

# Language and Literature Studies III

## Editors

Refika ALTIKULAÇ DEMİRDAĞ  
Uğur ÖZBİLEN



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# Chapter 1

## THE 19TH CENTURY OTTOMAN IMAGE IN THE TRAVELOGUE OF BRITISH WRITER/ TRAVELER FRED BURNABY, *ON HORSEBACK THROUGH ASIA MINOR* (1877)

Sinem ÇAPAR İLERİ<sup>1</sup>

### 1) INTRODUCTION

Fred Burnaby (1842-1885), who was an Englishman and had the profession of cavalry officer in the British army, became a regimental commander in 1881. He completed his education at Howard College and began serving in the British military at an early age. In his travelogue titled *On Horseback through Asia Minor* (1877), he presented an Ottoman panorama on the threshold of the Ottoman-Russian War (1877) by putting forward his identity as a writer and traveler. Burnaby lived in Anatolia for nearly five months and visited various Ottoman cities. The purpose of this article is to examine the 19th century Ottoman image that Fred Burnaby created, based on his impressions of Anatolia as a British soldier and traveler, using various examples. Among these examples, anecdotes of 19th century Ottoman cities located in various regions, such as Tokat, Erzurum, Sivas, Kars and Istanbul, that the author also had the opportunity to visit, will be emphasized. One of the most important details that caught Fred Burnaby's attention was the significant differences between the Ottoman image created in Europe and the Ottoman state experienced in reality. Examples in this regard will also be analyzed in this article. The author, in particular, tried to understand the different lifestyles in the Ottoman Empire and the unique characteristics of these nations from a British perspective by communicating with people of various and different ethnic origins (Circassian, Armenian, Greek, Turkish, etc.) in the Ottoman Empire.

In Anatolia, Burnaby traveled around in five months and nearly traveled 3200 kilometers. His travels comprised different parts of Anatolia, from the western to the eastern parts of this land. Even, Burnaby had several meetings with Anatolian

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## **CONCLUSION**

Lastly, the Ottoman image in the nineteenth century by Fred Burnaby was not an anti-Ottomanist one, and he tried to analyse the Ottoman Empire and the Turks from a much more objective perspective. So, it can be added that Burnaby, as a soldier and traveler, explained that Christian populations in Turkey can be in better condition if the Ottoman Empire wins. This situation brings to mind that Burnaby favours the Ottoman Empire, even his behaviour can be classified as having “turcophilic” elements in it: “The Christian populations of Turkey [...] are convinced that under the Turkish rule they have [...] better chance of carrying out their national aspirations [...] their national faith, and developing their political freedom than under that of Russia. (Burnaby, 1877)

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## Chapter 2

### ISLAMOPHOBIA IN POST-SEPTEMBER 11 NOVEL AND GOVERNMENT-MEDIA NEXUS

Fikret GÜVEN<sup>1</sup>

#### ISLAMOPHOBIA IN POST-SEPTEMBER 11 NOVEL

Many early fictional works focused on depicting the impact of the attacks on American society. They explored themes such as the changes before and after the attacks, the trauma and its connection to previous traumatic events, the impact on families, disturbances in private spaces, a sense of dystopia, and disorientation. The conflict between the West and Islam was not a prominent theme in these early responses, as most of them concentrated on the aforementioned themes within America's national borders. For instance, David Foster Wallace's "The View from Mrs. Thompson's" written a month after the attacks, used irony to portray heightened American patriotism and increased television consumption. Another example is Wallace's "Suffering Channel" which aimed to demystify the "management of insignificance" in the American psyche. This story depicted a fashionable magazine in the World Trade Center eagerly anticipating an article about a man whose excrement resembles famous artwork, as well as a cable T.V. show called the Suffering Channel, which showcased images and videos of human suffering worldwide. The stories occur in July 2001 and frequently allude to an impending catastrophe.

Similar to Wallace's works, Deborah Eisenberg's *Twilight of the Superheroes: Stories* (2007) portrays a sense of decay and uncertainty in New York, magnified by the events of September 11. The characters are portrayed as unaware of the future and lack comprehension of the past and present. They are preoccupied with the Y2K issue, which ultimately did not materialize, and are blindsided by the unforeseen September 11 attacks. Another New York-centric work, Jay McInerney's *The Good Life* (2007), provides a compassionate perspective on life before and after September 11. While the book seems to revolve around the attacks, McInerney uses them as a backdrop to explore how privileged New

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narratives advocate for peace and coexistence in a multicultural society guided by humanism and awareness of all species. The extent to which Islamophobic rhetoric will persist in the post-September 11 era and the media remains uncertain. If humanity wishes to thrive and avoid prolonged conflicts and suffering, it is essential for the world to critically address instances of injustice and oppression globally. Islamophobia only perpetuates counterproductive consequences by perpetuating the demonization of the Other. The contemporary Western media's more factual and constructive approach towards the conflict between Islam and the West could lead to hope for reconciliation and peaceful co-existence. Media has undeniably been a boon to humanity, facilitating the exchange of views, the sharing of information, and the ability to reach out to others. Furthermore, global communication is empowering marginalized groups and voices in the international community. Media outlets have become arenas for contesting new economic, political, and cultural boundaries, making governments more accountable and transparent. The media also sheds light on issues such as poverty, education, health, governance, violence, and genocide around the world, leading to increased awareness and mobilization against exploitation and repression. An instance is the Journalists for Human Rights (JHR), a group established in 2002 that has diligently worked to raise awareness about human rights issues to a broader audience in the Western world. There are debates about sensationalism and biased inclinations in news outlets. However, some, such as BBC, CNN, PBS/NPR, Reuters, and others, strive for impartial reporting by presenting diverse perspectives on issues. The media's ability to inform and influence public opinion and its global reach could potentially contribute to fostering peace in a divided world.

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## Chapter 3

### A READING OF *VILLETTE*: HOW LUCY GAINS HER NEW SELF

Erdem AYBAY<sup>1</sup>

#### INTRODUCTION

Villette is built on the passion of protest and action. An action that is meant to express the power of the individual in a society that is antagonistic to that individual. Living in 19th century Victorian era of male dominated society, Lucy Snowe acts as an outsider whose voice has been oppressed. Even though Lucy is poor and destitute, she strikes back and tries to liberate herself from the extreme limitations imposed by patriarchal society. Left with very few options and no direction in life whatsoever, Lucy Snowe must fight to gain a position. Thus, Lucy's personal war against the tyranny of patriarchal oppression underscores the very core of the feminist reading of the novel. Lucy is exposed to patriarchal ideology which oppresses her gender and sexual desires, and this ideology is passed down to her through work, religion and culture of the arts. The oppression of work comes from Madame Beck and school she works at, while religious aspect of oppression comes from the priest, Père Silas and Roman Catholic Church, while art is reflected in the decorum of the Roman Catholic faith. The power of the regulatory society in Villette is sustained in the concept of Foucault's Panopticon.

#### How Lucy Gains her New Self

Villette is built on the passion of protest and action. An action that is meant to express the power of the individual in a society that is antagonistic to that individual. Living in 19th century Victorian era of male dominated society, Lucy Snowe acts as an outsider whose voice has been oppressed. Even though Lucy is poor and destitute, she strikes back and tries to liberate herself from the extreme limitations imposed by patriarchal society. Left with very few options and no direction in life whatsoever, Lucy Snowe must fight to gain a position. Thus, Lucy's personal war

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Dr. John has taken her womanhood as a disease and tried to cure it and this reaction in itself is a resolution to such a grave matter. Now she has overcome her illusionary feelings of love towards Dr. John and concludes saying “Good night, Dr. John; you are good, you are beautiful; but you are not mine” (p. 435). Foucault’s Panopticon is realized most by M. Paul as he takes great delight while observing around at this post. “There I sit and read for hours together. My book is this garden; its contents are human nature female human nature” (p. 453). Yet he is sympathetic to Lucy in her feelings and her sexual desires when he whispers into Dr. John’s ear that Lucy has such a sad, submissive, dreamy air” (p. 389). And when Lucy finds someone responding to her repressed sexual desire, she frees herself from the illusionary sexual desire with Dr. John and starts a real relationship with M. Paul. “I defied spectra. In a moment, without exclamation, I had rushed on the haunted couch; nothing leaped out, or sprang, or stirred; all the movement was mine, so was all the life, the reality, the substance, the force. I tore her up-the incubus! And down she fell-down all round me-down in shreds and fragments-and I trod upon her” (543). Lucy has finally broken out with her oppressed self while Dr. John has diagnosed her as a case of spectral illusion resulting from long-continued mental conflict. But in fact, Lucy has freed herself from the surveillance of gender and sexual suppression of patriarchy: “the message decoding depends on society’s dominant ideologies, beliefs and values. How consumers perceive things and interpret the message are based on their cultural background, values, and social background” (Güven, 2017, p. 479).

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## Chapter 4

# ANALYSIS OF THE STORY OF FERHAT AND ŞİRİN WITHIN THE FRAMEWORK OF RENE GIIRARD'S DESIRE TRIANGLE MODEL

Merve Nur SEZGİN<sup>1</sup>

### INTRODUCTION

René Girard began his academic career as a literary theorist and later turned to disciplines such as anthropology, cultural studies and history of religions. Girard developed the “mimetic theory” by placing the relationship between “*violence*” and “*the sacred*” at the center of his thought. The key to this theory is that desire has a mimetic quality; that is, desire is fundamentally a process based on imitation.

Girard first put forward this idea while analyzing literary works and later elaborated it in his book “*Violence and the Sacred*” (1972) in order to provide a more comprehensive framework on the origins of culture and religion. Later, in response to criticism, he included his explanations in his book “*Secrets Hidden Since the Foundation of the World*” (1978). He also examined this theory from a different perspective in “*The Scapegoat*” (1982).

In addition to using myths, legends and sacred texts as evidence for the scientific basis of his ideas, Girard also examined novels and theater texts from a similar perspective. In addressing the relationship between violence and the sacred, he considered literary works as epistemological evidence, thus emphasizing the capacity of literature to produce knowledge beyond its aesthetic and ethical value (Fleming, 2014, p. 2).

In his early works, Girard focused on important novelists such as Cervantes, Stendhal, Flaubert, Dostoevsky and Proust. Later, however, he turned to the study of Shakespeare’s plays. Girard stated that Shakespeare displayed a “rare and radical intuition” in his works and in this context, he wrote his book “*Theater of Envy: William Shakespeare*” (1991) in which he analyzed Shakespeare’s plays in depth. In this study, among many other plays, especially “*A Midsummer Night’s*

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individual emotion, but also a reflection of social and cultural dynamics. Ferhat's passion for Shirin, coupled with the obstacles he faces, reveals how individual passion can turn into social conflict. As a result, this legend is deeply meaningful in its depiction of the complex nature of love and the conflicts within human relationships. In this context, we can say that the story of Farhad and Shirin is not only a love story, but also an in-depth examination of human nature and desire.

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## Chapter 5

# WOMAN IN 19TH CENTURY ENGLAND: A FEMINIST READING OF THOMAS HARDY'S TESS OF THE D'URBERVILLES

Buse BOYRAZ<sup>1</sup>

### INTRODUCTION

Individuals who believe they hold the answer to every question throughout history struggle to define one fundamental query: "What is a woman?" The essence of this question lies within each woman herself. A woman embodies her identity and her desires. Attempts to categorize or define her by a singular identity or role fall short. They are beyond all clichéd, conventional definitions. A woman's identity is shaped by her career, passions, spirit, body, wants, and aversions. What distinguishes one woman from another, or a man, are her thoughts and her individuality. She can shape and steer her own life according to her wishes. However, this truth is ignored due to society's perception of 'woman'. Despite the biological similarities between sexes, the notion of gender is culturally constructed and varies based on societal norms. Unfortunately, debates and discrimination regarding gender identity persist today. Many still perceive men as superior, leading to the undervaluation of women. Man's struggle to dominate nature has evoked the idea that mankind is superior to the rest of the creation (Aybay, 2024, p. 2). While men are often exalted, women are frequently objectified and reduced to mere symbols of admiration. Sometimes, Eve's sin is attributed to all other women, causing them to be accepted as sinners by society. While men are often allowed to express their desires, women's femininity has been judged and suppressed.

In a patriarchal system, women are often relegated to the sidelines, expected to play roles defined by men in the narrative of life. Many women unwittingly adhere to these imposed limitations, trapped in a male-dominated environment, like a lotus flower growing in murky waters. As women strive to assert their

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of their time. This interpretation reflects Hardy's critique of the societal views on women and the unstable nature of moral and sexual standards.

## CONCLUSION

Tess of the d'Urbervilles and its main character highlight the disadvantaged position of being both an attractive and working-class woman in that society. Already facing social and economic challenges, Tess rarely exercises her free will, leaving her subject to the control of the men in her life and the responsibilities of her family, which limits her ability to make choices and act independently. As a result, she often becomes a victim rather than an active participant in her destiny, struggling under society's double standards concerning morality and sexual purity. She faces victimization and marginalization due to rigid societal views on sexual morality. However, the underlying message suggests that the author aims to challenge the prevailing values of his time through his narrative. The author portrays Tess as a "pure" woman; despite being "impure" in body, she remains pure in mind and heart, embodying good intentions and a deep sense of responsibility toward those she loves. While the novel takes a pessimistic tone and leads to a tragic conclusion for Tess, her fate serves as the author's commentary on the injustices women face in society, invoking feelings of pity and fear.

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## Chapter 6

### AN ANALYSIS OF BASIC LEVEL ARABIC WORDS USED IN THE DÖVER NEIGHBORHOOD OF HATAY

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Begüm Sultan ÜNSAL<sup>2</sup>

#### INTRODUCTION

Culture is a phenomenon that covers all the thoughts and behaviors of the social environment in which we live. We can explain culture as “socially internalized knowledge” (Yule, 2008, p. 216). Malinowski’s view of the dilemma of language and culture is different from the explanations given by many researchers. According to him, the meaning of words emerges through experiences rather than ideas; it begins to manifest itself in people’s body language and structures. Social structure and language are in a continuous relationship with more than just two words. After these views, we can say that language means giving a name to experiences. Human beings are composed of words throughout their lives and they are formed by language (Karakaya, 2007, p. 41; cited in Avlanmış, 2021, p. 5).

Language is the condition for the existence of humanity. Individuals who have and use a language produce words, concepts and develop phenomena. The knowledge gained throughout life is acquired through language and transferred to the future through language. Societies cannot comprehend time and place without language. When the cultural space created by language is in danger of being lost, the individual is confronted with the situation of being trapped in his/her own inner world. However, human beings may not be able to cope with their inner loneliness (Yazoğlu, 2002, p. 25; cited in Yılmaz, 2021, p. 2). Although human beings are not born as a blank slate as John Locke says, some abilities are acquired in the world within society. In this context, as a social being, human beings cannot develop language awareness and ability without completing the socialization process and interacting with other individuals. It is not possible to talk about the language spoken by a single being in the world (Yılmaz, 2021, p. 2).

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east” and “living in the east”. The difference with the word “Orient” is that Levant is used to describe the Eastern part of the Mediterranean. Individuals living in the cities we have mentioned in our country can also call themselves Levant.

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## Chapter 7

# UNDERSTANDING THE RELATIONSHIP BETWEEN ACTION RESEARCH AND ENGLISH TEACHERS' PROFESSIONAL DEVELOPMENT

Pervin TÜZER<sup>1</sup>  
Ebru ŞİRE KAYA<sup>2</sup>

### INTRODUCTION

Professional development is a lifelong process in which teachers endeavour to enhance their knowledge related to their profession. The term professional development regarding teachers is described as the most competent practitioner can be in their field as highlighted by Underhill (1986, p. 1). Hereby, the competent practitioner is reflected in the actions that educators carry out in their classrooms and educators spice up their settings with the help of diversified techniques and methods. As in line with Gonzales (2020), teachers' professional development is related to their proficiency to teach English in that the responsibility for attainment in English teaching is highly on the shoulders of teachers. As for professional development activities best support teaching, there are many functional activities to enhance teachers' personal and professional development. Professional development is a lifelong process with which teachers can revitalize themselves. According to Fullan (2001), professional development is an improvement process of a person which lasts till the retirement process formally and informally. Teachers might join in different activities and events to improve their professional development. Teachers can do a number of mentoring activities to novice teachers as a part of their professional development process (Crandall, 2001).

English language teaching is a profession which is related to many versatile functions and dimensions in the field. In today's fast-changing era, there is an emergent need to be critical thinkers and teachers. EFL teachers should be equipped with a number of crucial skills such as critical thinking skills and teaching skills. By gaining these skills, teachers can fit to today's needs and interest

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a wide range of activities and events effectively than other teachers who do not. When given opportunities, teachers can become professional educators rather than being technicians in classroom settings (Widodo & Zacharias, 2014). It must be noted that action research provides many opportunities for teachers to harvest their abilities for teaching profession. Correspondingly, this paper attempts to enlighten teacher researchers to realise the significant relationship between action research and professional development.

In the light of different theories and concepts, it can be noted that conducting action research will have numerous benefits for the teachers wishing to improve themselves on the basis of academic and professional knowledge. Teachers are the pioneers of the reforms and transformations in the educational contexts. Therefore, teachers' successful professional development is in line with students' promising academic performance in the future (Villegas-Reimers, 2003). Incidents encountered while conducting action research will help teachers not only realise their teaching process but also make them aware of their profession and requirements of this profession. Critical incidents should be valued and not be ignored in that they can give different insights to the teachers to enhance their professional development. To facilitate the usage of action research in the classroom settings, teachers should be encouraged to implement classroom research to scrutinise their practices. Further, it will be a prolific practice for teachers to foster their pedagogical knowledge. For this reason, this review sheds light onto the related literature regarding aforementioned concepts and issues in ELT professional development and action research design.

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## Chapter 8

### THE COGNITIVE MECHANISMS OF SPATIAL DEIXIS: HOW IDEALIZED COGNITIVE MODELS STRUCTURE SPATIAL REFERENCE

Ömer ŞIHANLIOĞLU<sup>1</sup>

#### IDEALIZED COGNITIVE MODELS (ICM)

The concept of “idealized cognitive models” (ICM), which has found broad scope in Cognitive Linguistics, can be given the title of organizing information. It represents language as a communication system that reflects the world as interpreted by people. Models contain an abstraction. The particular reason for this circumstance, these models are idealized. Gestalt can be announced to provide the foundations for ICMs in Cognitive Linguistics.

The concept of “idealized cognitive models” (ICM), which has a broad scope in cognitive linguistics, can be described as knowledge organization. It represents language as a communication system that reflects the world as interpreted by people. Models contain an abstraction. The reason for this situation is that these models are idealized. It could be announced that Gestalt will provide the foundations of ICM in cognitive linguistics.

Idealized Cognitive Models (ICMs) can be viewed as internally consistent cognitive representations of the world of our internal and external experiences. Lakoff (1987) mentioned four different sorts of ICM: metonymy, metaphor, and image-schemas frames (see Figure 1.).

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## Chapter 9

# THE FIRST FEMALE PLAYWRIGHT OF THE OTTOMAN MODERNISATION PERIOD AND HER RESISTANCE TO MALE DISCOURSE: COMPARISON OF TESİR-İ AŞK AND ZAVALLI ÇOCUK

Refika ALTIKULAÇ DEMİRDAĞ<sup>1</sup>

### INTRODUCTION

Through an ‘Ottoman synthesis’, the Young Ottomans attempted to strike a balance between Westernism and traditionalism (Mardin, 2000, p. 283). However, it is a way of thinking that the Empire was linked to the reconstruction, and implementation of traditional ways of thinking (Birand, 1998). So, they were wary of modernising, and insisted on re-defining traditional roles of women. While praising constitutional monarchy, the Young Ottomans also defended ‘sharia’ as a cultural value, claiming that it does not prevent modernisation (Mardin, 1983, pp. 46-54). This has created an ongoing dichotomy between Westernisation, and tradition in the definition of modernisation. This duality can also be seen in the view of women. While reformist Tanzimat intellectuals advocated women’s education, they limited it to domestic life (Kandiyoti, 2011). However, the continuation of the process came to the fore, with women trying to prove themselves in various fields. The most notable of these, of course, is the role of women in the publishing sector.

The women’s magazine *Terakki-i Muhadderat* (The Rise of Chaste Women), which appeared as a supplement to the *Terakki* newspaper in 1868, published many letters in which women described their problems (Çakır, 1996). These letters raised issues such as women’s education, complaints about polygamy and even the right of women to work for financial freedom (Çakır, 1996). The magazine *Şüküfezâr*<sup>2</sup>, whose owners and writers were all women, was in publication from 1886. In the following years, especially after the declaration of constitutionalism

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<sup>2</sup> Five issues of the magazine have been published to date. Most of the works written by women preferred not to use their real names. See, Burak Çavuş. Osmanlı Kadın Yazımında Şüküfezâr Dergisi ve Derginin Tam Çevirisi. Edebi Eleştiri Dergisi, (2021), 398-429.

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# Chapter 10

## QUESTIONING SYNTACTIC COMPLEXITY AND SIMPLICITY IN LINGUISTICS

Eser ÖRDEM<sup>1</sup>

### INTRODUCTION

Simplicity and complexity are foundational concepts in the study of linguistics, often used to describe and analyze the structure and function of language. Complexity is traditionally defined as the presence of hierarchical structures, recursive patterns, and intricate grammatical rules that allow for various expressions. In contrast, simplicity refers to the use of straightforward, linear constructions with minimal grammatical elaboration, often prioritized for ease of communication and cognitive processing (Chomsky, 1957; Hawkins, 2004; Zipf, 1949). These two notions have been central to debates in linguistic theory, with scholars exploring how they manifest across languages, how they are perceived, and what they reveal about human cognition. As a scholar, I challenge the notion that complexity is an inherent and dominant feature of language. While linguistic structures may appear complex on the surface, I argue that this complexity is often a superficial phenomenon, constructed by the ways in which independent simple elements are connected through linguistic tools like conjunctions, subordinators, and other linking mechanisms. At its core, I believe language is fundamentally rooted in simplicity. Complex sentences are not inherently intricate but are merely combinations of simple sentences strung together to express relationships such as causation, sequence, or contrast. This perspective aligns with theories in dependency grammar, which reduce language to a series of simple, hierarchical relationships (Hudson 1984), and cognitive linguistics, which prioritize ease of comprehension and communication (Langacker, 1987; Givón, 1995).

Simplicity, I contend, prevails in language because it mirrors the fundamental human need for efficient and accessible communication. For instance, the basic clause structures in all languages exhibit a reliance on straightforward

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avenues for understanding the intricate relationship between linguistic form, function, and cognition.

From my perspective, what we traditionally label as “complex” constructions in language are, in essence, extensions or combinations of simpler constructions. The distinction between simplicity and complexity in syntax often hinges on how we define and perceive these terms. I argue that so-called “complex” sentences do not introduce fundamentally new linguistic elements but rather reorganize and layer existing simple structures to express additional meanings, such as temporal, causal, or conditional relationships. For example, a subordinate clause like “when he arrived” in “I was happy when he arrived” is not inherently complex; it is a basic declarative statement integrated into another through a conjunction. This suggests that complexity, if it exists at all, is better understood as a functional or relational property rather than an intrinsic feature of the syntax itself. Furthermore, I question whether our understanding of complexity in language has been skewed by theoretical frameworks that prioritize hierarchical models and recursive rules. These models may overemphasize structural intricacy while overlooking the simplicity at the core of linguistic constructions. If complexity is primarily a reflection of how simpler elements interact and evolve, then our definitions and analyses need to account for this dynamic. Complexity, as traditionally conceived, may need to be redefined—not as an inherent property of certain structures but as a measure of how language adapts simple forms for nuanced communication. By reframing complexity in this way, we can better appreciate the fundamental simplicity that underpins human language and cognition.

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# Chapter 11

## SOCIOLOGY OF LITERATURE AND SOCIOLOGY OF WOMEN IN TURKISH LITERATURE

Özlem AYDOĞMUŞ ÖRDEM<sup>1</sup>

### INTRODUCTION

The sociology of literature is an interdisciplinary field that examines the intricate relationship between literary texts and the social contexts in which they are produced, circulated, and consumed. Rooted in both sociology and literary studies, this discipline explores how literature both shapes and is shaped by societal structures, cultural norms, historical events, and economic systems (Alver, 2006; Giddens, 2000; Soykan, 2009; Parla, 2010; Eagleton, 1983; Wellek & Warren, 1949). It aims to uncover the ways in which literature reflects, critiques, and interacts with the social realities of its time.

Unlike traditional literary criticism, which often focuses on textual analysis and aesthetic evaluation, the sociology of literature broadens the lens to include the roles of authors, publishers, readers, and institutions in the creation and reception of literary works. It considers questions such as: How do social hierarchies, class dynamics, or cultural ideologies influence literary production? In what ways do authors navigate the tensions between artistic autonomy and societal expectations? How do audiences interpret and respond to literature within specific social and historical contexts (Bourdieu, 1996; Williams, 1977; Casanova, 2004).

This discipline is grounded in sociological theories and methodologies, drawing from thinkers such as Pierre Bourdieu, who analyzed the literary field as a site of power struggles, and Raymond Williams, who emphasized the connection between literature and cultural materialism. Pascale Casanova (2004), with her concept of the “World Republic of Letters,” highlighted the global hierarchies in literary production and the unequal distribution of cultural capital. From a postcolonial perspective, Edward Said (1978) examined how literature reflects and perpetuates the dynamics of imperialism and colonial discourse, while Ngũgĩ wa Thiong’o (1986) critiqued the role of literature in decolonization and cultural

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Through the lens of the sociology of literature, we observe how Turkish authors have responded to and critiqued societal changes, using female characters to symbolize, challenge, and navigate the tensions between tradition and modernity. Novels of the Tanzimat era laid the groundwork for addressing patriarchal structures, introducing early aspirations for education and agency among women. The Early Republican era positioned women as central to nation-building efforts, reflecting the state's modernization agenda while exposing urban-rural disparities. By the mid-20th century, novels delved deeper into the contradictions faced by women, particularly the economic and social marginalization of working-class and rural women. Finally, the post-Republican era marked a transformative period, with feminist and intersectional approaches offering nuanced portrayals of women's psychological struggles, cultural identities, and resistance to patriarchal systems.

This sociological analysis underscores that Turkish literature is not merely a creative expression but a vital medium for exploring and critiquing societal norms. By examining the roles, identities, and struggles of women in Turkish novels, we gain invaluable insights into the intersection of gender, culture, and modernization. This interdisciplinary approach reaffirms the power of literature as both a reflection of social realities and an agent of change, shaping and being shaped by the historical and cultural contexts of Turkey.

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