr. Veysel KILIÇ²

Abstract

The purpose of the study is to find out the advantages of the bilingualism and multilingualism on foreign language learning in a cosmopolitan city. As a cosmopolitan city Mardin, has a multicultural characteristic, in Mardin Turkish, Kurdish, Arabic, Syriac and Armenian people live all together, as a result of this different languages are spoken and most of the population is bilingual or multilingual. For this study 250 students aged from 16 to 20 that study in language classes at different high schools of Mardin were asked a questionnaire in order to investigate which languages they daily speak in their social life or at home, which languages they know, which languages they can understand when they hear, how many languages they know, whether the languages they know facilitate their foreign language learning or not. The results of this study demonstrated that bilingual and multilingual students that live in Mardin tend to learn foreign language more efficiently, especially the languages they already know facilitate the process of language learning. Additionally, the results show that knowing more than one language help them have a better social relationship in their daily life.

Keywords: *Bilingualism, Multilingualism, Multiculturalism*

¹ Istanbul Aydın University, metinyldz_125@hotmail.com <https://orcid.org/0000-0003-2135-2630>

² Istanbul Aydın University, vlikilic@aydin.edu.tr <https://orcid.org/0000-0002-6773-9307>

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Kozmopolit Bir Şehirde Yabancı Dil Öğrenme Sürecindeki İki Dillilik ve Çok Dilliliğin Kolaylaştırıcı Faktörleri

Öz

Araştırmanın amacı, iki dilliliğin ve çok dilliliğin kozmopolit bir şehirde dil öğrenimi üzerindeki avantajlarını ortaya çıkarmaktır. Kozmopolit bir şehir olan Mardin çok kültürlü bir özelliğe sahiptir, Mardin’de Türk, Kürt, Arap, Süryani ve Ermeni halkı hep birlikte yaşamaktadır, bunun bir sonucu olarak farklı diller konuşulmaktadır ve nüfusun çoğunluğu iki dilli veya çok dillidir. Bu çalışma için Mardin’in farklı okullarındaki dil sınıflarında okuyan 16-20 yaş arası 250 öğrenciye sosyal hayatlarında ve evde hangi dili konuştukları, hangi dilleri bildikleri, duyunca hangi dilleri anlayabildikleri, kaç dil bildikleri ve bildikleri dillerin yabancı dil öğrenimine yardımcı olup olmadığını bulmak amacıyla bir anket soruldu. Bu çalışmanın sonuçları, Mardin’de yaşayan iki dilli ve çok dilli öğrencilerin yabancı dili daha verimli öğrenme eğiliminde olduğunu, özellikle de zaten bildikleri dillerin dil öğrenme sürecini kolaylaştırdığını göstermiştir. Ek olarak, sonuçlar birden fazla dil bilmenin günlük yaşamlarında daha iyi bir sosyal ilişkiye sahip olmalarına yardımcı olduğunu göstermektedir.

Anahtar Kelimeler: İki Dillilik, Çok Dillilik, Çok Kültürlülük

Introduction

More than half of the population of the world is bilingual or multilingual. Being bilingual or multilingual in such a large extent requires the necessity to investigate the effect of bilingualism and multilingualism in language learning process (Trask, 1999). In a foreign language class, students may be monolinguals, bilinguals or multilinguals. Studies show that the state of being bilingual or multilingual in language learning process can provide advantages to the language learners. Accordingly, the study of Hopp et al., (2019) demonstrated that the bilingual immigrants’ native language experiences enable them to learn another language, with its grammar and vocabulary less difficulty. Together with the proficient command of two languages, bilinguals have a lot of benefits: they have not only several cognitive and linguistic advantages but they have executive functions and metalinguistic awareness as well (Adesope et al., 2010; Barac et al., 2014; Bialystok, 2010, 2017). Peal & Lambert (1962) stated that children who

are bilingual, if compared to monolinguals, have superior performance on verbal and nonverbal tasks. Furthermore, Eisenstein (1977) looked for the effects of childhood bilingualism on language learning during adulthood. The study of (Thomas, 1988; Valencia & Cenoz, 1993) demonstrated that bilingual people have superiority and more advantages in learning foreign language than monolinguals do. (Thomas, 1988) showed that bilinguals are able to learn foreign language more efficiently than monolinguals thanks to bilinguals being more sensitive to language system. It was reported in the study of (Hopp et al., 2019) that bilingual learners may have advantages of acquiring two or more languages efficiently in foreign language classroom owing to enhanced cognitive and meta-linguistic abilities. While monolingual students have just one language to rely on, bilinguals have resources to structural transfer of the properties of both first and second languages at the initial state of learning foreign language (Garcia-Mayo, 2012). Several models of third language acquisition hold that transfer from the various source languages may be cumulative and facilitative (e.g. Flynn et al., 2004) in that bilingual learners can select from a larger pool of grammatical options and thus exploit cross-linguistic correspondences to a greater extent than monolingual foreign language learners. Linguistic effects adhere to the usage of the languages known previously.

Method and Technique:

The target population for the study is the students studying in language classes of the different high schools of Mardin. The participants were selected from all the language classes of different high schools and about 250 participants were included in this study. About 230 of the participants (Turkish-Kurdish, Turkish-Arabic and Turkish with more than one of these languages) are bilingual or multilingual and there was a group of about 20 monolingual students among 250. In the Personal Information Questionnaire the students were asked to indicate their age, gender, which language/s they know and family language use. As a result of the questionnaire, the general idea of the participants was analyzed and the languages they know, the languages they just hear and the languages they can understand were stated. As the students study at high schools, their ages vary between 16 and 20.

This study is a descriptive research and for this purpose, two hundred and fifty students who study English as a Foreign Language in language classes of the different high schools of Mardin were chosen as participants. They were asked to fill out a questionnaire. The data was analysed to find out the relevance between the participants' being monolingual or bilingual/multilingual and their attitudes towards foreign language learning. In the previous similar studies, the participants in bilingual group were in general homogenous and the findings of that research demonstrate that bilingual learners have more positive attitudes toward foreign language learning. Yet, I think those the studies may not fulfil the "bilingual" criteria completely. For this reason, the group of bilinguals in this study was configured heterogeneously. The bilingual participants have some language pairs in this study such as Turkish-Arabic, Turkish-Kurdish and some of the participants are multilingual that know Turkish-Kurdish-Arabic, Turkish-Kurdish-Arabic-German, Turkish-Kurdish-Arabic-English and so on.

Findings and Discussion

After giving the questionnaire to 250 students that study at different high schools in Mardin, it was seen that, as it was estimated, multilingualism and bilingualism facilitate foreign language learning process greatly. As a result of the questionnaire and the given responses, it is clearly seen that already knowing two or more languages gives advantages to the learners in the process of learning another foreign language.

Age & Gender

The ages of the participants vary from 16 to 20 and from the 250 students that participate in the questionnaire 193(77,2%) are female and 57(22,8%) are male. The participants were taken randomly from the schools that have language classes in Mardin.

Table 1: Do you speak any other language except from Turkish at home?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	218	87,2	87,2	87,2
No	32	12,8	12,8	100,0
Total	250	100,0	100,0	

The participants were asked whether they speak any other language except from Turkish at home? 218(%87,2) of the students from 250 said that they speak another language or some other languages with their family at home and only 32(%12,8) of the 250 students said that they don't speak any other language at home with their family. Mardin is a cosmopolitan city that has a multicultural characteristic, in this multicultural city different languages such as Turkish, Kurdish, Arabic and Syriac are spoken daily by the regional people. That's why it is so natural to have such a proportion as %87,2 which shows that 218 students from 250 speak another language except from Turkish at home (Table 1).

Table 2: Please state which language/s you speak at home except from Turkish.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid none	23	9,2	9,2	9,2
Kurdish	150	60,0	60,0	69,2
Arabic	31	12,4	12,4	81,6
Kurdish, Arabic	19	7,6	7,6	89,2
Valid Kurdish-English	14	5,6	5,6	94,8
Arabic-English	10	4,0	4,0	98,8
Kurdish-Arabic-English	3	1,2	1,2	100,0
Total	250	100,0	100,0	

The participants were asked to state the language/s they speak at home except from Turkish and the responses are as following: 150 Of the students said that they speak Kurdish, 31 Arabic, 19 Kurdish-Arabic, 14 Kurdish-English, 10 Arabic-English and 3 Kurdish-Arabic-English. At the previous table there were 32 participants stated that they speak only Turkish at home

with their family but at the current table just 23 students stated that no other language except from Turkish is spoken at their homes, this shows that the families of some of the monolingual participants are bilingual or multilingual but their children are monolingual. There is such an idea in Turkey as some of bilingual or multilingual parents think that they should speak in Turkish at home in order their children to be successful at school or in order their children not to fall behind their peers and not to lose time with struggling in learning Turkish when they start primary school or kinder garden, so the children learn no other language at home. However, the parents forget about that they neglect the advantages of knowing more than one language and the positive effects that bilingualism bring with itself (Table 2).

Table 3. Can you understand when you hear another language?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	238	95,2	95,2	95,2
No	12	4,8	4,8	100,0
Total	250	100,0	100,0	

The students were asked if they can understand any other language when they hear except from Turkish? 238(%95,2) of them answers as ‘yes’ and only 12(%4,8) answered as ‘no’. This results show that most of them understand some other languages when they here, even most of the monolinguals among our participants (Table 3).

Table 4. Please state the language/s that you can understand when you hear.

	Frequency	Percent	Valid Percent	Cumulative Percent
None	7	2,8	2,8	2,8
Kurdish	67	26,8	26,8	29,6
Arabic	16	6,4	6,4	36,0
English	4	1,6	1,6	37,6
Kurdish-English	81	32,4	32,4	70,0
Kurdish-Arabic	20	8,0	8,0	78,0
Arabic-English	14	5,6	5,6	83,6
Kurdish-Arabic-English	18	7,2	7,2	90,8
Kurdish-English-German	4	1,6	1,6	92,4
Valid Kurdish-Arabic-English-French	1	,4	,4	92,8
Kurdish-English-Arabic-German	7	2,8	2,8	95,6
English-Arabic-Norwegian	1	,4	,4	96,0
Arabic-English-German	2	,8	,8	96,8
Russian - Kurdish	1	,4	,4	97,2
English	7	2,8	2,8	100,0
Total	250	100,0	100,0	

The participants were asked to state the language/s that they can understand when they hear and 238 (%95,2) of the students stated that they can understand another language or some other languages but just 12 (%4,8) of them stated that they cannot understand any other languages out of Turkish. Except from the minorities, the responses show that the students generally can understand Kurdish, Arabic and English. And the results show that most of the participants are bilinguals or multilinguals. Due to the fact that being exposed to the languages spoken in this city and thanks to knowing at least one of the languages spoken there, the students can more easily learn the other regional languages, too. That is, for example having already known Arabic is one of the facilitative factor to learn Kurdish,

another one is to be exposed to Kurdish daily and knowing these languages are again a facilitative factors to learn another or some other languages. Together with the facilitative factor of bilingualism and multilingualism in foreign language learning process, languages affect the way people make decisions and the way they think. It gives optional variants to think and having different ways of thinking or making decisions help people think broader (Table 4). Dylman & Larsson also stated that in a multilingual and increasingly globalized society, the people's noticing of the facilitating factors that affect the way people make decisions will be paramount to an array of societally central domains, ranging from politics to education to economics. The terms multilingual and bilingual are importantly heterogeneous. Some people learn a foreign language in an emotionally neutral setting in their young adulthood, while many other learners learn a foreign language, or some parts of the foreign language, through films or music. Or as it commonly happens worldwide, following an emigration, people learn the local language. Thus, there is a wide range of dynamics in the multilingual world, which necessitates further investigation of the boundaries and nature of the Foreign Language effect (Dylman & Larsson, 2020)

Table 5. Do the languages you already know have any effect on learning the next language?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	203	81,2	81,2	81,2
No	47	18,8	18,8	100,0
Total	250	100,0	100,0	

Whether the languages the participants already know have any effect on learning the following language was asked to the students and 203 (% 81,2) of them answered as 'yes' and 47 (% 18,8) of them answered as 'no' but here it was not stated whether the effect is positive or negative in this table. The following table will show what the students think about it, whether the effect is positive or negative. Because of different reasons, people have always been in touch throughout the history, therefore they have always needed to communicate and this owing to this communication

they learned a lot from each other's languages, what's more, they have exchanged words. As a result, now each language has some similarities with some other languages in vocabulary or in grammatical patterns. It is a very deep topic but cognates can be an example to the similarities among the languages (Table 5). As generally defined cognates are the words which have a common origin and a similar or identical meaning. Schmitt (1997) explains them as "words which have descended from a common parent word but belong to different languages". However, following Otwinowska-Kasztelanica (2011), the category of cognates is based on formal and semantic similarity and include what Rusiecki (2002) calls "interlingual synonyms", i.e.: Cognates derived from a common ancestor, borrowings (e.g., *sweter* in Polish, derived from the English *sweater*), internationalisms, or words, usually of Greek or Latin origin, which are "common to many languages" Rusiecki (2002), such as *program(me)* in English, *Programm* in German, *program* in Polish, etc., as well as words that were borrowed by both the learner's native language and the language he or she is learning, from a common source, such as *slalom* in Polish and English, borrowed from Norwegian. 'Cognate' is just one of the examples that can be given for the similarities between the languages, but it even alone shows that the more languages you know the more you can understand the words or the grammatical patterns in foreign languages (Rusiecki, 2002).

Table 6. If there is an effect of the languages you already know on learning another language, is it positive or negative?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid none	31	12,4	12,4	12,4
positive	205	82,0	82,0	94,4
negative	14	5,6	5,6	100,0
Total	250	100,0	100,0	

According to the responses of the participants, 205 (% 82) of the students think that there is a positive effect of the languages on learning another language while 31 (% 12,4) of them see neither positive nor negative effect and 14 (% 5,6) of them think that the languages they already know have

negative effect on learning another language. As the results demonstrate, the big proportion of the participants (the students in language classes) state that having known more than one language have facilitated their foreign language learning process so far (Table 6). Some studies that conducted by (Thomas, 1988; Valencia & Cenoz, 1993) demonstrated that bilinguals have advantages in foreign language learning process in contrast to monolinguals. (Thomas, 1988) also stated that compared with monolingual learners, bilinguals are more sensitive to language system and can act more efficiently in formal learning.

Table 7. When you hear a conversation in a language you don't know, do you understand any part or word?

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	232	92,8	92,8	92,8
Valid No	18	7,2	7,2	100,0
Total	250	100,0	100,0	

The participants were asked whether sometimes it happens them to understand any part of the conversation or any word from the conversation in a language that they don't know at all. 232 (% 92,8) of the students stated that it had happened them to understand and sometimes it happens and 18 (% 7,2) of them stated that it hadn't happened (they cannot understand any part or word of a conversation that they don't know). According to these responses it is seen that the languages they already know help them understand some parts of the languages they don't know (Table 7). Linguistic effects of bilingualism in foreign language learning: On top of metalinguistic and cognitive aspects, bilingual students bring specific linguistic resources of previously acquired languages to the task of further language learning. They command an overall more diverse linguistic repertoire across languages, which they can tap into for foreign language acquisition (Bialystok et al., 2010; Pearson et al., 1997). As a result of having this linguistic repertoire, bilingual or multilingual language learner may understand the similarities between his/her own language and a foreign language.

Table 8. If you understand any word or any part of the conversation that in a language that you don't know, is the reason of it your bilingualism or multilingualism?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid none	5	2,0	2,0	2,0
Yes	202	80,8	80,8	82,8
No	43	17,2	17,2	100,0
Total	250	100,0	100,0	

According to the responses of the participants that were asked what the reason is for understanding any part of the language that they don't know at all and if it is the languages they already know that help them understand any part or word of the conversation that they don't know, 202 (% 80,8) of the participants think that the languages they already know enable them to understand, 43 (% 17,2) of them think that the languages they already know have no effect while 5 (% 2,0) of them stood neutral. At the previous table 232 participants agreed on the idea that they can understand some parts of a conversation or some words in a language that they don't know and this clearly shows that the languages they already know open new gates for them and help them catch the similarities (Table 8).

Table 9. Please state how many languages you know.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1 language	7	2,8	2,8	2,8
2 language	106	42,4	42,4	45,2
3 language	110	44,0	44,0	89,2
4 language	25	10,0	10,0	99,2
5 languages	2	,8	,8	100,0
Total	250	100,0	100,0	

The students were asked to state the number of the languages they know. According to the responses 106 (% 42,4) of them are bilingual, 137 (% 54,8) of them are multilingual and 7 of them are monolingual students. That means that 243 (% 97,2) participants are bilingual or multilingual. Except for 7 participants, all of the students know another or some other languages out of Turkish and this facilitates the process of learning foreign language efficiently (Table 9). Like many researchers Hunt et al., (2004) also pointed out that bilinguals use their metalinguistic awareness and learn more efficiently target language than monolinguals.

Conclusion

Since ancient times, Mardin has historically multilingual and multicultural character. But this is now more evident than ever before. The population make up of Mardin today is largely heterogeneous as the city has a population of diverse linguistic and cultural background. As a result of this people speak different languages in the streets of Mardin. And the study showed that knowing more than one language give many advantages for learning another language, that is bilingualism and multilingualism in the city facilitate language learning process effectively. Being able to speak two or more languages means to already have more than one linguistic repertoires which help bilinguals and multilinguals switch inter languages, and this enable them to be psychologically ready to get one more language. This readiness helps language learners be able to switch faster inter languages and help the learners be able to think in target language while speaking it, because thanks to being bilingual or multilingual they have always done it unconsciously and this added a lot to their linguistic skills.

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Postmodernism in Philip K. Dick's The Man in the Highcastle*

Silva DUMAN¹

Abstract

Philip K. Dick's *The Man In The Highcastle* is a pathbreaking novel that bears the traces of postmodernity with its contradictory, historical and political plot even though it is accepted in science fiction canon. Dick creates an alternative history in which the Allied forces lost the World War II and Germans and Japanese rule the world. Dick draws portraits from America posing the question what kind of a world would generate if America lost the war, displaying the German Nazi terror of fascism and Japanese performance of capitalism. In the shade of this question, Philip K. Dick covers a number of crucial topics of the twentieth century such as fascism and holocaust, monopolist capitalism and its results on individuals, a severe criticism of Western dominant ideology of expansion and exploitation. The presence of a reshaped and reinterpreted history, the criticism of Western dominant capitalist bourgeois society, the isolated and estranged individuals in monopoly capitalist system, underlying the results of cruel expansion policies, racism and holocaust cause the reader encounter with postmodernism in *The Man in the Highcastle*. Thus Dick highlights the results of a disastrous war in America by posing to the reader numerous questions in a postmodern fantasy that could be accepted as a fruit of an era totally under scrutiny with all its institutions.

Keywords: *Postmodernism, Alternative History, Criticism, Alienation, Capitalist System*

¹ Fatih Sultan Mehmet University, silvaduman@hotmail.com <https://orcid.org/0000-0002-2912-0124>

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Philip K. Dick'in Yüksek Şatodaki Adam Eserinde Postmodernizm

Öz

Philip K. Dick' in çağır açan romanı *Yüksek Şatodaki Adam* bilim kurgu türünün bir örneği olarak kabul edilse de, tarihi, politik ve kaşıt konusu ile postmodernizmin izlerini taşır. Dick Müttefik devletlerin İkinci Dünya Savaşı'nı kaybettiği, Almanların ve Japonların Dünyayı yönettiği alternatif bir tarih oluşturmuştur. Dick, Nazi terörünü ve Alman ırkçılığını, Japonya'nın uyguladığı Kapitalizmi gözler önüne serer ve Amerika savaşı kaybetseydi nasıl bir dünya oluşurdu sorusunu yanıt olarak Amerika'dan portreler çizer. Bu sorunun ışığında, Philip K. Dick, sömürüye dayanan Batı felsefesinin eleştirisi, Kapitalizm ve bireyler üzerindeki etkileri, ırkçılık ve soykırım gibi 20. Yüzyılın en belirgin konularını ele alır. Yeniden yorumlanan ve şekillendirilen tarih olgusu, Kapitalist Batı burjuvazi toplumunun eleştirisi, tekeli Kapitalist sistemde yalnızlaşan ve yabancılaşan bireylerin sıkıntılarının ve de ırkçılık, soykırım ve sömürgecilik politikalarının sonuçlarının irdelenmesi *Yüksek Şatodaki Adam* okurunu postmodernizm ile buluşturur. Dick korkunç bir savaşın etkilerini ve Amerika için sonuçlarını vurgular. Vietnam Savaşı'nın başlangıcında basılan roman, Kapitalizme, sömürgeciliğe, ırkçılığa dayalı Batı zihniyetinin eninde sonunda kendi kendisini yok edeceğine dair Amerika'ya bir uyarı niteliğindedir. Böylece Dick, tüm kurumları sorgulanan bir dönemin ürünü olan postmodern bir fantazide, yıkıcı bir savaşın Amerika'daki etkileri üzerine okuyucuya birçok soru yöneltir.

Anahtar Kelimeler: *Postmodernizm, Değiştirilmiş Tarih, Eleştiri, Yabancılaşma, Kapitalist Sistem*

Postmodernism In Philip K. Dick's *The Man In The Highcastle*

Philip K. Dick's *The Man in the Highcastle* reflects many traits of postmodernism, even though the novel was accepted to have a generic tendency of science fiction. After the World War II, people started to evaluate the disastrous effects of wars and question all the social values and institutions. In contrast to Modernists, it was accepted that there could not exist one universal objective truth to embrace the whole society. A new movement called Postmodernism became popular in Europe after 1960's

namely in the fields of Art, Literature, Philosophy and Architecture. French philosopher Jean Francois Lyotard pioneered this theory indicating that Postmodernism is “incredulity towards metanarratives”. The movement triggered the beliefs that there could be no one single truth for everyone, the importance of subjectivity, the cruciality of questioning all social values and authorities.

It has always been difficult to grasp postmodernism as a phenomenon. It is associated with uncertainty, scepticism, questioning. Postmodernists believed in subjectivity, they were sceptic about the objectivity of the truth, history and social norms. It is generally defined by the a negativized rhetoric: discontinuity, disruption, decentring and was labelled as provocative. ((Hutcheon, 2004: 3).

Philip K. Dick introduces an alternative reality after the World War II in which the Allied forces lost the battle, the Japanese and Germans rule the world and all the notions about the privileged white man turns upside down. In *The Man in the Highcastle*, Dick criticizes dominant Western view highlighting the modern man’s estrangement in the postwar American society. By creating an alternative history, by criticising all the values, systems and beliefs of society, by indicating the modern man’s estrangement in a monopolist capitalist system Dick makes the reader encounter with postmodern ideas in *The Man in the Highcastle*. The novel’s success does not only lie in being a masterpiece of a great science fiction author, Philip K. Dick, but also its ability to cover a number of topics that emerge as the disastrous effects of a cruel war. All the crucial political issues of the twentieth century such as racism, holocaust, colonisation, all kinds of discrimination have been covered perfectly by Philip K. Dick. The author creates a postmodern fantasy by changing all the historical truths upside down and by creating a totally new fake story in which he discusses what would happen to the world and America if everything changed totally by mere chance. He severely criticizes not only America’s but also dominant Western ideology of exploitation and expansion claiming that ruthless policies will terminate themselves one day. Thus he aims to pose questions to the reader about the existence of ultimate truths for everyone.

According to Carl Freedman, Philip K. Dick is accepted as the finest and most interesting author of entire science fiction. He is considered as “Shakespeare of science fiction” with his huge number of novels including *Do Androids Dream of Electric Sheep?*, *Ubik* and many more that form the canon of science fiction. Although Dick could not compose as groundbreaking novels as Le Guin’s *Dispossessed* and Delany’s *Stars in My Pocket Like Grains of Sand*, he had been the most productive author not only in science fiction genre but also the entire fiction composed in the second half of the twentieth century. Although a financial necessity he endured throughout his life, there had been a really fruitful process between 1959 and 1974. In a short period less than twenty years Philip K. Dick composed *Do Androids Dream of Electric Sheep?* (1968), *Ubik* (1969), *A Scanner Darkly* (1977), *Time Out of Joint* (1959), *Martian Time-Slip* (1964), *The Simulacra* (1964), *Dr. Bloodmoney* (1965), *The Three Stigmata of Palmer Eldritch* (1965), *Flow My Tears, The Policeman Said* (1974). Such a numerous masterpieces cannot be seen in fiction and Dick composed nearly fifty novels. Some of his works cannot reflect his genuine prose such as *Solar Lottery* (1955), *The Zap Gun* (1967), *Valis* (1981) and *The Divine Invasion* (1981). *Clans of the Alphane Moon* (1964), *The Penultimate Truth* (1964) and *We Can Build You* (1972) can be categorized as his middle-level works though they also indicate the author’s unique style (Freedman, 2000: 165).

It has always been very difficult for critics to outline the exact territories of the literary genres and create a clear difference between them. Literary critics sometimes cannot achieve to perform an absolute differentiation between the works of art. As Alfred Korzybski notes “A map is not the territory”. Even when a cartographer records every tiny pebbles of an empire, it would even be impossible for an expert to reflect all the specific points of the mapped terrain. It is again futile and meaningless to assert strict boundaries and borders while outlining the generic tendencies of postmodern fantasy. According to Brian Attebery fantasy means a “fuzzy set” and it is also true for postmodern literature. Postmodern fantasy can be regarded as the fuzziest of all sets. Fantasy shares the same attributes as postmodernism by challenging the dominant cultural and political ideologies. (James, Mendlesohn, 2012: 113-119).

The Man in the Highcastle was not accepted in science fiction canon at first even by his own publisher since science fiction generally focuses on space travel and fantasy is related with creating other worlds, elves, vampires or gothic elements. The novel cannot generically be analyzed as science fiction since the text does not indicate scientific and technological developments far in advance of the condition the novel is composed. Philip K. Dick himself declared that novel should be accepted in science fiction canon since it presents cognitive alternatives to actuality and status quo. Furthermore, technical advances are just explained as the other unimportant details in the story (Freedman, 2000: 166, 180.)

The same situation of outlining the exact territory and creating a clear difference between the genres occur for *The Man in the Highcastle*. It has been very difficult to assert a certain literary genre for such a unique and extraordinary novel. In fact, Dick unites the science fiction with postmodernity creating an absolute fake, alternative story in *The Man In The Highcastle*. In this multi-plotted text, Philip K. Dick alters the status quo and relates a story in a totally different line from the actual history. Understanding and analyzing history and using “historiographic metafiction” can be considered as a common trait of postmodernism. In postmodernism, the past is not bracketed or copied as it is : it is incorporated and modified, given new and different life and meaning, transformed into a new event (Hutcheon, 2004: 24-25).

In postmodernism, the past is changed and blended and given a different shape. Postmodernism , also, suggests a re-evaluation of and a dialogue with the past in the light of the present. This is called “the presence of the past” or its “presentification” (Hutcheon, 1988: 20). Postmodern theory does not deny the existence of past but it poses the question if past can ever be known in a different way. Dick performs the same with *The Man in the Highcastle*. Dick’s novel reflects contemporary America but totally in a different historical line in which Japanese and German won the World War II and they govern the world. America is divided and a new state-Pacific States of America -(PSA) founded on the West coast of the country. The historical facts have been totally changed and the plot of the novel is inspired from the historical background.

Linda Hutcheon claims that postmodernism is fundamentally contradictory, resolutely historical, and inescapably political (Hutcheon, 1988: 4). *The Man in the Highcastle* bears the traces of postmodernism since Philip K. Dick introduces a very different America in the novel although it is written in the heyday of America when there was no economic crisis. It is contradictory since it questions whether America won the World War II in a true sense, outlining the dangers of becoming a fascist and racist nation just like Germany and Japan. It is contradictory because it is no coincidence that the novel was published just at the beginning of the Vietnam War. The novel tries to suggest something against the dominant ideology of America and performs its duty of criticism and a warning against the expansion and exploitation policies of America.

Another positive trait of postmodernism is challenging and questioning, even though the solutions not offered. The knowledge gathered this way will be the only possible condition of change. Barthes asserted the need for questioning first and a start for change (Hutcheon, 1988: 8). *The Man in the Highcastle* questions and reflects all the political issues of the twentieth century such as racism, holocaust, capitalism and criticizes all the Western ideology of expansion and exploitation of weaker nations. *The Man in the Highcastle* also criticizes the dominant monopolist capitalist system of America after the World War II and the results of this political system on individuals. The novel poses a question that what would happen if America lost the war and the Japanese and Germans ruled the world by the rules of capitalism and fascism. The ultimate victory of the Allied forces in World War II caused the integration of world's capitalist economies into a single bloc dominated by the United States and an incessant cold war between the capitalist bloc and the weaker Stalinist bloc that resulted in the collapse of the Soviet Union. The surrender of Japanese and German in 1945 opened a glorious era for America approximately thirty years until the economic crisis in nineteen seventies. Composed in an era in which America turns the centre of absolute power, the novel can be regarded as a product of postwar American success and self-confidence (Freedman, 2000: 166). By changing the status quo, Dick criticizes the capitalist regime and the countries that own this ideology and perform this to colonize or annihilate the other weaker nations. The novel also reflects the isolated, alienated

people's psychological struggles to survive, the estrangement that people experience under the monopolist capitalist regimes. The political criticism and questioning of all the values of the system also indicate that *The Man in the Highcastle* bears the traces of postmodernism.

Most critics see postmodernism as “cultural dominant” (Hutcheon, 1988: 6) and they agree that it is associated with the ultimate results of capitalist bourgeois society and the flourishing of the mass culture. Capitalism leads totalization and a general bourgeois identity is inevitable in a capitalist society. Postmodernism contests and challenges the uniformization of mass culture and it emphasizes the importance of difference, not homogeneous identity. All narratives or systems once we agreed upon now have been questioned by the differences. The uniformization of the dominant system affects the individuals and make them feel isolated and estranged in society. This is what the protagonist Frank Fink, a very common Dickian protagonist, experiences in *The Man in the Highcastle*. Dick reflects the struggle of human existence and the alienation of modern man in the monopoly-capitalist America of his own era in this complicated text. Frank feels a certain amount of isolation and alienation in the Pacific States of America, PSA which is situated in the western part of United States after the World War II and governed by a collaborationist clique in Sactamento but in fact ruled by Japanese authorities. In fact, Frank Frink himself explains all the struggle an ordinary man encounters in a capitalist country. Frank is a kind and ordinary man who is under the effect of sexual , economic, and political pressures that he himself cannot control (Freedman, 2000: 167).

Frank Frink experiences sexual estrangement due to his charming ex-wife Juliana to whom he incessantly desires but can never obtain. Introduced as a judo instructor, Juliana turns into a femme fatale by killing her macho lover who was a German gestapo assassin in disguise.

The novel introduces economic alienation by presenting Robert Childan character. The owner of a small and expensive shop that sells (generally false) American handicrafts Robert Childan represents Marxist petit bourgeois badly (Freedman, 2000: 167). His greedy and cruel character is associated with fascism. The protagonist Frank Frink who works for

a Wyndom Matson Corporation loses his job because he has showed disrespect to his boss. He then attempts to turn to a jewelry-maker (one of the several jobs that Dick himself performed for a while for a living) in order to to earn a living in Corporation with his friend Ed McCarthy. It never becomes clear that how much economic success his tiny company Edfrank will finally have, but its initial problems (which include being manipulated and cheated by Robert Childan) are discouraging so that Frank turns a representative of common man's alienation in terms of a proletarian and as an artisan. Frank signifies the problems that an ordinary man has to face in Dick's America.

Childan insincerely flatters a wealthy Japanese couple he asserts that the world would be "much worse" if his own country had won the war (Dick, 1981: 106). But in fact Dick does not imply that Japanese hegemony in PSA is like a terroristic nightmare. The Japanese sector is reflected as praiseworthy. The Tokyo government regime has been replaced by a regime more related with commerce rather than martial conquest. The Japanese authorities were represented by Mr. Nobusuke Tagomi character, head of the San Francisco trade mission, as humanistic and civilized people. The pressure of a foreign power is felt throughout the novel although the Japanese did not show any symptoms of racism in their attitudes. The racism issue is characterized by the importance of having a yellow skin that Caucasian Americans do not possess. Despite the fact that Americans do not hold the power because of their skin colour, they are not exposed to a planned racism and discrimination by the Japanese.

Racism is another crucial plot that Dick highlights in the novel. The protagonist Frank Frink's imprisonment only because of his Jewish identity in PSA causes a tension between two Allies. Although Frank altered his surname to Fink to hide his Jewish origin, this could not help his brief imprisonment. The fact that Frank is saved by Mr. Tagomi's personal efforts also indicates the anti-racism of Japanese people. It is obvious that two Axis Powers do not share the common beliefs towards racism. The Japanese do not approve the Nazi mentality and feel sorry for the Jewish people whose only guilt was to be non-Aryan. The problematic process continues until the Japanese learn about Operation Dandelion, a nuclear

attack planned by the Nazi rulers in Berlin in order to capture the home islands of Japan and to take over the overseas possessions of Japanese empire under the German Reich's authority (Freedman, 2000: 169).

The novel focuses on the differences between two Axis Powers: That is the militarist Japanese regime turned to a liberal commercial capitalism which is similar to Dick's period in America but the post war Hitler Nazi regime shows resistance to change its terrorist and genocidal nature. In concession to the Jewish massacre, the reducing of Slavs and the depopulation of Africa followed. Germany became also the technological leader of the world by the success of their space program. Germany rules the eastern part of the USA and it is not very difficult for the reader of *The Man in the Highcastle* to understand that the Nazi terror people experienced there is unlike PSA. Americans nearer to Atlantic coast live under a totalitarian regime similar to the European countries' Nazi dominated days. In the novel, the only criticism comes from Bob Hope who broadcasts anti- Nazi jokes from an insecure place of Canadian border (Freedman, 2000: 169).

The contrast between German and Japanese powers indicate the opposition between Eastern and Western value systems, one of the crucial topics the novel tries to highlight. In contrast to Japanese commercial but peaceful atmosphere, Nazi regime is not intended to end their destructive activities. Neither the space program's success nor the depopulation of Africa can be sufficient for Germany for an ultimate victory. As a representative of a minority, Frank starts to think about the Germans asking to himself what the aim of such incessant activity could be or when Germany would be satisfied with their success. Captain Rudolf Wegener, an anti-Nazi operative of German military in a very high status, answers the question in the text. He informs the Japanese authorities against Operation Dandelion and asserts that "Suppose eventually they, the Nazis, destroy it all? Leave it a sterile ash? They could; they have the hydrogen bomb. And no doubt they would; their thinking tends toward that Götterdämmerung. They may well crave it, be actively seeking it, a final holocaust for everyone (Dick, 1981: 233)." The criticism here lies about the the nihilist mentality of the Nazi Germans, as Nietzsche suggested, that they conceal their opposition to life with their technical success. A political criticism lies here that if

America continues to his expansion plans in Vietnam in reality, it will turn to German Nazi terrorism which will result in national suicide.

A certain amount of cultural contrast between East and West is depicted throughout the novel. The *Man in the Highcastle* attempts to draw crucial differences between Eastern and Western understanding of life. The Eastern people believe in fate and wisdom which is represented in the novel by the idea of I Ching. It functions as an important consultant of life to which the Japanese and some Americans esteem but not the Germans. The novel again introduces the Eastern concept of wu: A Chinese word that represents the whole Eastern spiritual ideology. The word is not translated into Western languages simply because there is not an exact meaning of wu in Western languages. It is a concept of life that can be explained by worldly and spiritually wisdom, a balance . Wu is a discipline that all life has value and its place in the cosmos. All living beings are valuable and they perform a duty in the world by their existence. When Mr. Tagomi has to kill someone and thus to end a human life, which he had to do as a self-defence against Gestapo thugs, he suffers a nervous breakdown for acting against the Eastern value system of wu (Freedman, 2000: 171).

The German idea of domination is explained with the very name of Operation Dandelion since the dandelion signifies the constant expansion of the domination (Freedman, 2000: 169). The novel sheds light upon Western idea of expansion by showing the extreme colonisation of Germans. Dick again criticizes Western ideology of colonisation, expansion, imperialism that only conquers and dominates according to its benefits. Having consumed every sources other than itself and thus terminates all the objectivity and finally prepares the end of its own existence. There is no logical explanation for a universal holocaust for Nazis to perform it against the passive nations. It is apparent that Western domination and activeness is in contrast with Eastern wu which is difficult to understand and associated with indirection and passivity.

Dick believes that the Nazi Germans represent all the genocidal horrors and the passion for domination of the Western civilization. The Germans are the descendants of Homer, of Western civilization who have always

wanted to dominate and colonize the weak. It is essential to quote Captain Wegener's truly Dickian thoughts: "They (the Nazis) want to be the agents, not the victims, of history. They identify with God's power and believe they are godlike. That is their basic madness..... It is not hubris, not pride; it is inflation of ego to its ultimate confusion between him who worships and that is worshiped. Man has not eaten God; God has eaten man" (Dick, 1981: 38). But this absolute egoism, this passion to rule cannot be the common feature of a single nation. Dick claims that this mentality belongs to Western civilization and it is essential to highlight the dominant will and horrors of genocidal Nazism that serves to this mentality.

In *The Man in the Highcastle*, Dick draws a picture composed of East and West that are represented by Japan and Germany. The Eastern Japanese on the other hand cannot be as innocent as Dick claims them to be. In the novel Japanese authorities strive for an economic leadership which can only be achieved by violent capitalism. In a system based on capitalism, the only important issues become expansion and domination that are totally opposite of Eastern wu. It is apparent that Dick possesses some romantic thoughts about Eastern understanding of life. Although Japanese do not approve German Nazism, they try to perform all the necessary cruel rules of capitalism to govern.

Philip K. Dick's main concern, though, cannot be focused on oriental mysticism represented by I Ching. The real aim of *The Man in the Highcastle* is based on the criticism of America, his own country. The novel was published on the very first days of Vietnam war. When Dick created an alternative history, America was the most powerful country in the world, just like Germany in the novel. The genocidal attitude of the Nazi Germans regenerates by the American assault towards Vietnam. Dick finds similarities between the Nazi Germans and Americans. The text can be analysed as a request for his country to change his route and to be controlled by Eastern values. Dick can be considered as a patriot since he tries to highlight the disastrous effects of German fascism and American imperialism. Dick represents a divided America. The idea of domination has changed the German controlled part of America profoundly. In the PSA, the foreign wu concept and Eastern way of submission protected

the core of America. The life in PSA resembles Dick's own era, 1962 period of America. The aim to dominate and destruct eventually turns self-destructive. *The Man in the Highcastle* not only is against genocide but also national suicide as well (Freedman, 2000: 173).

Dick presents America just the opposite of its bright condition in 1962. In the novel America is defeated. Dick outlines the reality of chance to create the states' future. The bullet in fact missed Franklin Roosevelt in Miami in 1933 but here have found his target. John Garner was sent to the White House. America thus lost the Pearl Harbour in 1941 and finally accepted the combined force of Japan and Germany. Dick highlights here the importance of fate (Freedman, 2000: 174).

Dick reaches his goal by altering all the history and reminding that everything could have happened totally different. He also questions what really victory means, or America's triumph after the World War II could be accepted as a real glory? *The Man in the Highcastle* forces the reader to question all the values of nationalism in America that emerged after the war. By changing the ultimate truth and thus presenting Germany as the superpower and the leader of the world, Dick makes the reader of the *Highcastle* question whether America in 1962 was changing from the dominant issues of freedom and justice towards a dominant will. The questioning of all values and criticism of all the institutions or society's morals once more reminds postmodernism basically. According to L.Hutcheon all institutions come under scrutiny in postmodernism (Hutcheon, 1988: 9). The constant questions about the values of America and creation of another world in which all the reality changed makes the text closer to postmodern fantasy. In contrast to fantasy, Dick reflects the bitter realities very vividly.

Dick draws a number of portraits from American society to emphasize that America is not merely consists of fascists. Robert Childan character which is an illusion to Richard Nixon reflects the contemporary political status quo. Fascists like Childan or Wyndom – Matson ,who accepts the Nazi domination easily, do not constitute the whole America. Jewish and thus anti-racist protagonist Frank Frink, Frank's partner in jewellery business

bold and kind Ed McCarthy, anti-Nazi Juliana Frink who kills the Gestapo assassin whom she was sleeping before he can complete his mission, by killing him, the German thug, Juliana saves Hawthorne Abendsen or *The Man in the Highcastle*, all represent America that conserves its moral values. All these characters let their lives dominated by I Ching to a certain degree (Freedman, 2000: 175). In accordance with its geographical condition America unites The Pacific and the Atlantic nations. The novel suggests that if America's victory in the World War II is certain, its huge change as a dominant superpower is certain, as well. The novel suggests an America divided between Germans and Japanese. It is not governed by one single authority and there is still the values of wu dominates. America still conserves its moral values and ethics.

The Man in the Highcastle states the importance of human's role in sociopolitical change. The importance of mere chance is emphasized in the novel by Dick. The Miami assassin and the murder of Roosevelt did not mean to change the fate of his country in the world's biggest war but it changed. A random single bullet changed the part of history. This can prove that anyone can play a big role in the course of history (Freedman, 2000: 176). Even if we are able to change events, do we have a right to do so? Each attempt to be a part of that dominant will turns individuals a part of that violent system. When Mr. Tagomi protects Captain Wegener from the Gestapo, he is forced to act violently in his office. This trauma of course cannot be accepted by Mr. Tagomi as heroic, since he performs the principles of wu ethic so sincerely in his life. His conundrum is also belongs to the novel. The novel tries to question how one can be a part of solution without becoming the part of problem? Wegener thinks that "We do not have the ideal world, such as we would like, where morality is easy because cognition is easy" (Dick, 1981: 236). *The Man in the Highcastle* claims that human beings have power to change the world for the better. Mr. Tagomi's rescue of Frank Frink can prove that the ordinary man's attempts can make a world better place. Postmodern theory as well tries to construct a new culture, postmodernists try to change everything that they did not approve related with modernism. The postmodern theory concerned with the modifications and changes, as well.

The text displaces hope from sociopolitical issues towards art and aesthetic. The changing power and transformation of art is stressed by Mr. Tagomi's words when he holds the triangle: "Yes, that is artist's job: takes mineral rock from dark silent earth transforms it into shining light-reflecting form from the sky" (Dick, 1981: 220). The creation of an art work is independent from the violent and dominant system. Tagomi feels spiritual support when he wears his silver triangle and the artistic creativity of Frank Frink and Ed McCarthy symbolizes the new American spiritual rebirth and creativity. The hope for the new, the struggle of the emergence of something new again indicates postmodernism. Hutcheon argues that postmodern art is able to dramatize and provoke change from within Roland Barthes suggested the urgent need to question and analyse first and then work for change (Hutcheon, 1988: 7-8).

Philip K. Dick attaches the utmost importance upon the author Hawthorne Abendsen who is the exact counterpart of himself. Abendsen estranges the world in *The Man in the Highcastle* in his book *The Grasshopper Lies Heavy* just the same way *The Man in the Highcastle* estranges our own world. This is called slipstream. Dick estranges the reality suddenly and the reader feels uncertain about the reality. It can be explained as creating unreliable realities. This notion that reality, while it is not reliable, does assemble into a recognizable 'other'. (James, Mendlesohn, 2012: 154-156). Dick asserts in the story that *The Grasshopper Lies Heavy* explains the history in completely opposite way- that is America won the war and Germans and Japanese lost. *The Grasshopper Lies Heavy* turns a bestseller in the story, even Nazi soldiers buy and read it although it is banned in Nazi ruled part of America. Here Dick again argues that art has the reforming power and it could create an understanding. Abendsen takes a little part in the end but novel's title comes from him. According to Dick, the healing and uniting power of art can unite and can cause a change. Abendsen also believes the Eastern way since he does not carry a revolver and possesses a fatalistic worldview. Juliana Frink saves him after killing her Gestapo lover who was decided to kill Abendsen and visits the author personally in his house at the end of the novel (Freedman, 2000: 166, 179). As an author, Dick attaches the utmost importance on art and creativity. The glorious effect of art for a real change is here highlighted. Literature has always

performed its duty as a mean of enlightenment and a tool for a change for a better world.

Although a number of discussions took place in order to clarify the genre of *The Man in the Highcastle*, the novel bears the common traits of postmodernism with its historical and political plot. *The Man in the Highcastle* presents an alternative history in which it estranges the status quo. In a postmodern fantasy, Philip K. Dick creates a fake story to highlight the possible results of monopoly capitalism, fascism and the selfish Western dominant ideology of expansion and exploitation and pose the reader crucial questions about the important notions of the twentieth century and create self-consciousness. The total change of history, rewriting and creating a new story to give messages, the political criticism, the isolated and estranged individuals of the mono-poly capitalist America offer the reader a postmodern interpretation of *The Man in the Highcastle*. Philip K. Dick creates and composes “the unthinkable” and covers all the essential issues of the twentieth century in his unique style.

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*English Language Instructors' Conception of Learner Autonomy**

Abdul Hakim NAZARI¹

Assist. Prof. Dr. Hülya YUMRU²

Abstract

Independent learning has gained a special attention in English Language Teaching (ELT) for fairly forty years. And in recent years, the prominence of autonomous learning as well as the active participation of students in leading their studies, not only in but also out of the classroom, has been dramatically acknowledged. Typically, the traditional teaching style is missing this attribute and the students are not engaged in the learning process. Though, confirming that students are prepared to undertake this responsibility as well as maintaining them in such a role is often said not to be clear in rehearsal. Thus, it is indispensable to explore the English language teachers' conceptions of learner autonomy and find out if they have the means for fostering it in their classrooms. Hence, the current study examined the EFL teachers' conceptions of learner autonomy and to what extent their understanding was applied in their actual teaching practice. To do so, 36 English language teachers were the participants in this study. Utilizing a mixed method, the researcher used a questionnaire and semi-structure interviews to collect the required data for the current study. The results showed that the teachers' actual teaching practices contradicted with their theoretical conceptions about learner autonomy.

Keywords: *Learner Autonomy, English Language Teaching, English Language Learners.*

¹ Istanbul Aydın University, ab.hakimnazari@gmail.com <https://orcid.org/0000-0002-5920-5313>

² Istanbul Aydın University, hulyayumru@aydin.edu.tr <https://orcid.org/0000-0003-3898-014>

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İngilizce Okutmanlarının Öğrenci Özerkliği Algıları

Öz

İngiliz dili öğretiminde öğrenci özerkliği son otuz yıldır üzerinde durulan konulardan biridir. Ve son yıllarda, öğrenci özerkliğinin yanı sıra dil öğretim sürecinde öğrencilerin sadece sınıf içerisinde değil sınıf dışında da aktif katılımlarının önemi kabul edilmektedir. Genel anlamda, geleneksel öğretim metotları bu nitelikten yoksundur ve öğrencilere öğrenme süreçleriyle ilgili düşünme olanakları verilmemektedir. Bu bağlamda İngilizce öğretmenlerinin öğrenci özerkliği konusundaki algılarının araştırılması ve dil öğretiminde öğrenci özerkliği kazandırma tekniklerini kullanıp kullanmadıklarını bulmak çok önemlidir. Bu sebeplerle, bu çalışma ile İngilizce öğretmenlerinin öğrenci özerkliği konusundaki algıları ve dil öğretiminde öğrenci özerkliği kazandırma tekniklerini ne ölçüde kullanıp kullanmadıkları araştırılmıştır. Araştırmaya bir vakıf üniversitesinde çalışmakta olan 36 İngilizce öğretmeni katılmıştır. Araştırma karma yöntemli vaka çalışması şeklinde tasarlanmış ve veriler anket ve yarı yapılandırılmış mülakat yoluyla toplanmıştır. Çalışmanın bulguları katılımcıların öğrenci özerkliği konusundaki algıları ve sınıf içi öğretmenlik uygulamalarının çeliştiğini göstermiştir.

***Anahtar Kelimeler:** Öğrenci Özerkliği, İngiliz Dili Öğretimi, İngilizce Öğrenen Öğrenciler*

1. Introduction

Although many researches have been conducted and many academic papers have been published on learner autonomy over the last forty years (e.g. Little, 1991, Chitashvili, 2007, Summer, 2010, Tütüniş, 2011, Dang, 2012, Kamberi, 2013, etc.), a teacher-led approach is yet widespread in education in many contexts, worldwide. That is, teaching and learning is restricted to “spoon-feeding” students and far from engaging the learners in every aspect of learning. In other words, the teacher is a knowledge provider (Trinh, 2005) rather than being a facilitator and paving the way towards promoting autonomous learners which has created a gap between the twenty first century teachers and the twenty first century education (Nga, 2014). Hence, bridging this gap in language education through bearing in mind the promotion of autonomous learners was the main purpose of this study.

1.1 Purpose of the Study

Salimi and Ansari (2015) argue that the difficulties of EFL learning should be understood by the teachers, then accordingly, they have to change their teaching materials and syllabuses as well as their beliefs about EFL learning. They add, when one turns out to be a teacher, they typically make effort to regulate their teaching practice and methodology and the things they learned over the duration of their education with recent methods, approaches and philosophies concerning providing English language lessons, nevertheless once they experience teaching in an actual context, they reappear the old-fashioned position spontaneously – teacher-centeredness – in class. Hence, these teachers like many other old-fashioned ones stick to the textbooks and fixed syllabuses and they are more or less unwilling and opposed to hand over the responsibility to the learners. As a result, renovating the teachers' perceptions is a challenging task as it requires perseverance, tempo and endeavor (Tütünis, 2011).

Based on what has been discussed so far, one of the teachers' main intentions in education is helping students to stand on their own and become independent and lifelong learners over the course of their learning process (William & Burden, 1997). Nowadays, in educational areas, autonomy has been watched with keen interest; however, it is still seen that many teachers do not seriously take this into account and lack of autonomous learning is felt in their classrooms (Salimi, and Ansari, 2015).

1.2 Significance of the Study

Being an EFL teacher is always thought to be very challenging, therefore, there is a sensible intention behind creating an environment where the students are engaged in the decisions making process of all aspects of learning; on top of this, observing its results on the students' accomplishments might provide an opportunity not only for the teachers but also for the policy-makers and the educators to achieve a more vivid picture of this phenomenon.

2. Literature Review

2.1 Definitions of Learner Autonomy

Autonomy was conceptualized as an ability for sequestration, analytical thinking, making decisions and self-governing performance, by Little (1991). Accordingly, Macaro (1997) defined autonomy as being able to take responsibility for one's own learning as well as being engaged in decision making process. Additionally, Holec (1981) indicated that becoming a self-governing student means that one is engaged in all the decisions making processes regarding his/her learning such as: regulating the learning points, selecting the contents, choosing the learning techniques and strategies, observing the learning procedures, and assessing what has been learned.

3. Methodology

2.1 Participants

The target group consisted of 36, both male and female, university teachers who came from different nationalities including native and non-native English speakers and were studied through questionnaires and interviews.

3.2 Instruments

The required data was gathered using two key instruments. A questionnaire developed by Nga (2014) and semi-structured interview.

3.3 Data Analysis Procedure

After administrating, distributing and collecting the data through utilizing the questionnaire, the data was analyzed via SPSS. Additionally, the audio recordings of the interviews with 12 respondents were listened to a number of times for their accurate transcription, and the data collected from this phase was analyzed through descriptive analysis.

4. Findings

4.1 Finding from the Questionnaire

The data collected over the course of this research indicated that the EFL teachers admitted that they were to take the responsibilities in the learning process in their classrooms rather than their learners. Since they obviously stated that their students were not involved in making decisions of any

aspects of learning in their classrooms such as determining the objectives of every lesson, choosing the materials, choosing the activities, and assessing their progress. In the meantime, they held negative conceptions about their learners' current autonomy. The teachers confessed that their students relied on them on almost everything and were not keen enough to discover the learning on their own. Moreover, the teachers declared that there were a number of crucial restrictions barricading the promotion of learner autonomy in the Turkish context. Exams, time, and pre-prepared syllabus, for example, were believed to hinder fostering autonomy in the setting where the study was conducted. On the other hand, the teachers believed that adopting specific approaches can help encouraging learner autonomy such as applying ICT in the classroom, training teachers and students, reforming the curriculum, and integrating cooperative learning principles into their lessons.

4.2 Findings from the Interviews

Based on the findings, this research revealed the fact that the teachers' actual teaching practices contradict with their theoretical conceptions about learner autonomy. That is to say, they implemented the principles of the traditional and teacher-centered instruction with no or very little opportunities of promoting learner autonomy in their classes. Lack of teachers' knowledge, the influence of the traditional teaching setting, pre-designed curriculum and textbooks, governmental educational policies, and the students' lack of understanding about what autonomous learning is, since most of their classes were teacher-fronted with no learners' engagement in the learning process throughout their school education, were said to be the key reasons hindering the promotion of learner autonomy.

5. Conclusion

The results of the current study suggest that changes must be brought in the educational system of the Turkish government, especially in the lower levels (i.e. primary, secondary and high school) prior to the university level. The policy makers, educators, curriculum designers and professionals have to take the crucial influence of the local language teaching-learning context into consideration in fostering learner autonomy. In the meantime, encouraging learner autonomy should be part and the main purposes of

education. As a result, not only the teachers but also the learners will be aware of the concept of learner autonomy, its importance and the methods and strategies to foster learner autonomy in Turkish educational framework.

Moreover, the findings indicate that, nowadays, the central focus of language education in Turkish contexts is on the examinations. The current research was conducted in a specific setting with the participation of a small population of university teachers, though. Throughout the first phase of the study, examinations were said to be one of the major barriers to the development of learner autonomy. The main emphasis is, particularly, placed on the summative assessment rather than formative assessment. Hence, it is suggested that the EFL teachers' awareness should be raised about all the techniques and strategies that help them actively engage their learners in the learning process such as implementing different types of formative assessments (e.g. peer-assessment and self-assessment) which this alone leads to shift the focus from the exams to the learning process.

5.3 Limitations

The researcher identifies the scope of the research as a limitation. That is, the current research aimed to investigate learner autonomy in a specific setting with a small number of participants in Istanbul, Turkey, therefore it cannot be generalized to other contexts. Even though one university can be a representative of all universities through the country, because all the universities follow more or less the same educational principles, it still cannot be claimed that one will find compatible results with all the universities in Turkey.

5.4 Recommendation

Although, majority of the EFL teachers who took part in the second phase of the study were able to define learner autonomy and elaborate on the topic by talking about the strategies and ways of fostering learner autonomy and the specific barriers towards its promotion, they did not feel quite confident and found themselves in a touch-and-go situation while putting it all into practice; and they themselves proposed the idea of holding workshops and seminars on encouraging learner autonomy for their professional advancement.

Consequently, equipping the EFL teachers through holding teachers' capacity building programs and raising their understanding of autonomous learning and ways of incorporating it in their actual teaching practices would be a striking step towards shifting the responsibilities from teachers to learners, thus creating a student-centered environment, and promoting autonomous and life-long learners.

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ISTANBUL AYDIN UNIVERSITY INTERNATIONAL JOURNAL OF MEDIA, CULTURE AND LITERATURE

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