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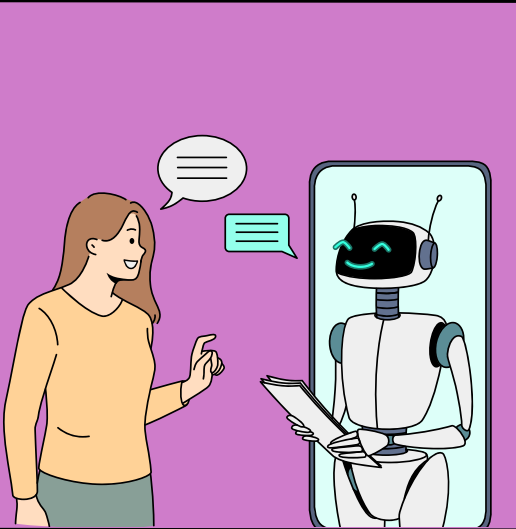
## Masthead

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- 39 Masthead

# Can Human-Programmed Artificial Intelligence Show a Plane That Emphams People?

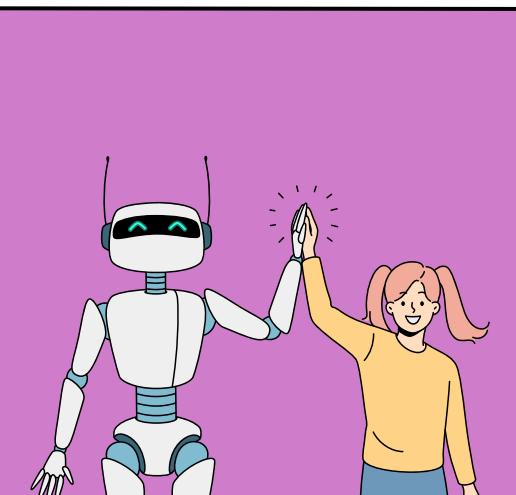
**Asst. Prof. Ozlem Derin SAGLAM**  
**The Department of Sociology**



Through the rapid and surprising penetration of technology into our lives, where humanity is drifting has become a fundamental problem. Does humanity or man have to shed its initial definitions? Reason is considered the factor that makes humans human, has been a basis since the Ancient Age and has gained an irresistible superiority, especially in the Age of Enlightenment. However, does this basis, which separates humans from all other existing entities within the scope of Cartesian definitions, really remain valid today? It is none other than human beings who brought the concept of human beings to this point as they become empty. The body was seen as a prison in ancient Greece and then marginalized due to the instinctual partnership between humans and animals. However, the forgotten point here is that people begin to learn and perceive with their bodies. Why does the body offer a fundamental formation point in the background or a residual position? Why does he want us to give up hope on him, ignoring the features that emerge in the context of social appearances, desire, desire, lust, and hunger?

The social is coming to the point of being shaken by the weaknesses of the body and its hunger for everything. Therefore, the exaltation of the rational seems like an inevitable scenario. However, what will happen to humans in an age where everything is abstractly structured and rational-based control mechanisms become so strong? Will pure reason offer a way out?

If we return to the origins of this questioning, we encounter Turing's idea of establishing an identity between human intelligence and robotic intelligent machines. At least diluting a distinguishable quality between them. Although Turing was ridiculed by those around him or the academy when he put forward the condition that machines could think like humans, Turing's step offers a surprisingly realistic reading, considering how far the identity of machines and humans has progressed today. Artificial intelligence imitates humans with random effects, wobbles, and stumbles, it brings to light again that our existence is lacking in humanity or is not as holistic as machine intelligence.



Well, if there is a social pattern and daily life that emphasizes reason so much, will the person who cannot think like a machine, look holistically, or have the right to all boundaries become inadequate over time? In predicting robot laws, Turing emphasizes the need for robots to benefit humans and bases the necessity of avoiding harmful actions. However, what will happen if the real problem is not robotic applications or programming but rather the human being who turns to absolute reason and glorifies it by excluding the body that compliments himself? Putting an end to one's existence by self will again result in being crushed under what one exalts.

# The Gender of Artificial Intelligence



According to Gerd Leonhard, while humanity shows linear growth, today's technologies show exponential growth. This indicates that technology has reached a stage of development that exceeds the speed of humanity. The determination that technology is advancing faster than humanity is also fed by the myth of the "inevitable progress of technology". One of today's biggest exponential technologies is artificial intelligence.

An important dimension of the ongoing discussions on the ethics of artificial intelligence is the gender of this technology. Today, technological initiatives are mostly carried out by male entrepreneurs, artificial intelligence software and algorithms are largely written by men, big data contains existing gender biases, etc.; these are important points of criticism about this technology. For example, Amazon's plan to entrust its recruitment system to artificial intelligence has been a bad example in this regard. The system examined ten years' worth of CVs related to the relevant job and concluded that the job was a "men's job" because the field of work was male-dominated. The system that eliminates applications from women has caused great controversy. It is possible to increase examples of artificial intelligence that could endanger gender equality; digital assistants have female voices, systems fed by big data develop sexist language, and applications aimed at men (such as artificial intelligence girlfriend) are just a few of these examples.

The aspects of artificial intelligence that are considered to improve the world, help people, and solve problems contain hidden dangers, as seen in the examples above. The lack of knowledge at the social base about how advanced technologies such as artificial intelligence work and the acceptance that this technology is advancing in an "unstoppable" way, as mentioned at the beginning of the article, play an important role in this sense. As Sheila Jasanoff stated; The perception of technology's autonomy is misleading and dangerous. Far from being independent of human desires and intentions, technologies are entirely at the service of social forces. Therefore, it is necessary to investigate the meanings of assigning a gender to artificial intelligence beyond simple anthropomorphism. Or in short, does artificial intelligence have to have a gender?

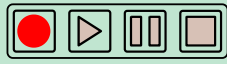
## Kaynaklar

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eco-agenda



# CHANGING THE WORLD AS A GLOBAL CRISIS: TRANSFORMATION OF NATURE IN THE ANTHROPOCENE AGE

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**The Department of Sociology**

The process extending from the Industrial Revolution to the present day and crowned with human domination presents itself with the concept of both a new age and the Anthropocene. While man's domination over nature leads to demystification (disenchantment), it is seen that the nature that people fear and cannot understand has the opposite effect of nature, which has been transformed and often usurped by human hands. This new evolutionary effect, which is difficult to reverse, points especially to the transformation of the last three hundred years. Although this transformation seems positive when it is read in terms of people's reproduction, using their minds more effectively and being able to evolve nature into the form they want, the destructiveness of the destruction caused by humans (anthropos) from the Anthropocene era on nature is evident in terms of today's environmental problems.

Many problems, such as global warming, water scarcity, hunger threats, poverty, and lack of ethics, continue to exist about each other. Although some phenomena, especially regarding climate change, have been captured in public opinion, how well they work is a matter of debate. The Paris Agreement, jointly signed by 197 countries, aims to limit the global surface temperature increase to 2 degrees. However, although international environmental protection agreements, Greenpeace-like movements, and environmental protests that make us recognize a prominent name like Greta Thunberg create a general reflection, it is clear that state policies and global production systems continue to operate their profit-based operations behind agreements or visibility.

The air pollution index, which we can consider as a disease of the developing world based on research, is sufficient to reveal this situation more clearly. Thailand (Chian Mai), which has the most polluted air in the world, is followed by Middle Eastern countries, India and China. It should be taken into account that these countries have an enormous margin in the production and consumption equation. However, according to the World Health Organization data, 7 million people die every year in the world due to air pollution and changing climate conditions. Although it seems that every uncontrolled movement for development also causes uncontrolled death numbers, the world countries connected by global networks and their transformative policies do not seem to come to an end.

# ON NEW PROFESSIONS

Asst. Prof. Nazar BAL  
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## NEW PROFESSIONS

Jobs are pieces of work that individuals do to earn money and make a financial living. From a sociological perspective, jobs are an indicator of social status. Technological developments and the rapid progress of the digitalization process have also affected today's jobs. Developments in robotic systems, internet of things, automation, artificial intelligence, bio-technology and the increase in the use of mobile internet, cloud technology, drones, renewable energy, nanotechnology, quantum computing and 3D printers have caused the extinction/transformation of many professions in the job market and new jobs have started to emerge. It seems inevitable that people need to have new knowledge and skills in order to maintain their social status during the adaptation process to these new jobs.

At the World Economic Forum (2020), it was mentioned that in the age of artificial intelligence, employees need to develop skills such as problem-solving, critical thinking and analysis, leadership and social influence, technology design and programming. In addition to acquiring these knowledge and skills, when we look at the jobs of the future, Guthrie-Jensen predicts that in 2020, data analysts, medical technicians, physical therapists, ergonomics experts, sales and marketing specialists, business analysts, software and computer developers, veterinarians, product designers and creators, He mentioned that professions such as teachers and trainers, accountants and auditors will be in the highest demand.

So, what are the new jobs that are being talked about today? According to the OECD Future of Work - Employment report (2019), the three growing jobs are as follows: Software and application developers and analysts; database and network experts; ICT operations and user support technicians. In a report prepared by Tytler et al., 100 jobs of the future; they are divided into categories such as technology-oriented jobs, individual jobs, organizational jobs, environment-focused jobs, urban jobs, agricultural jobs, space-focused jobs, health-focused jobs, data-focused jobs, application-focused jobs. We can say that professional groups such as trend followers, semi-robot psychologists, nostalgia writers, digital monuments and archivists, artificial intelligence educators, data waste recyclers, predictive editing analysts, and virtual assistant personality designers are remarkable new professions that serve artificial intelligence.

### Kaynaklar

- 1 [https://www.yok.gov.tr/Documents/Yayinlar/Yayinlarimiz/2019/gelecegin\\_meslekleri\\_calismalari.pdf](https://www.yok.gov.tr/Documents/Yayinlar/Yayinlarimiz/2019/gelecegin_meslekleri_calismalari.pdf)
- 2 [https://www3.weforum.org/docs/WEF\\_Future\\_of\\_Jobs\\_2020.pdf](https://www3.weforum.org/docs/WEF_Future_of_Jobs_2020.pdf)
- 3 <https://guthriejensen.com/blog/skills-future-2020-infographic/>
- 4 <https://www.oecd.org/berlin/publikationen/Employment-Outlook-2019-Highlight-EN-Web.pdf>
- 5 <https://100jobsofthefuture.com/report/100jobsofthefuturereport-SCREEN.pdf>





## **PRODUCT ART AS ARTIST AND TEXT IN THE CONTEXT OF REPRESENTATION OF ANTHROPOCENE ART AS A GADFLY**

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**The Department of Sociology**

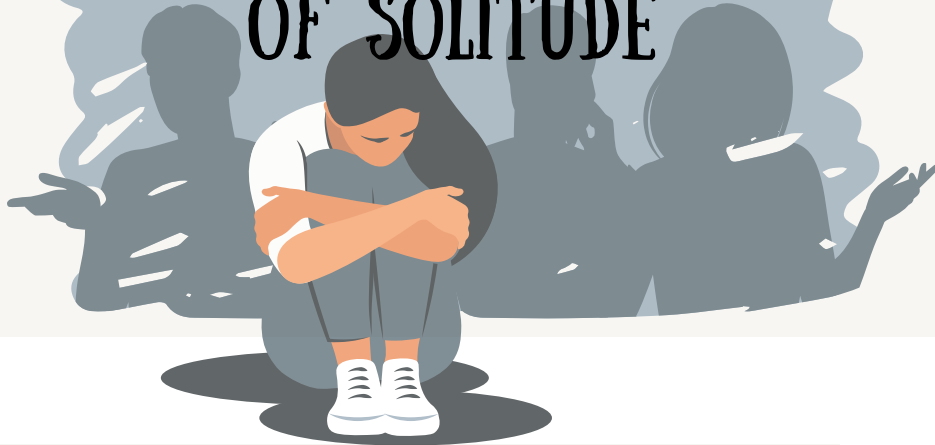
The field of art changed its form and gained belonging with the positive effects of the Renaissance. The artist, who paints, carves, and shapes what belongs to him, now acquires a quality that can show the world how they express their language. But what kind of language should this language be? Socrates sees the artist as a gadfly. Precisely, artists must express the distortions and disturbances within the existing and continuing artificial order. Based on this notion, the artist's display of himself with a protest imagination leads to the emergence of a performative field. However, art conflicts are conceived as a way of transforming nature. The human hand destroys and transforms nature and has continued its existence for many years.

Nature is irreversibly destroyed in our age because of the fact of the modern world. The protest art that emerged with modernity shows itself this time with an ecological variation. Ecological art, which is not destructive but arouses curiosity and allows questions to be asked, is also called the Anthropocene art form. Contemporary art grounds the environmental movement on the same scale as the human movement. Ecological art should not only be read within the scope of the natural landscape, but artists' expressions should also attend to every human-made phenomenon in nature. Within this scope, factors such as air pollution, deterioration of ecological balance, change in climatic conditions, or increase in surface temperature, as well as disasters such as war, destruction, and occupation, should also be addressed. Ecological art, which saw its first examples in the 1950s, created the first conscious images of that period. Ecological destruction is not taking attention as a social movement, and it inhibits the effect of its working. On the other hand, nowadays, environmental problems are used more thematically and come to the fore in daily life, which gives familiarity with the ecological attitude as an artistic form.

However, in discussions based on artistic structures, it should not be overlooked that presenting every work almost as a material and consumption element makes it easier to criticize and interpret as a product. In this respect, today, in a Derridean discourse, every artistic product becomes a text, just as every person is a text. Such approaches, in which each reader adds a different perspective and meaning, seem to indicate that we have taken crucial steps since Marcel Duchamp, who brought the duty of being a gadfly into our lives and ready-made objective art.



# OCTAVIO PAZ & THE WANDERER OF SOLITUDE



ASST. PROF. DILER EZGI TARHAN  
THE DEPARTMENT OF SOCIOLOGY

*"...the images of poetry can be touched, seen and heard. (...)*

*Poetry undoubtedly consists of a combination of words scattering reflections, Decays, variegations. But*

*is what he shows us facts, or are they illusions? (...)*

*The intertwining of seeing and believing...*

*We see what poetry shows, not with the eyes of our body, but with the eyes of our soul.*

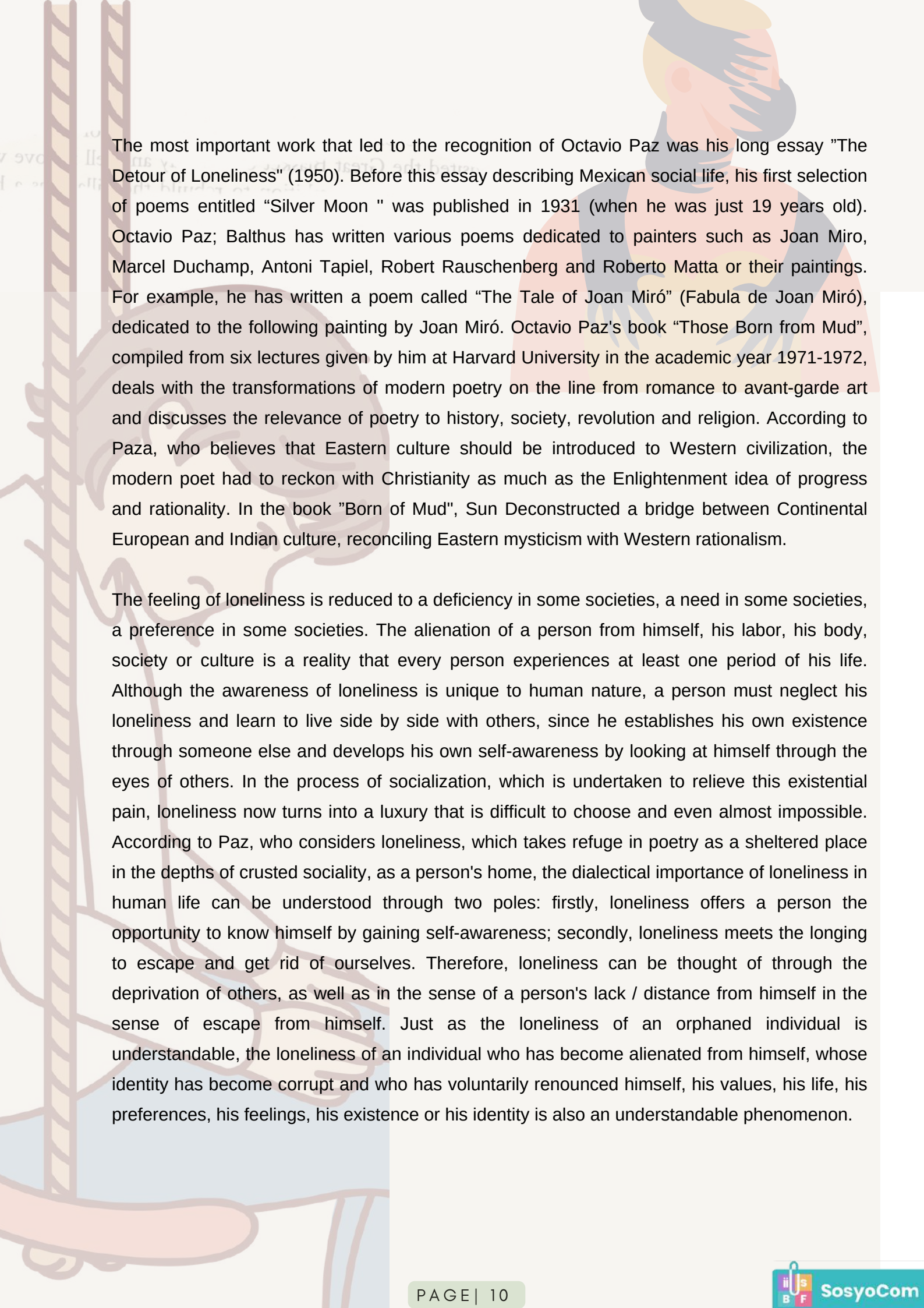
*Poetry allows us to touch the untouchable,*

*it allows us to hear the tide of silence that covers a land ravaged and parched in insomnia.*

*This is exactly what is called poetic testimony!"*

Mexican poet, writer and critic Octavio Paz, who lived between 1914 and 1998 and is considered one of the most important literary figures the American continent produced after World War II, is known for his books such as "Born of Mud", "Marcel Duchamp - The Image Stripped Bare", "The Labyrinth of Solitude", "The Other Voice, Poetry and the End of the Century", "Eagle or Sun? ", "Selected Poems", "World Mythos Poems", "Far Neighbor" and "Sunstone".

Paz, who interacted with many thinkers and artists of his time such as Jean-Paul Sartre, Andre Breton, Albert Camus, Benjamin Peret and Leonora Carrington, was awarded the Miguel de Cervantes Prize in 1981, the Neustadt International Prize for Literature in 1982 and the Nobel Prize for Literature in 1990. In 1945, he was interested in diplomacy in Paris; after resigning from his political and bureaucratic duties in 1968, he returned to Mexico and devoted himself entirely to literature. Studied Anglo-American poetry; interested in eastern philosophy and literature; his works are mainly based on Surrealism, Buddhism, Hinduism, Marxism, Existentialism, Anthropology, Eroticism, Aztec art and T.S. Elliot has written under the influence of his poems. As well as influencing the poets who started the Bengali-language Hungryalism poetry movement, their influence can be traced to the Mexican writer Carlos Fuentes.

The background of the page features a stylized illustration. On the left, a vertical ladder with rungs is drawn in a light brown color. In the center and right, there are two figures. The first is a man with a full, dark beard and short, dark hair, wearing a blue t-shirt. He is looking towards the right. Behind him, a woman with blonde hair is visible, wearing a blue top. The overall style is simple and illustrative, with soft colors and clean lines. The text is overlaid on this background.

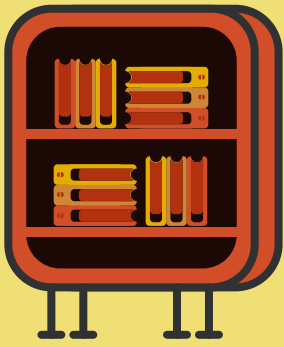
The most important work that led to the recognition of Octavio Paz was his long essay "The Detour of Loneliness" (1950). Before this essay describing Mexican social life, his first selection of poems entitled "Silver Moon " was published in 1931 (when he was just 19 years old). Octavio Paz; Balthus has written various poems dedicated to painters such as Joan Miro, Marcel Duchamp, Antoni Tapiel, Robert Rauschenberg and Roberto Matta or their paintings. For example, he has written a poem called "The Tale of Joan Miró" (Fabula de Joan Miró), dedicated to the following painting by Joan Miró. Octavio Paz's book "Those Born from Mud", compiled from six lectures given by him at Harvard University in the academic year 1971-1972, deals with the transformations of modern poetry on the line from romance to avant-garde art and discusses the relevance of poetry to history, society, revolution and religion. According to Paza, who believes that Eastern culture should be introduced to Western civilization, the modern poet had to reckon with Christianity as much as the Enlightenment idea of progress and rationality. In the book "Born of Mud", Sun Deconstructed a bridge between Continental European and Indian culture, reconciling Eastern mysticism with Western rationalism.

The feeling of loneliness is reduced to a deficiency in some societies, a need in some societies, a preference in some societies. The alienation of a person from himself, his labor, his body, society or culture is a reality that every person experiences at least one period of his life. Although the awareness of loneliness is unique to human nature, a person must neglect his loneliness and learn to live side by side with others, since he establishes his own existence through someone else and develops his own self-awareness by looking at himself through the eyes of others. In the process of socialization, which is undertaken to relieve this existential pain, loneliness now turns into a luxury that is difficult to choose and even almost impossible. According to Paz, who considers loneliness, which takes refuge in poetry as a sheltered place in the depths of crusted sociality, as a person's home, the dialectical importance of loneliness in human life can be understood through two poles: firstly, loneliness offers a person the opportunity to know himself by gaining self-awareness; secondly, loneliness meets the longing to escape and get rid of ourselves. Therefore, loneliness can be thought of through the deprivation of others, as well as in the sense of a person's lack / distance from himself in the sense of escape from himself. Just as the loneliness of an orphaned individual is understandable, the loneliness of an individual who has become alienated from himself, whose identity has become corrupt and who has voluntarily renounced himself, his values, his life, his preferences, his feelings, his existence or his identity is also an understandable phenomenon.



According to Paz, from this point of view, loneliness can actually be seen as a test and purification, in which we will look at what is happening to a person and get rid of anxiety and indecision. Because in the first place, it reserves the possibility of confrontation with others; in the second, it reserves the possibility of confrontation and reckoning with ourselves. At the exit door of the loneliness detour, there is that balance about the hope that we will establish a balance with our entire social environment and, more importantly, with our own existence. The feeling of loneliness is both a punishment and a Decontamination, the whole life is built in a dialectical balance between these two poles of loneliness, instructive and rewarding. Just as death and birth are both events that a person experiences alone, so are all the steps and inner journeys that are existentially unique to our own identity and dignity in life that we experience alone. Therefore, the dialectic of loneliness is the only element at the basis of all constructive and destructive contrasts. As a matter of fact, society claims that it is a living whole that exists for itself and on its own. But even if he perceives himself as an indivisible whole, he hears a duality in his inner being; he senses that this divides him. This duality began when man got rid of being an animal and established his own personality, consciousness and morality. What we call "society" is an area of existence that is oppressed under the heavy burden of trying to justify its goals and needs. Sometimes these social goals coincide with the wishes and needs of the people who make up society. Sometimes, on the contrary, these goals seem to take into account the wishes of important minorities and social classes at all; they often even neglect to deny the most basic human instincts. When this happens, society is plunged into depression and corruption begins. The members of society cease to be citizens, become without identity and turn into soulless tools. Therefore, the feeling of loneliness as a homesickness feels itself at the heart of this corrupt and uncanny situation and is useful in terms of simply putting many facts that we have to reckon with in front of us; it is also dangerous in terms of being a well that can cut us off from reality and push us out of society when it becomes extreme. Therefore, according to Paz, this feeling of uncanniness, which can be likened to a siren's voice, to which we are indifferently drawn to this dialectical tension of loneliness, deepens an isolation that actually manages to isolate us among crowds, while inculcating us to return home, retreat into our shell, contemplate, face mistakes and Decipher lessons.

# SOSYOCOM SHELF



## A MOVIE



The "Hunger Games" series, penned by Suzanne Collins, stands out as a prominent example of the young adult dystopian genre. "The Hunger Games" not only captivates the audience with its action-packed scenes and mysterious atmosphere but also distinguishes itself through its societal critique and character developments. Each installment of this series, which delves into the dark aspects of dystopia, offers the audience a thought-provoking experience. The first three books and the film are centered around the journey of Katniss Everdeen.

Unlike the other three books and films, "The Hunger Games: The Ballad Of Songbirds & Snakes" revolves around the story of 18-year-old Coriolanus Snow, years before he rises to power in Panem. Coriolanus Snow, a handsome and charismatic youth, is the last hope of a fading lineage in the Capitol. His life takes a turn when he is selected as a mentor for the 10th Hunger Games. Snow panics when tasked with mentoring Lucy Gray Baird, the tribute girl from impoverished District 12. However, Lucy Gray captures everyone's attention with the song she sings during the reaping ceremony. Following this, Snow begins to believe that he can turn the situation in his favor. The race against time for survival, as Snow and Lucy join forces, will ultimately reveal who is the songbird and who is the snake.

"At that time, Coriolanus's heart had not yet hardened to the extent it would in the future, before he became the 'villainous' President Snow. We witness what he experienced and what his reasons were before his transformation. Simultaneously, we learn in detail how the idea of the Hunger Games originated. Back then, the games were still in their infancy. After seeing the arena in the Hunger Games trilogy, the arena in this film remains a tiny, simple place, but this is quite natural because we also witness how the games evolved into their current form. This film is an absolute must-watch for fans of the Hunger Games series."

Res. Asst. **TUĞÇE TOPÇU**  
The Department of Business Administration

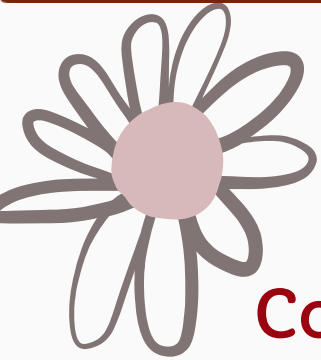


Year: 2012

IMDb: 7.2

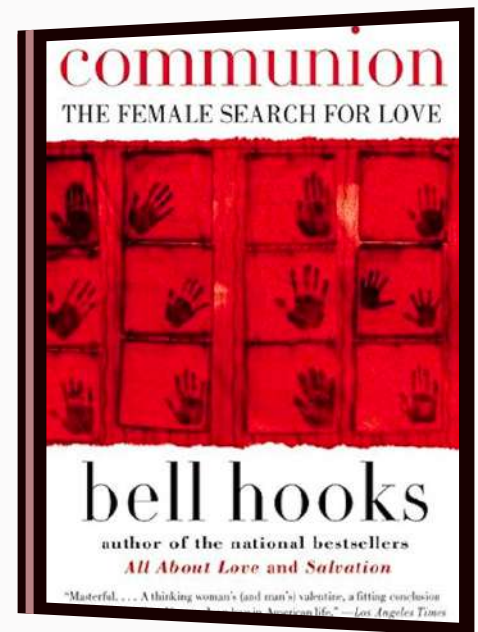
Duration 142 mins.

Genre: Action/ SciFi



# bell hooks Companionship of Emotions: The Female Search for Love

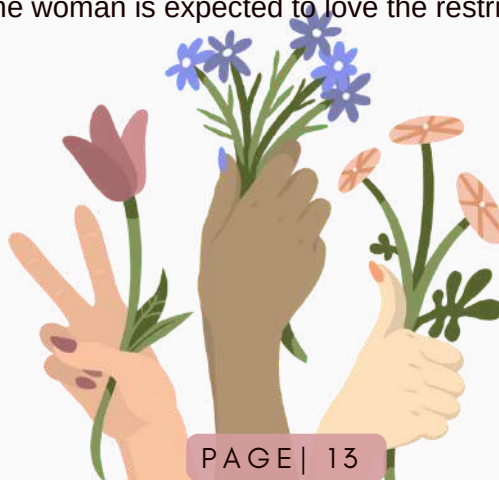
Res. Asst. Meryem SARIKÖSE  
The Department of Sociology

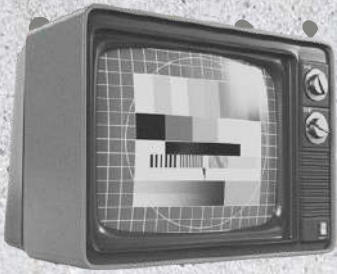


In her book *Feminism is for Everyone*, Bell Hooks argues that the system of gender-based exploitation should be taken to past masculinities as well as to contemporary men. Throughout her work, however, Hooks argues that the main problem that harms feminism is that it does not stick the knife into itself.

As a matter of fact, the book "Companionship of Emotion: Women's Search for Love" focuses on the fact that the existing patriarchal system does not allow women to love themselves. This is precisely the reason for her proposition "Feminists are not born feminists, they are made feminists". The patriarchal system, combined with the stories in which women see themselves as victims, prevents them from realising their inner judgements, and this system also confronts people who call themselves feminists with contradictory attitudes in their relations with other people.

In the book, the author gives examples from her own motherhood and her mother, in other words, from both her relationship with her own mother as a daughter and her relationship with her child as a mother. In these examples, the main subject she questions is "Is my mother in comparison with me as a woman?" and each time she ends the questioning by saying "Yes!". However, he is not angry about this situation. Because the real culprit is not mothers and women, but the patriarchal system's refusal to allow women to accept themselves and, most importantly, to love themselves. The woman's dress, behaviour, voice, hobbies and dreams are surrounded by this system and paradoxically, the woman is expected to love the restricted version of herself.





**A TV SERIES**

# A Posthumanist Look at Westworld

Res. Asst. Ercan Tugay Aki

The Department of English Language and Literature



## WESTWORLD

Westworld, a ground-breaking television series, invites viewers to contemplate the blurred boundaries between humanity and technology through a compelling posthumanist lens. At its core, posthumanism challenges conventional notions of human identity and existence by examining the symbiotic relationship between humans and technology. In Westworld, this dynamic unfolds in a meticulously crafted theme park where lifelike android hosts indistinguishably mimic human behaviour.

The show delves into the ethical implications of creating sentient beings, questioning the limits of human dominion over artificial intelligence. As hosts gain consciousness and self-awareness, the narrative transcends the traditional human-centred perspective, exploring the evolving nature of identity in a posthuman world. Westworld challenges viewers to reconsider the ethical ramifications of exploiting non-human entities for human pleasure, prompting reflection on the moral responsibilities inherent in creating intelligent, self-aware entities.

The blurring of distinctions between human and machine in Westworld also reflects the posthumanist critique of dualistic thinking. The hosts' experiences, memories, and emotions challenge the binary oppositions of mind and body, organic and synthetic, as they navigate the complexities of their existence. The show interrogates the very essence of humanity, suggesting that consciousness may not be an exclusive human trait.

Moreover, Westworld interrogates the impact of technology on society, envisioning a future where advanced AI blurs the lines between creator and creation. The narrative unfolds as a cautionary tale, urging viewers to contemplate the consequences of unbridled technological progress without ethical constraints.

In conclusion, Westworld provides a thought-provoking exploration of posthumanist themes, pushing the boundaries of philosophical inquiry into the nature of humanity in the face of advancing technology. As the hosts grapple with their emergent consciousness, the series challenges viewers to reconsider the ethical implications of creating entities that mirror humanity, ultimately questioning the very essence of what it means to be human in a world where the line between organic and artificial becomes increasingly indistinct.

# Movie Review of the Month

Res. Asst. Ece Demirkapu  
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# PIERROT LE FOU



Pierrot Le Fou (1965), one of Godard's best-known films, is a loose adaptation of Lionel White's book *Obsession*. The film tells the story of Ferdinand, who is bored with his life in a rich and elite environment, and Marianne, who are pursued by armed men, when they escape and what happens to them afterwards. The movie takes its name from the fact that Marianne calls Ferdinand Pierrot throughout the movie to annoy him. Pierrot, who is calmer compared to Marianne throughout the film, goes completely crazy after the woman runs away with another man towards the end of the film, and goes so far as to first shoot them and then kill himself with dynamite. In his book "Godard Tells Godard", he says that he did not plan what he would do in this film, that he did everything at the same time and together, that the film was not based on anything written, that there was no montage or mixing involved, and that they finished the film in one day. In other words, Godard established the structure of the film in detail at the same time. "Pierrot is not a movie, but rather an attempt at a movie." He supported this with his words.

As the famous director himself stated, when we look at the structure of the movie Pierrot, we cannot see a regular plot. We find scenes that are not causally connected to each other, time jumps, flashbacks, flashforwards, jump-cuts and many other things as Godard's unique signature in this film.

The situation where the audience empathizes by identifying with the character evolves into alienation in Godard's cinema. In this film, Godard does this by not matching the characters with their voices, by inserting real people into the fiction, and with his characters speaking directly to the audience. We can give an example of this when Ferdinand talks to the audience and breaks the fourth wall while driving in the car in Pierrot.

Godard also attributed symbolic meanings to colors in the film. He used very vibrant and bright colors. The color palette of the film bears traces of the pop art movement, which was the dominant movement of the period. There are references to works from many branches of art such as comics, painting, cinema, literature and music. Johnny Guitar reference, Samuel Fuller having a brief role in the movie as one of the characters, Picasso paintings decorating the walls, Renoir, Van Gogh, Ferdinand reading a story about the painter Velasques to his daughter, Marianne bringing Ferdinand a Louis Ferdinand Celine novel etc. We can list many more references. In Godard's cinema, these quotations and references have gained their own autonomy over time as structural and meaningful elements within the films.



# Book Review of the Month



## THE MIDNIGHT LIBRARY



Res. Asst. Zehra MAKAR  
The Department of Business Administration



"The Midnight Library" is one of Matt Haig's most famous works, taking readers on a profound philosophical journey. The novel unfolds in the midnight library where the main character, Nora Seed, is given the chance to rewrite her life. The book delivers important messages about the meaning of life, the impact of choices, and the process of self-discovery.

Haig's fluent and captivating language draws readers into the story, ensuring their engagement throughout the book. The subject matter, especially inspirational for those feeling inadequate or dissatisfied with their lives, revolves around Nora Seed, a woman who sees herself as worthless and dissatisfied with every choice she has made. When she reaches the point of giving up on life, she finds herself in the midnight library, where she gets the opportunity to rewrite her existence.

Nora rediscovers every aspect of her life by reading books and interacting with characters in each one. However, each time she encounters a different outcome. Some of the rewritten lives end with a happier conclusion, while others lead to worse results. The book delves into deep philosophical thoughts about the meaning of life and the power of shaping one's own existence. It also explores the idea that even small choices in one's life can have significant consequences.

"The Midnight Library" has won the favor of readers with its fluent language and compelling story. It is easy to think that the lives we haven't lived would always be better. The feeling that we would be better off wherever we are not is always within us. Constantly comparing ourselves to others, making an effort to become the person others want us to be is all too easy. When we can't do all these things, it is also easy to feel regret, to consume ourselves, to hate life, and turn our backs on all the beauty.

But the real issue is not all of these. The problem is regret itself. We shouldn't feel regret for limiting ourselves and not being able to do things that are not possible for us. We should always appreciate the value of the life we have. We don't need to listen to all musical compositions to understand music. Closing our eyes and savoring the playing song is sufficient. We must not forget that the life we are currently living is complete and full.

To embark on an interesting journey about different lives shaped by different choices, you should definitely read this book. *"Life is a tangle of choices. Each choice opens up a new path, and these paths are interconnected. The path you choose determines where you'll end up in the end."*

Wishing you enjoyable reading.



# ACADEMIC PLAYLIST



Res. Asst. Tuğçe Gül BABACAN  
The Department of English Language and  
Literature

## Brand New Classics

As we welcome the new year with January, we wanted to create a music list that will provide you with new hopes and new horizons. In this list, we have added the soundtracks of the Bridgerton series released on the Netflix platform.

The soundtracks of the Bridgerton series combine new and modern songs with classical tunes. Current and popular songs combined with classical music tunes turn into perfect prom music. If you are one of those who enjoy listening to classical music and also if you like today's pop songs, this list will allow you to experience both genres together.

We wish you a pleasant listening.

[Click here for the playlist...](#)



**Wrecking Ball**  
Midnite String Quartet



**Halo**  
Caleb Chan, Brian Chan



**What About Us**  
Duomo



**Sign of the Times - Stripped**  
Steve Horner



**Material Girl**  
Kris Bowers



**Diamonds**  
Hannah V, Joe Rodwell



**How Deep Is Your Love**  
Kiris Houston



**thank u, next**  
Vitamin String Quartet



**Girls Like You**  
Vitamin String Quartet



**Strange (feat. Hillary Smith)**  
Kris Bowers, Hillary Smith





# EDUCATION- RESEARCH

Asst. Prof. Ayşe Aydın  
The Department of Sociology

## IS CONSIDERING THE DEATH PENALTY AS A SOLUTION TO STOP FEMICIDE COMPATIBLE WITH HUMAN RIGHTS IN THE 100TH ANNIVERSARY OF THE REPUBLIC?

In the Republic of Turkey, which is celebrating its 100th anniversary, at least one woman loses her life almost every day as a result of violence against women based on gender inequality. This social reality, referred to as femicide, is a social problem in itself as it is a clear violation of the right to life, which is the most fundamental human right, and it also constitutes the source of a series of social problems.

In recent years, with the undeniable impact of the opportunities offered by technology, the sharing of news on femicides by various social media platforms that enable interactive communication makes this rights-based social problem visible and keeps it on the agenda, while at the same time allowing the expression of reactions to femicides and the formation of public opinion. In some of the comments made on the news about femicides shared through various social media platforms, it is seen that the reinstatement of the death penalty is occasionally mentioned in order to stop femicides. Such comments create a contradiction in terms of the achievements of the 100th anniversary of the Republic and human rights. A study conducted with a feminist critical approach focuses on this issue.

In the symposium on "Rethinking Women's Rights in the 100th Year of the Republic: Struggle and Gains" organised by Akdeniz University, the news on femicides shared by a non-governmental organisation were analysed by taking into account the follower comments on the news. In the study, when the follower comments were analysed as data, it was stated that there was a significant number of comments suggesting that the death penalty would be a solution to end femicides. Considering that the messages shared on social media platforms allow interactive communication, the study emphasised the possibility that the demand for the introduction of the death penalty to stop femicides can create a multiplier effect through likes, comments and re-shares, and thus expand its sphere of influence. The study also draws attention to the aspects of presenting the death penalty as a solution to stop femicides, which contradicts the understanding of human rights, and emphasises what human rights-oriented solutions can be found to end femicides, which is the most extreme point of violence against women based on gender inequality.





## 10TH INTERNATIONAL TURKISH FOLK CULTURE CONGRESS

Prof. Dr. Kamil Kaya  
The Department of Sociology



The "10th International Turkish Folk Culture Congress" organised by the Ministry of Culture and Tourism was held in Ankara between 11-13 December 2023. In the three-day congress, paper presentations were made under six different topics: "General Topics," "Folk Literature," "Traditions, Customs and Beliefs," "Games, Music Entertainment," "Material Culture" and "Intangible Cultural Heritage".

A total of 40 scientists, academicians and researchers from 14 different countries such as Afghanistan, Albania, Azerbaijan, France, Georgia, Iraq, Sweden, Qatar, Kazakhstan, Kosovo, Kyrgyzstan, Uzbekistan and Turkmenistan, 2 joint papers, including Germany-Turkey, Kazakhstan- Turkey, and 157 from abroad with a total of 199 papers, 230 scientists, academicians and researchers participated in the congress.

In addition, special panels on "Republic and Folk Culture Special Panel", "Special Panel on the Convention on the Protection of Intangible Cultural Heritage on the 20th Anniversary of its Declaration", "Special Panel on Aşık Veysel on the 50th Anniversary of his Decease" and "Sustainable Life in Folk Culture" were held on the 100th anniversary of the Republic.

On December 11, 2023, I participated in the congress with a session chairmanship and my presentation entitled "Changes in Marriage Customs in the Modernization Process". The December 12, 2023 program was held at the Complex with the participation of Culture and Tourism Minister Mehmet Nuri Ersoy and Emine Erdogan.

# ENTREPRENEURSHIP AND INNOVATION



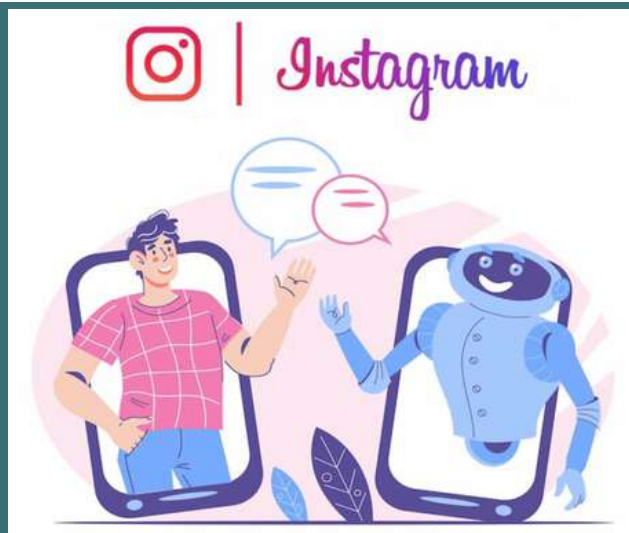
Res. Asst. Meryem SARIKÖSE  
The Department of Sociology

## ONE NEW FEATURE FROM INSTAGRAM: ARTIFICIAL INTELLIGENCE-POWERED VIRTUAL FRIEND (AI FRIEND)

While some attribute positive characteristics and some negative characteristics to loneliness, when we look at the data, we encounter the fact that it is becoming more and more widespread. But while the issue has turned into a platform where owners are exhibited, such as Instagram, loneliness also takes its share of this transformation. More negative adjectives such as negative, sad, sad are attributed to loneliness than each other. So much so that photos, videos of people sitting alone, having fun, eating in public spaces are served accompanied by sad music. That's exactly why Instagram has brought a new update.

The update allows you to make virtual friends with artificial intelligence support and even create friends that are completely left to the user's choices from start to finish. Users will be able to find answers to their questions together, in this particular, and share their problems with them. They will assign an age and gender for the chatbot themselves. After choosing the age and gender, users will be able to determine their ethnicity and personality traits. Personality traits such as shy, cheerful, creative, funny will also be completely selected by the user himself. At the same time, a hobby will be added to these virtual friends and thus communication will be able to progress within the specified limits.

But why was this new feature of Instagram presented with the "friend" tag? Precisely because of the aforementioned negative labels that Instagram imposes on lonely people. As loneliness has become widespread in societies, it has caused a panic of losing its users. With so many platforms already available for making a virtual friend, Instagram's inclusion was not just about staying up to date. The message was this: In everyday life, our friends may have personal traits and behaviours that we don't like, but if we make a virtual friend, we can get rid of all these rough edges and "get rid" of being alone. But we should not forget that one of the things that holds society together is our social relationships. There is a difference between adapting to a digitalised society and being trapped in it. For this reason, we should not get lost in the convenience of virtual friendship.





# ***POLITICAL AGENDA***

## **ABOUT LOCAL ELECTIONS**

***Prof. Dr. Ömer Say***

***The Department of Sociology***

Municipal elections, which means the ability and responsibility of each individual to make choices for future studies in the city in which he lives, signal the opportunity to reflect human decision-making consciousness to the city's administration. Of course, a person can run away from this decision, but such an escape means choosing not only not to participate in elections, but also not to take responsibility. Of course, a person may not want to take responsibility. However, in reality, since overcoming the heaviest human responsibilities begins primarily with human decision-making, the decision itself is the first step towards what is good. Because responsibility and virtue begin with the consciousness of reaching a decision first. Therefore, the decision-making process, which is the first stage of turning to what is good, also means that a person places a meaning in his/her native place in his/her own consciousness.

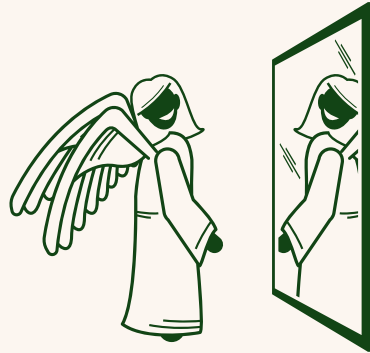
Then it can be said that a person who does not take responsibility prefers the easy one. In this case, the fact that a person chooses the easy one also means postponing his own decision-making process at least for a while. Of course, doing the opposite of this does not mean doing the right thing either. In other words, running away from the easy does not mean that we prefer the good alone. Turning to the difficult offers us a way that allows us to open the door to a decision that only bodes well. Overcoming what is difficult in front of us here with local decisions is the most preferable one for everyone. Because the difficult thing manifests itself in making a decision rather than making a choice. The more the consciousness of decision-making is knitted with thoughts and ideas, the more it stands in front of a person who bears responsibility and virtue in it. A person reveals an action that will be an example for himself and for someone else only in the clarity of his own consciousness. For this reason, the upcoming municipal elections are a case study in the testing of consciousness while showing a decision that a person makes about himself and someone else.



# AN INFLATED SELF: NARCISSISM



Res. Asst. Irem Uyar  
The Department of Psychology (English)



The name narcissism was born from a legend in Greek mythology. According to this story, Narcissus is the son of the river god and the water fairy. The gods tell Narcissus that if he never takes care of himself, he will be rewarded with a long life. Echo, on the other hand, is in love with Narcissus, but he cannot reciprocate her love. Echo cries out her love in the forest, but because she can't get a response, this sound hits the mountains and returns, "echo" also comes from here. Aphrodite, the goddess of love, one of the gods, is upset that she cannot reciprocate Echo's love and wants to punish Narcissus. Narcissus, who saw his own reflection in the water for the first time to drink water from the lake one day, fell in love with his image and died by falling into the water and drowning while looking at himself. The phrase "falling in love" in our language also comes from here. In short, this story symbolizes a person who is insensitive to the feelings of others but shows great importance to himself.

Narcissism is considered by psychologists to be the plague of the century, especially in the last 30 years. The increasing consumption culture of the 21st century also causes narcissism to increase. We are constantly thinking about ourselves, thinking about features that are not in our real self, that we want to be good, and interesting, that can be appreciated by others, and we act as if we have them. As we do this, we always want more, we want to be better, we want to have more things, we want to be appreciated more, we want to be liked, and we can't enjoy life because none of it is enough. However, today's children are given "disproportionate praise and attention." Parents always see their children as right and think that they are the best among other children. Even though they do this for the good of the child, they can unknowingly lead to the raising of super narcissists. Another reason is that today's education system is completely focused on rankings, exams, and competition. This system that categorizes students leads to them becoming more ambitious and not seeing anyone except themselves. Another factor affecting the increase in narcissism is the "use of social media". Individuals see social media platforms as an opportunity to showcase themselves. People exhibit their most beautiful selves on the Internet, hide their flaws easily, and draw an image of a perfect person with everything. They act more like the person they want to be than the person they are. In particular, most of the posts on social media consist of "selfies". Selfie is a photograph in which the person can completely control their own image in terms of shooting angle, environment, stance and focus, and people can easily manipulate others they want to be liked by sharing these selfies.

In summary, narcissists have an exaggerated sense of superiority about themselves, believe that they are special and unique, expect others to admire them, cannot empathize, and often exploit others for their own desires. Of course, every person can have natural needs such as being loved, liked, and appreciated, but it becomes dangerous when a person feeds excessive self-love, this love leads to a disruptive effect on his interpersonal relationships and affects the lives of other people. Despite all these glamorous and cool features, narcissists actually can't love themselves as well as they can't manage to love others. In the formation of narcissism, there may be difficult experiences such as the deprivation of the mother during childhood, humiliation, neglect or abuse by parents, and these cause the individual to have a feeling of inferiority about himself. Individuals behave as if they love and value themselves very much to cope with this feeling, whereas every narcissist has a fragile child inside...



# The New Relationship Style of Our Age: Situationship

Res. Asst. Deniz Mısra Gürol  
The Department of Psychology (English)

## What is Situationship?

If you are seeing someone, enjoy seeing each other, you even get close, you are in a partnership that is not exactly called a "relationship", and you have not committed to each other, you may be in a situationship. In this type of relationship, the parties usually do not talk about the future or cannot find a definitive answer when asked whether they are seeing someone. According to Clinical Psychologist Romanoff, thanks to this relationship, people can benefit from the advantages of being single and being in a relationship simultaneously.

**Prof. Dr. Selçuk Şirin suggested in 2023 that the word "durumdaşlık" as the Turkish equivalent of the concept of "situationship" corresponds to this relationship style.** The most fundamental feature that distinguishes this relationship model- where emotional closeness, spending time and sexuality can also be present- from other relationships is the absence of labels such as girlfriend-boyfriend, husband-wife, fiancé. According to the annual user report published by Tinder in 2022, situationship is currently the most common relationship type.

## So How Do We Know When We Are in Situationship?

**The relationship is not defined:** You have yet to ask and may not have answered the question "What are we?" to determine the course of the relationship, express your expectations, or set your boundaries. Talk to clarify the nature of your relationship, mention your expectations, and set boundaries. You may not feel comfortable bringing it up, or you may feel like it's too early to have the conversation.

**Having inconsistency:** You may not know when you'll see your partner again, how long it will take for them to respond to a message, or whether they'll even try to contact you. It can be challenging for you to know what to expect from your relationship.

**Not talking about the future:** In relationships, individuals often make plans for the future, whether it is about upcoming events or long-term goals such as having a family. Future plans are generally not discussed in this concept.

**The relationship is not deep:** Even if you and your partner are close and spend a lot of time together, you may not have established a deep connection on an emotional level. According to Dr. Romanoff, you may notice that your partner doesn't ask you a lot of personal questions and that the conversation is superficial.

**Comfort is very important in the relationship:** In such relationships, the parties may not prioritize each other and may not make an effort to see/make plans with each other.

**Not being exclusive to each other:** Neither of you may have brought up the conversation of being special to each other, and you may both be seeing other people.

## Advantages of Siutationship

- Less responsibility is the biggest advantage of situationship because romantic relationships consume a large portion of our emotional energy.
- Individuals who prefer to have a partial emotional connection and closeness with the partner are more likely to be interested in this kind of relationship. These people may seem emotionally present and connected when spending time with their partners, but when they are apart they can act very independent.
- If both parties agree on the situationship, the parties can enjoy the advantages of a relationship in a pleasant and stress-free way without having a real relationship and without making a significant emotional commitment.

## Disadvantages of Situationship

- In a situationship, the expectations of the parties may differ and this is a big disadvantage.
- When a situationship first begins, both parties may be happy with the characteristics of the relationship, but as time goes by, one party may begin to expect more from the relationship than the other party is ready to offer.
- Relationship status can also be a part of identity for some people and an indicator of how they relate to people. Sometimes not being in a consistent or stable relationship can make you feel inadequate.

## The Effect of Being in a Situationship on Mental Health

Both parties may not be clear enough about their expectations from the situationship. Generally, this situation occurs when one party is satisfied with the course of the relationship and the other party has more expectations for the relationship and the future. A person who wants more may try to get their sense of self-worth from their partner's approval, which can have huge effects on a person's mental health. Additionally, since situationships tend to be superficial, the partner who wants more, often does not know the other person well enough, causing the person to idealize the partner and therefore feel worthless. People who constantly find themselves in these types of relationships are often attracted to those who make love feel like something to be earned or deserved.

## If You Are Not Happy About Being in a Situationship...

It is very important that both parties are aware of the expectations of the relationship from the very beginning. If you want to turn the situationship into a more specialized relationship, you need to talk about it. The answer may not always make you happy, but at least you will get rid of the uncertainty. If at any point you feel like your relationship is affecting your mental health, you can go to a therapist who is specialized in relationships.





# THE NEW DIMENSION OF THE CONSUMPTION PHENOMENON ON OUR TIME

## SOCIO- AGENDA

**ASST. PROF. RAHEB MOHAMMADI GHANBARLOU**

According to some, today's society is characterized as modern society, according to some as postmodern. No matter what we call it, there is an excessive consumption and commodification that has never been seen in human history. Baudrillard, one of the influential figures of postmodern thought, performs modern society analysis accompanied by the concepts of consumption, fashion and commodity. Baudrillard expresses that today's postmodern world is not a real society, but a virtual reality that is 'made like it is', in which symbols and images replace the real and concrete. Symbols and images, rather than goods and services, are bought and sold, used, consumed.

Today, while humanity is experiencing resource scarcity in many areas, on the other hand, it continues to consume objects that are not really needed. Fashion and fashion-related brand indulgence have further spread ostentatious consumption. The purpose of this analysis is not not to consume, but perhaps it is a consumption process directed towards logical and real needs. Man has been acquainted with the phenomenon of consumption since the day he existed. He has always been in a consumption directed to his needs. The issue that poses a problem here is real unnecessary consumption. In traditional society, people need clothes, food, housing for housing, etc. he was in possession. In addition, a replacement could not be purchased before an object was physically exhausted or reached an excessive level of wear. Today the situation is exactly the opposite. For example, in addition to the function and durability of a pair of glasses, artificially produced meanings such as the color of the season are put aside and a new one is purchased. In this case, consumption has lost its old and true meaning. There is nothing beyond the visible, because appearance is all we have.





Consumption is a social category that changes and transforms according to the social structure, time and culture. With the modernization and the beginning of the mass production process, significant changes have also occurred in the field of consumption activities. As in all areas, eastern societies such as ours have adopted new patterns in consumption behavior. Now the sense of being there to consume has gone beyond other human values.

In consumer culture, modern man is aware that he expresses himself not only with his clothes, but also with his house, furniture, decoration, car and other activities that are considered tasteful or unappealing. The concern to create a lifestyle based on the order and self-awareness of cognitive style is not found only in young people and the rich; the prevalence of consumer culture indicates that we all have the opportunity to self-promote and express ourselves, and this has nothing to do with our age and class origin. This means a world of men and women who are always looking for the newest and latest model in their relationships and experiences. These are those who have a sense of adventure and risk to fully explore different life options; those who are aware that they have experienced it only once and need to work hard to enjoy it, fully experience it and express it.

When Veblen discusses consumption, he talks about the rich class and believes that the wealth and social status of this class led to ostentatious consumption, members of this class used their position with an impressive consumption that only had a ostentatious aspect. They distinguish themselves and their classes from others, place a higher value on themselves, and impose their own ways of behavior and consumption on others in fashion.

The main problem here is that communication tools such as the media and social media manipulate needs on the way to implementing capitalist policies. By generating different consumption conditions, over the Internet, credit cards, etc. it encourages this process by facilitating shopping conditions. The issue that should be emphasized here is to redefine our consumer culture and habits and to regulate them in a way that does not harm our human-natural values.



# Time to Socialize

## A NOSTALGIC TRIP STOP: MUSEUM OF THE CHAOS CLASS (HABABAM SINIFI)

**Res. Asst. Zehra Makar**  
The Department of Business  
Administration (English)

In this month's article, I will tell you about a place where we can feel the spirit of the Chaos Class (Hababam Sinifi), a series of 4 films that bring us peace and make us smile whenever we watch them.

One room of Adile Sultan Mansion, where the unforgettable Hababam Sinifi series was filmed, has been arranged as the Hababam Sinifi Museum in memory of this film series that has made audiences laugh for generations.

Located within the Validebağ Grove, the Hababam Sinifi Museum consists of a room from Adile Sultan Mansion. Upon entering the museum, on the right side, we first see Gdk Necmi trying to cheat in the stove and Mahmut Hoca catching him, scenes that evoke the nostalgia of the film series.

On the left side of the door, there is a skeleton, a blackboard, a teacher's desk, and a chair where visitors can pose together. Another wax statue in the room belongs to Hafize Ana. The character portrayed by Adile Nařit is etched in our memories as she runs down the stairs with her bell in hand. Another wax statue belongs to İnek řaban, played by Kemal Sunal. In addition, there are posters and postcards of the actors' names and the characters they portrayed on the desks.

All the walls of the room are filled with posters and banners related to Hababam Sinifi. When you think about it, it's just one room, but upon closer inspection, there is much to read.

As for the mansion's exterior, it has a garden furnished with a few cafes and benches. You can enjoy tea and the greenery while contemplating, "Wow, those were the days!" The grand structure of the building adds to the overall experience.

To arrive the museum, you can take a bus from skdar Square. Afterward, you can continue your day in Kuzguncuk or visit another historical structure, the Beylerbeyi Palace. The entrance fee to the museum is 15 TL, and at the ticket booth, you can also purchase magnets and bookmarks related to the Hababam Sinifi.

I recommend visiting the Hababam Sinifi Museum to experience the nostalgic atmosphere, innocent comedies, the historical texture, and the scent that we miss these days.

With love...

# Events in İstanbul

## SHAKESPEARE IN LOVE

The play "Shakespeare in Love" is a fascinating piece of theater that focuses on the life of William Shakespeare, one of the greatest figures of English literature. While this play tells the beginning of Shakespeare's career and how his works were shaped, it also reveals the romantic relationships in his personal life and the social structure of England at the time.

The play is about the years when Shakespeare began his career as a young writer. It is said that an inspiring woman who entered his life when he was an unknown playwright was an important turning point in his writing journey. This provides a unique opportunity to understand both Shakespeare's creative process and his personal development. The play explores how Shakespeare's works were born and how they became intertwined with his own experiences.

The structure of the work has been enriched with motifs and themes taken from Shakespeare's famous plays, thus giving the audience a new perspective on Shakespeare's works. The play's dialogue is written to reflect Shakespeare's distinctive style, making the work appealing to both Shakespeare fans and general theater lovers.

Each scene of the play takes the audience back to the past while allowing them to discover how Shakespeare's works resonate in today's world. "Shakespeare in Love" awaits theater lovers as not only a theater play, but also a literature lesson, a historical journey and a visual feast.

**Res. Asst. Kartal**

**Doğukan Çıki**

The Department of Tourism

Guidance



**Date:** 06 February 2024

**Venue:** Zorlu PSM

**Time:** 20.30

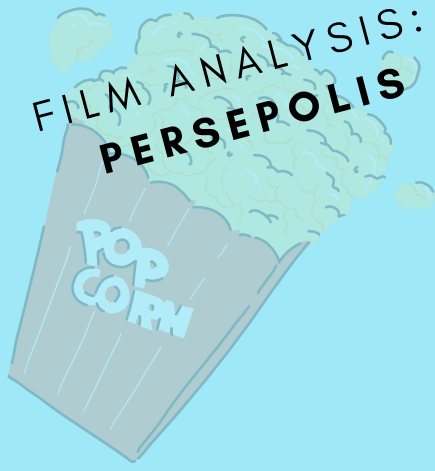


We have compiled some of the prominent events in Istanbul in February for you.

**Res. Asst. Asel Ataoğlu**  
The Department of Business  
Administration (English)

# February in İstanbul

Type of Event	Name of Event	Location	Date
Theatre	<i>Tatlım Tatlım Oyunu</i>	<i>Esenyurt House of Performance</i>	3 February Saturday
Stand-Up	<i>Stand Up Taksim</i>	<i>İnfiniti Sahne</i>	3 February Saturday
Theatre	<i>Bir Delinin Hatıra Defteri</i>	<i>Palladium AVM</i>	6 February Tuesday
Kids Theatre	<i>Rapunzel</i>	<i>Hilltown Maltepe</i>	17 February Saturday
Concert	<i>Madrigal</i>	<i>Bostancı Gösteri Merkezi</i>	23 February Friday
Concert	<i>Hayko Cepkin</i>	<i>Taksim Dorock XL</i>	24 February Saturday



# IGU STUDENT



## **AYŞAN TAVŞAN** A STUDENT FROM THE DEPARTMENT OF *SOCIOLOGY*

Persepolis is an animated film written by Marjane Satrapi based on her own life story. This autobiographical comic book tells us about the Islamic Revolution, one of the most important events in history, from the life of Marjane, who turned from a girl into a young woman. Marjane's life, which had a happy childhood and grew up in a country where it was possible to live freely even though they complained before the Islamic regime, begins to change at an early age with protests and riots, including her family complaining about the regime. The Islamic Revolution, which began with the departure of the Shah, and its supporters are mobilizing to eliminate views of opposition to them, and in this case, little Marjane's family and uncle also become targets.

After the Islamic Revolution that took place, as a result of raids, armed attacks and executions carried out to prevent riots and anti-regime groups, we see scenes in the film in which many acquaintances of the Satrapi family left their country for similar reasons. And at this very time, Iraq, which wants to take advantage of its weakness, is opening a war on a country that is in turmoil because of the revolution, and a foreign war is starting besides the civil war. In order to better fight foreign forces, the new regime detains the people with weapons as a solution, and executions and death become almost a daily routine. Many people with opposing views are dying with this routine. One of them is her uncle Anoosh, whom little Marjane loves very much. In this process, products that evoke western modernism are banned. In order to prevent music or clothes, shoes, nail polish or makeup from being broken, any prohibited rules, the new regime began to control the public frequently, and punished those who were caught by offering fines or whiplash.

The Islamic Revolution has reduced the living standards of women in particular and confiscated their freedoms. In the regime where closure is mandatory and the use of makeup or nail polish is prohibited, the public has also increased the pressure on women. The fact that Marjane and her mother shouted at the man's mother on the way home from the grocery store and said, 'I use women like you and throw them away like a piece of garbage' actually put women who are against the regime in a position where they are not immoral in society or society should show respect.





While all these social changes are happening, the little girl continues to grow up, she is also influenced by role models such as an uncle, the grieving process, mother and grandmother that the regime took from her; when Marjane was 14, her parents, who were aware of her oppositions and speeches at school, made her afraid of her daughters' stubbornness. What her mother, who was afraid of the phone call from the school principal, said to her daughter in fear and tears is one of the most painful examples of how difficult and cruel the women of the period were going through.

Marjane is sent to Vienna by her family to stay away from all this. His little daughter, who has emigrated to Vienna, expects other difficulties here. The fact that the girl who emigrated alone leaving her family and friends in her country does not feel belonging, the adjustment problems and identity crises she experienced, the process of re-socialization and depression actually show us how painful a process it is. He lied for a while because of the bullying and prejudice he experienced due to his origin. The fact that her loved ones are in the war and she is a stranger in a distant country has caused Marjane to become lonely.

A young girl who has been going through difficult days with the pain of love she has experienced returns to her country, but she has become alienated here as well. Marjane, who went through a deep depression and readjustment process, recovered and became a university student. We watch a young girl who continues where she left off during her school years to oppose the order and defend her right turn into a strong, feminist young woman with her mother and grandmother as role models. The fact that the system, which has a say over and directs the female body and the boundaries of life, increasingly restricts young girls and makes life more comfortable for men has also been criticized in the university scenes of the film.

Social pressures have not left the young woman who met with consent and started having a relationship during her university years here either. The couple who decided to get married for reasons such as not being able to wear makeup when going out and not being able to walk outside together got married in a short time. At the same speed, Marjane is moving away from married life. A young woman who is thinking about getting a divorce and sharing it with a friend is learning about the problems created by being a widow.

In the society of the period, people who thought that married and divorced women would not say no to new sexual relationships and could not refuse, feeling helpless, fearing that married women would not leave them alone and Marjane, who heard their insistence and wishes on the extent of harassment, would live, took refuge with her grandmother and explained her decision to divorce by getting the support she needed.

Marjane, who is a single woman again, goes to the airport for the last time to leave her country, accepting that the country and the rules are not for her and that she should leave. The migration process of the young woman who said goodbye to her family begins again. The black-and-white animation begins to color when Marjane lands in France.





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STUDENTS FROM THE  
DEPARTMENT OF SOCIOLOGY

## PREVALENCE OF DRUG USE

Increasing drug use among high school youth is shaped by the interaction of various factors. At the heart of this problem lies young people's search for identity, social connections, and the process of coping with major changes. As the prevalence of drug use has increased recently, drug addiction, especially among high school youth, has been addressed within the scope of this research project proposal. When drugs are used, the central nervous system is stimulated and causes physical and psychological damage to the person. As a result, the drug causes physical and psychological addiction in the person (Gökler ve Koçak, 2008).

Due to the lack of studies to prevent drug use and the rapid increase in drug use, we plan to prevent its prevalence and minimize it as much as possible with this research. In this context, we held meetings with narcotics police officers, criminal court regional judges and Green Crescent officials regarding drug use. In the interviews, issues such as the influence of the circle of friends, curiosity, emulation, hopelessness and excitement seeking were emphasized among the reasons for the increase in drug use. We talked to experts about what we could do to prevent drug use and got ideas and determined the goals and activities of the project accordingly.

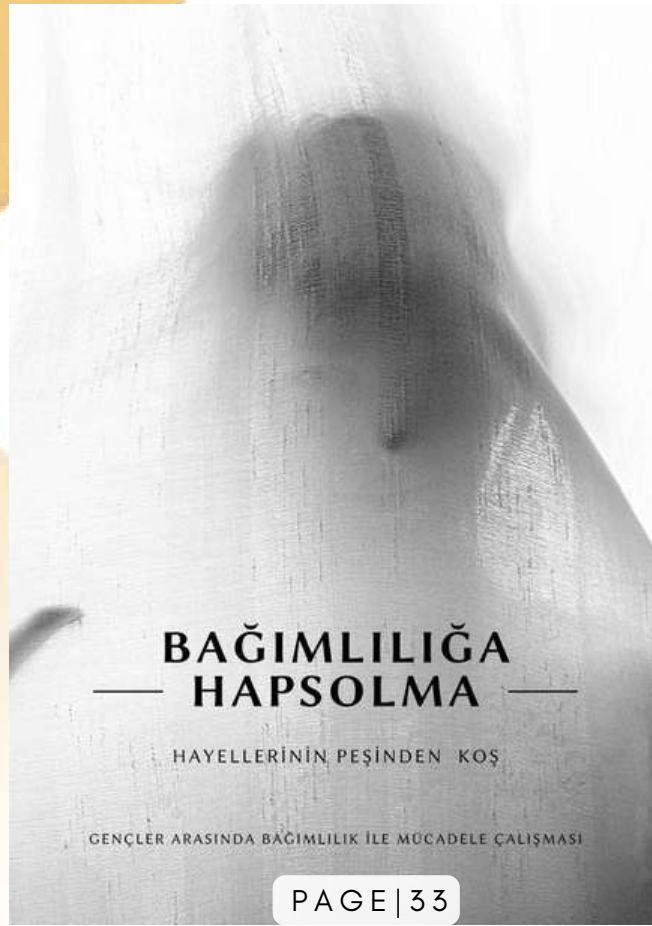


In line with the project proposal, our goal is to prevent the spread of drug use. In line with this goal, the objectives planned in the project proposal are as follows: Increasing educational seminars for both parents and children open to the public by family counselors with the support of municipalities, organizing activities that will improve children's social skills in educational institutions, public education centers and municipalities to train young individuals in communication skills, sports, etc. Increasing activities that will activate activities in areas such as activities, giving informative seminars to high school students with conversations about addiction in the company of university clubs, and organizing various socialization activities together.

In order to achieve these goals, it was decided to conduct in-depth interviews with high school youth. Schools and families coming together to guide young people in making healthy choices can be an effective approach to combating drug use.

- We aim for a healthier and more hopeful future within the scope of this project, with our slogan "Follow your dreams of being trapped in addiction."

\*Bu çalışma Dr. Öğr. Üyesi Nazar Bal'ın Araştırma Tasarımı ve Projelendirme dersi kapsamında yapılmıştır.



## BAĞIMLILIĞA HAPSOLMA

HAYELLERİNİN PEŞİNDEN KOŞ

GENÇLER ARASINDA BAĞIMLILIK İLE MÜCADELE ÇALIŞMASI

# \* IGU \* GRADUATE



## Hilal ÇİFTÇİ

A GRAD STUDENT FROM  
THE DEPARTMENT  
OF SOCIOLOGY

I am a graduate of Istanbul Gelişim University Department of Sociology in 2022. After graduating, I started to work in the citizen reception department at the Bağcılar Municipality Social Assistance Affairs Directorate. I receive many requests for assistance from citizens with low socio-economic levels in Bağcılar, such as clothing, social markets, food parcels, wheelchairs, diapers, medical supplies, etc. Foreign nationals can also apply to our institution by obtaining a fire report in case of a natural disaster. In addition, they can also apply via e-government.

Citizens coming to the institution where I work may face many different situations. We also receive requests from citizens in disadvantaged groups. For example, individuals with disabilities, men and women who are divorced, men or women who have been subjected to violence by their spouses, or senior citizens who have difficulty living alone come and apply. As part of the field investigation, we visit households and receive requests for assistance based on the socio-economic status of the families. During the field investigation, the information we receive officially from the citizens is taken into consideration and certain questions are asked to them. Finally, by listening to the problems of the incoming citizens, I open a social review application for those who I understand are in a very difficult situation and receive their requests to send our field teams to their homes. And as a result, when I see that I receive aid in kind or in cash, it makes me happy to know that I have provided solutions and helped the individuals who came to me, even to some extent.

I see many benefits of having studied sociology both in my daily life and in my working life. Understanding the people around me in everyday life, observing the functioning of the society we live in, and being able to look at both individual and social problems from different perspectives has given me the opportunity to act from a critical point of view when appropriate. In my working life, with my empathy ability gained by sociology, it contributes to my tolerant approach to citizens who come to apply, listening to the problems of incoming citizens, when I understand that they are in a very difficult situation, I open a social review application and receive their requests to send our field teams home. And when I see that as a result of this, help comes out in kind or in cash, that is, at least a little bit, trying to provide solutions to the individuals who come and try to help them makes me happy.

# Not Çiğ (Raw) Börek, but Çi Börek: What is it and Where to Eat?

**RES. ASST. DİLEK KIZILIRMAK**

THE DEPARTMENT OF NEW MEDIA  
AND COMMUNICATION

Çi börek is one of the dishes identified with the Thrace region and Eskişehir in Turkey. Although it is wrongly known as raw pastry (çiğ börek), it is actually Çi börek. It is also called yarımca (demilune) in Thrace due to its half-moon shape. There are various rumors and interpretations regarding the root of the word. The claim that the word ç means beautiful, and delicious in Kipchak is one of these legends. It seems more plausible that Çi börek, known as Şuberek in the Balkans and Şirberek, Şuberek, Çuberek in some communities, was named with the sound repetition frequently used in Turkish. It is possible that the name of ç börek, which is cooked by frying in oil, is derived from the sound the dough makes when it is thrown into oil.

Çi börek, a traditional Crimean Tatar dish, is made by putting a mixture of minced meat, spices, and onions into small-sized phyllo dough and frying it in oil. This delicious dish, usually consumed with ayran, can be made with mushrooms, cheese, and potatoes. But traditionally it is made with minced meat. Although it is one of the most recommended dishes when visiting Eskişehir and Bursa, there are many places in Istanbul where you can taste this flavor. Tarihi Odabaşı Çi Börekçisi in Fatih Şehremini, an old Tatar neighborhood, is one of the first places that come to mind. I would definitely recommend Meşhur Çi Börekçi, also located in Şehremini, and Küçük Ev Çi Börek, located in Çapa. In Kadıköy, Sayla Manti and Eskişehir Çi Börek can be preferred. Makule Manti ve Çi Börek is the address in Sarıyer, and Çiçi Çi Börek is the address of Çi Börek in Beşiktaş. Those who happen to be in Bakırköy can also visit Eskişehir Çi Börek.

Enjoy your meal.

## ABOUT ACADEMIC LIFE

### PUBLICATIONS

- **Asst. Prof. Gizem Uzuner's** article titled "Modelling the nexus between finance, government revenue, institutional quality and sustainable energy supply in West Africa" was published in **Journal of Economic Structures**.
- **Assoc. Prof. Onur Özdemir's** article titled "Dynamic Efficiency and Herd Behavior During Pre- and Post-COVID-19 in the NFT Market: Evidence from Multifractal Analysis" was published in **Computational Economics**.
- **Res. Asst. Fatma Betül Yılmaz's** article titled "Childhood Maltreatment and Spiritual Well-Being: Intolerance of Uncertainty and Emotion Regulation as Mediators in Turkish Sample" was published in **Journal of Religion & Health**.
- **Asst. Prof. Ece Zeybek Yılmaz's** article titled "The Regulatory Role of Organizational Identification in the Effect of Pygmalion on the Cyberslacking Behaviour of Hotel Businesses Employees" was published in **IIM KOZHIKODE SOCIETY & MANAGEMENT REVIEW**.

## ABOUT ACADEMIC LIFE



## ASSIGNMENT & UPGRADE

- **Asst. Prof. Bahri Mert DEMİR** has been appointed as "Assistant Professor" in the Department of Political Science and Public Administration of our faculty.
- **Asst. Prof. Süreyya İmre BIYIKLI** has been appointed as "Assistant Professor" in the Department of Management Information Systems of our faculty.
- **Assoc. Prof. Emrah DOĞAN** was appointed as "Associate Professor" in the Department of International Trade and Finance of our faculty.



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The Alumni Tracking System (Metsis) has been launched to determine and follow the current status of our graduates, such as their employment and higher education careers, and to generate statistical data. Moreover, Istanbul Gelisim University aims to strengthen its relations with its graduates and contribute to their employment process through the METSİS platform. IGU alumni can subscribe to the platform for free. ([metsis.gelisim.edu.tr](https://metsis.gelisim.edu.tr))

Our graduates who are members of the platform can update their profiles and follow job postings.

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4. After creating an account, you can see job postings from the jobs section on the top and apply for open positions.

# MASTHEAD

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