4th World YOUTH Studies Congress

EDITOR
Dr. Cemal Kalkan

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November 12-13, 2024, Roma, ITALY

EDITOR

Dr. Cemal Kalkan

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Sayı : 1   15 Ocak 2024

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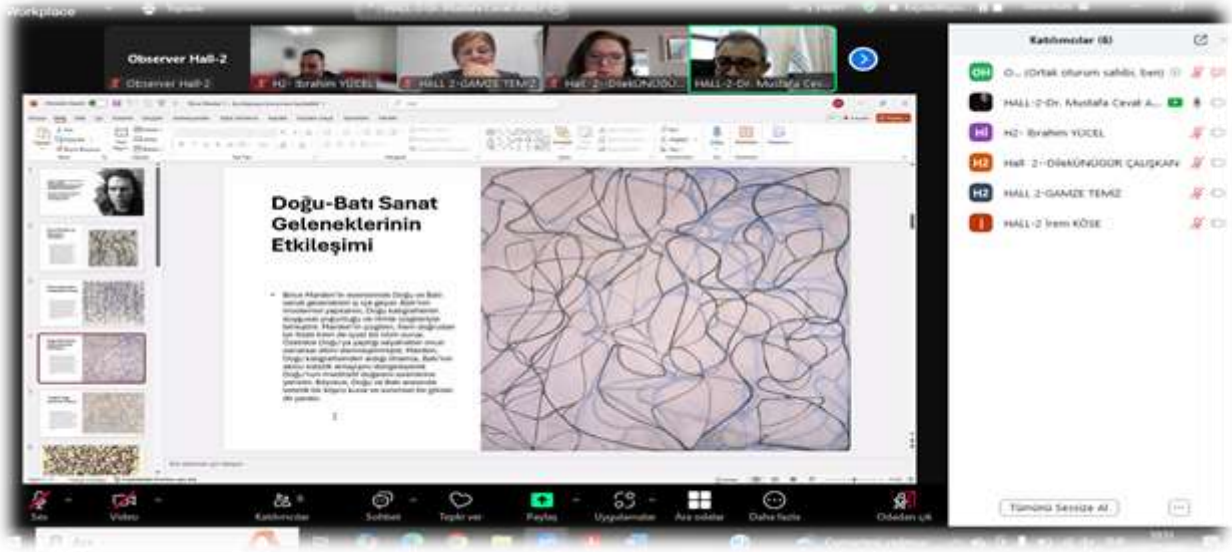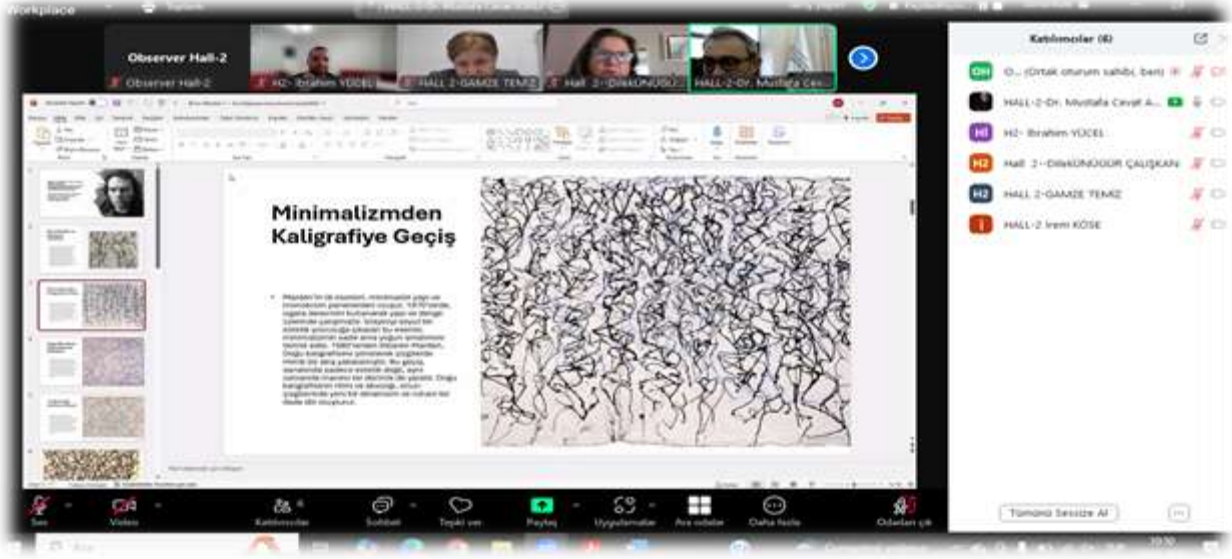
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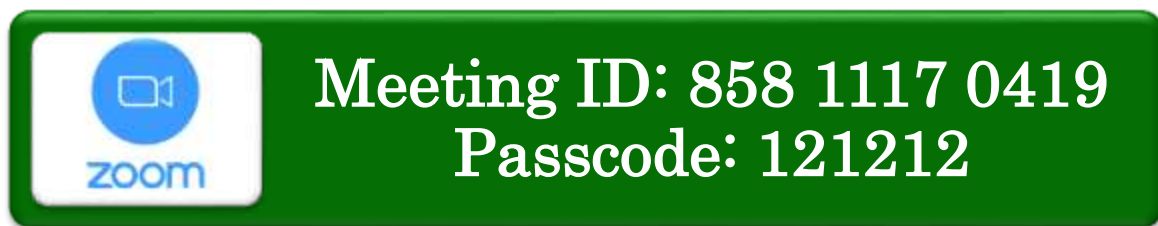
12.11.2024 | SESSION-1

Roma Local Time: 13:00–15:00

IN PERSON SESSION

MODERATOR: Prof. Dr. Osman Zahid ÇİFÇİ

Authors	Affiliation	Presentation title
Prof. Dr. Osman Zahid ÇİFÇİ	*Selçuk University TÜRKİYE*	A DIFFERENT PERSPECTIVE ON TYPES OF KNOWLEDGE
Assist. Prof. Dr. Furkan ÇAKIR	*Selçuk University TÜRKİYE*	ACADEMIC WRITING TECHNIQUES IN A FIQH AL-HADITH WORK: SOME REFLECTIONS ON ACADEMIC WRITING BASED ON TAHĀWĪ'S SHARḤ MEANIL ASĀR
Assist. Prof. Dr. Sami BAYRAKCI	*Selçuk University TÜRKİYE*	YOUNG SUFI PIONEERS: YOUTH IN THE PATH OF SUFISM DURING THE FIRST THREE CENTURIES OF THE HIJRI

12.11.2024 | SESSION-2

Roma Local Time: 13:⁰⁰–15:⁰⁰

IN PERSON SESSION

MODERATOR: Assoc. Prof. Dr. Hasan UÇAR

Authors	Affiliation	Presentation title
Assoc. Prof. Dr. M. Rasit AKPINAR	*Selçuk University TÜRKİYE*	AN EVALUATION ON THE DETERMINATION OF THE BOUNDARIES OF LAW
Assoc. Prof. Dr. Hasan UÇAR	*Selçuk University TÜRKİYE*	THE PROBLEM OF SEXUAL IDENTITY IN HODA BARAKÂT'S NOVELS: THE STONE OF LAUGHTER'S MAIN CHARACTER YOUNG KHALIL
Res. Assist. Ece KOZOL Yasin AFŞİN Prof. Dr. Başak TURAN İÇKE	*İstanbul University TÜRKİYE*	UNDERSTANDING THE RELATIONSHIP BETWEEN FINANCIAL LITERACY AND FUTURE CONCERNS AMONG UNIVERSITY STUDENTS: EVIDENCE FROM TURKEY
Assist. Prof. Dr. Cemal KALKAN	*İstanbul Medeniyet University TÜRKİYE*	EVALUATION OF FINANCIAL LITERACY AMONG YOUTH AND MUTUAL FUNDS FROM AN ISLAMIC LAW PERSPECTIVE

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Roma Local Time: 08:00–10:00

Ankara Local Time: 10:00–12:00

MODERATOR: Dr. Lect. Yasemin ÖZEL

Authors	Affiliation	Presentation title
Dr. Lect. Yasemin ÖZEL	Kastamonu University TÜRKİYE	CRISIS INTERVENTION STRATEGIES IN YOUTH: INTEGRATED APPROACHES OF PSYCHIATRIC NURSING AND FAMILY COUNSELING
Dr. Lect. Yasemin ÖZEL	Kastamonu University TÜRKİYE	FAMILY-BASED APPROACHES TO PREVENT PSYCHIATRIC DISORDERS IN YOUTH
Selinay ERGENÇ	Ankara Yıldırım Beyazıt University TÜRKİYE	WAR IN UKRAINE: REFUGEE PROBLEM AND YOUTH
Dr. Ayşegül İHSAN Naz OĞUZ	Selçuk University TÜRKİYE Private Maral Anatolian High School, İzmir, TÜRKİYE	THE ROLE OF ARTIFICIAL INTELLIGENCE IN EDUCATION AND THE IMPACT ON YOUTH
Dr. Rejhan RAHMAN	Harran University TÜRKİYE	THE POLITICAL IMPLICATIONS OF ALBANIA'S TRANSITION TO DEMOCRACY
Lect. Dr. Süleyman KILIÇ	Selçuk University TÜRKİYE	YA'QUB AND YAZĪDĪ, THE YOUTH OF THE BASRA SCHOOL OF QIRAAT
Lect. Dr. Süleyman KILIÇ	Selçuk University TÜRKİYE	THE FIRST OF THE BASRA SCHOOL OF QIRĀAT THE TĀBIĪN GENERATION

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12.11.2024 | HALL-2

Roma Local Time: 08:00–10:00

Ankara Local Time: 10:00–12:00

MODERATOR: Prof. Dr. Mustafa Cevat ATALAY

Authors	Affiliation	Presentation title
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Res. Assist. Dr. Aslıhan ÖZTÜRK ÇETİN Assoc. Prof. Gamze TEMİZ	İzmir Bakircay University TÜRKİYE Health Sciences University TÜRKİYE	CANCER AWARENESS IN YOUTH
Assist. Prof. Dr. Ertuğrul HATİPOĞLU Assist. Prof. Dr. İbrahim YÜCEL	Gümüşhane University TÜRKİYE	INVESTIGATION OF UNIVERSITY STUDENTS' ATTITUDES TOWARDS ANIMAL RIGHTS IN TERMS OF VARIOUS VARIABLES
Prof. Dr. Mustafa Cevat ATALAY	Ankara Hacı Bayram Veli University TÜRKİYE	INTERACTIONS BETWEEN EAST AND WEST IN BRICE MARDEN'S ART: A STUDY ON MINIMALISM, CALLIGRAPHY AND ABSTRACTION
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12.11.2024 | HALL-3

🇮🇹 Roma Local Time: 08:00–10:00

🇹🇷 Ankara Local Time: 10:00–12:00

MODERATOR: Assoc. Prof. Dr. Hüseyin GÖKALP

Authors	Affiliation	Presentation title
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Assoc. Prof. Dr. Pınar BAĞÇELİ KAHRAMAN Assoc. Prof. Dr. Elvan ŞAHİN ZETEROĞLU Assoc. Prof. Dr. Meral TANER DERMAN	*Bursa Uludağ University TÜRKİYE*	PRESCHOOL TEACHER CANDIDATES' GENDER PERCEPTIONS AND METAPHORICAL PERSPECTIVES ON THE CONCEPTS OF WOMAN AND MAN
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Gülçin SAĞIR KESKİN	*Ankara University TÜRKİYE*	YOUTH AND SOCIAL DISRUPTIONS: A SOCIOLOGICAL EXAMINATION OF MARGINALIZATION, RADICALIZATION AND EXCLUSION CYCLES
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12.11.2024 | HALL-4

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☪ Ankara Local Time: 10:⁰⁰–12:⁰⁰

MODERATOR: On Ngoc Yen Nhi

Authors	Affiliation	Presentation title
K.R.Padma **K.R.Don**	*Women's University INDIA* *Bharath University INDIA*	APPROACHES FOR PROMOTING TEENAGER NUTRITIONAL AND FOOD KNOWLEDGE
K.R.Padma **K.R.Don**	*Women's University INDIA* *Bharath University INDIA*	STUDENTS MENTAL HEALTH STRENGTHENED AS A RESULT OF ONLINE TRANSFORMATION, ESPECIALLY DURING THE PANDEMIC
Goonel VALIYEVA **Elmira PANAKHOVA** **Laman ABBASOVA**	*Academician Abdulla Garayev Institute of Physiology AZERBAIJAN*	NEW DATA OF EFFERENT CONTROL OF THE RETINA`S PERCEPTIVE FUNCTIONS
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Heyran Mammadova **Shafiga İbrahimova** **Gulnar Atakishiyeva** **Abel Maharramov** **Ayten Qajar**	*Baku State University AZERBAIJAN*	2-(4-CHLOROPHENYL)-4-PHENYLTETRAHYDROPYRIDAZINE-3(2H)-ONE AS A PREDICTED INHIBITOR AGAINST VIRAL PROTEINS
On Ngoc Yen Nhi	*University of Architecture Ho Chi Minh City VIETNAM*	THE EVOLUTION OF LANDSCAPE ARCHITECTURE: GREEN SPACES AND GARDENS IN WESTERN-INFLUENCED CITIES OF HO CHI MINH CITY-VIETNAM
On Ngoc Yen Nhi	*University of Architecture Ho Chi Minh City VIETNAM*	THE INFLUENCE OF FRENCH NEOCLASSICAL ARCHITECTURE ON CONTEMPORARY BUILDING DEVELOPMENTS IN HO CHI MINH CITY, VIETNAM

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12.11.2024 | HALL-5

Roma Local Time: 08:00–10:00

Ankara Local Time: 10:00–12:00

MODERATOR: Lect. Irina-Ana DROBOT

Authors	Affiliation	Presentation title
Ananda Majumdar	*University of Alberta CANADA*	UNLOCKING THE POWER OF YOUTH: EMBRACING A MINDFUL MINDSET
Marzhan Turepashovna Otynchiyeva	*Narkhoz University KAZAKHSTAN*	LANGUAGE UNITS RELATED TO ANIMALS IN CUSTOMS REPRESENTATION
Dr. Nguyen Thi Bich Van	*University of Architecture Hochiminh City VIETNAM*	MECHANICAL PROPERTIES AND POTENTIAL APPLICATIONS OF BAMBOO IN MODERN INTERIOR ARCHITECTURE
Dr. Nguyen Thi Bich Van	*University of Architecture Hochiminh City VIETNAM*	VASTA STONE IN THE CONTEXT OF VIETNAMESE DESIGN AND SUSTAINABILITY TRENDS
Lect. Irina-Ana DROBOT	*Technical University of Civil Engineering ROMANIA*	THE ROLE OF SCIENCE FICTION IN OUR PASSAGE FROM CHILDHOOD TO ADULTHOOD
Wiktoria PIETRZAK Prof. Anna KOPICZKO	Józef Piłsudski Academy of Phisical Education POLAND	DETERMINANTS OF BONE MINERALIZATION IN GYMNASTIC SPORTS - A SYSTEMATIC REVIEW
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MA. Lam Le Thanh	*University of Architecture Ho Chi Minh City VIETNAM*	SUSTAINABLE MATERIALS IN OFFICE INTERIOR DESIGN IN HO CHI MINH CITY

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12.11.2024 | HALL-6

Roma Local Time: 08:⁰⁰–10:⁰⁰

Ankara Local Time: 10:⁰⁰–12:⁰⁰

MODERATOR: An Nguyen Thi Tam

Authors	Affiliation	Presentation title
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An Nguyen Thi Tam	*University of Architecture University VIETNAM*	POST-COVID19 INTERIOR DESIGN TRENDS FOR COFFEE SHOPS IN HO CHI MINH CITY, VIETNAM
Najam Us Sahar	*Fatima Jinnah Women University PAKISTAN*	TRANSITION RELATED SENSORY ISSUES OF ADOLESCENTS WITH AUTISM SPECTRUM DISORDERS: MENTAL HEALTH EXPERT'S PERSPECTIVE SALEHA BIBI
Agatha Cryssandra Pigesia Abigael Santi Junita Loho Anthonia Velona Latumapina	*Christian University INDONESIA*	CREATING A HARMONIOUS SCHOOL ENVIRONMENT: THE RELATIONSHIP BETWEEN ORGANIZATIONAL CULTURE AND CHRISTIAN RELIGIOUS EDUCATION MANAGEMENT
Lal Mani Pokhrel Dr. Seema Ghanghas	Om Sterling Global University INDIA	PERCEPTION TOWARDS E-COMMERCE AMONG THE YOUTH OF DANG, NEPAL
Manal Ahmad Rabih Nabhan	*Holy Spirit University LEBANON*	YOUTH AWARENESS OF THE LANGUAGE OF ADVERTISING: AN EDUCATION INTERVENTION DEPICTING LEBANESE STUDENTS
Fatjona Hysi Eglantina Dervishi Lule Berhami	*Tirana University ALBANIA*	THE RELATIONSHIP BETWEEN BODY IMAGE, PEER INFLUENCE, AND SELF-ESTEEM OF ADOLESCENTS
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12.11.2024 | HALL-7

Roma Local Time: 08:00–10:00

Ankara Local Time: 10:00–12:00

MODERATOR: J. Yusuf

Authors	Affiliation	Presentation title
Dharun V Ezhil Nilavan E Dayanidhi P Gokul M Dr.M.Meena	*R.M.K. Engineering College INDIA*	SPORTZ AND YOUTH
Ajin.S, Dharun.B Dr.M.Meena	*R.M.K. Engineering College INDIA*	EDUCATION AND YOUTH
Niranjan Kumar N Dr.M.Meena	*R.M.K. Engineering College INDIA*	YOUTH AND DEVELOPMENT
Saleha Bibi Najam Us Sahar	*Fatima Jinnah Women University PAKISTAN*	TRANSITION RELATED SENSORY ISSUES OF ADOLESCENTS WITH AUTISM SPECTRUM DISORDERS: MENTAL HEALTH EXPERT'S PERSPECTIVE
ANJITHA. A Dr. B. RAJENDRAN	Kerala University INDIA	KOZHIKODE'S TOURISM TRANSFORMATION: THE IMPACT OF YOUTH INITIATIVES
J. Yusuf S.M. Sapuan	*Putra University MALAYSIA*	MERGING SUSTAINABLE DESIGN WITH ECO-FRIENDLY MATERIALS TO EMPOWER YOUTH FOR A GREENER FUTURE
Sanjaya Kumar Sahoo	*SKCG Auto. College INDIA*	PARTICIPATION OF YOUTH IN ACHIEVING SUSTAINABLE DEVELOPMENT GOALS: A CRITICAL ANALYSIS IN INDIA
Aishwarya. G, Anita. S, Elakkiya. K, Ezhilarasi. H	*R.M.K. Engineering College INDIA*	YOUTH AND CRIMINAL BEHAVIOUR

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THE EVOLUTION OF LANDSCAPE ARCHITECTURE: GREEN SPACES AND GARDENS IN WESTERN-INFLUENCED CITIES OF HO CHI MINH CITY-VIETNAM

On Ngoc Yen Nhi

Faculty of Architecture Interior Design, University of Architecture Ho Chi Minh City (UAH), 196 Pasteur, District 3, Ho Chi Minh City, Vietnam

ABSTRACT

This study investigates the development of landscape architecture in Western-style urban areas in Ho Chi Minh City, focusing on parks and gardens. During the French colonial period, the planning and construction of public green spaces became a key component of urban design, aimed at creating recreational areas and promoting a healthy living environment for the city's residents. The research methodology combines the analysis of historical documents with field surveys to evaluate the existence and impact of these parks and gardens in contemporary Ho Chi Minh City. The findings reveal that these green spaces not only enhance the quality of life but also embody a period of cultural exchange and adaptation in the city's landscape architecture.

Keywords: Landscape Architecture, Parks, Gardens, Ho Chi Minh City, French Colonial Period.

Introduction

Background and Significance

Ho Chi Minh City, formerly known as Saigon, has undergone various historical development phases, with a prominent imprint from the French colonial period lasting from the late 19th century to the early 20th century. During this time, French architects and urban planners introduced numerous European architectural elements to Saigon, including public buildings, residential areas, and especially green spaces such as parks and gardens. These areas not only served the recreational needs of the French elite but also played a significant role in shaping and developing the city's landscape architecture. In the historical context, the creation of public parks and gardens was not merely for aesthetic purposes but also embodied a strategy of social and health management. The green spaces functioned as the city's "lungs," improving the air quality, providing places for relaxation, and promoting a healthier lifestyle. According to **McGill University**'s study on colonial urban planning history, "the parks built in colonies were not just to address public health issues but also to symbolize the colonial authority's control over space" (*Beattie, 2011*). This influence is clearly reflected in the development of well-known parks in Saigon such as the Botanical Garden (now the Saigon Zoo and Botanical Gardens) and 23/9 Park (Figure 1), both of which originated from this period. Beyond environmental and social functions, the green spaces in colonial Saigon also reflected cultural exchange. The landscape architecture was designed in a European style, yet it incorporated tropical plants, creating a unique blend of Eastern and Western nature and architecture. For instance, the Botanical Garden not only served as a place to preserve native plants but also as a botanical research center, showcasing the importance of adapting and applying Western techniques to the local context.

Figure 1: 23/9 Park (Source: Author)

Research Objectives

The objective of this study is to analyze the development of public green spaces in Ho Chi Minh City under the influence of Western urban planning during the colonial period, particularly the French colonial era. This research aims to clarify the roles of parks and gardens in the historical and cultural context of the city, thereby providing evaluations of how these elements have been maintained, adapted, and developed over time. Specifically, the study will focus on three main questions:

- How were these green spaces planned and developed during the French colonial period?

- What is their role in the contemporary urban life of Ho Chi Minh City?

- What changes and adaptations have occurred in these green spaces after Vietnam gained independence?

Theoretical Framework and Historical Development

When the French occupied Saigon in the late 19th century, they quickly imposed European urban planning models on the city. This Western planning style, especially from France, involved the creation of large, open, orderly, and systematic spaces aimed at beautifying the city and improving the living environment for the colonial inhabitants. According to **Logan (2000)**, "the French sought to transform Saigon into a miniature Paris of Indochina," with public buildings like the grand opera house, wide boulevards, and green parks. The construction of public parks during this time was not only to serve the recreational needs of the French but also to create symbolic spaces of power, demonstrating the colonizers' control over the newly acquired territory. Parks such as the Botanical Garden (established in 1865) (Figure 2) were typical examples of European-style planning, where these spaces served both recreational and educational purposes (*McElroy, 2014*). Native plants and animals were integrated with species imported from France to create a fusion of Vietnam's natural environment with European botanical science. The Tao Dan Park, built in the early 20th century, is another example that demonstrates the combination of Western planning styles with local elements. Parks of this era were designed in a formal style, with straight walkways, symmetrically planted trees, and carefully trimmed green areas in the Western manner. However, these gardens served not only aesthetic purposes but also functional roles. The French viewed parks as the green lungs of the city, helping to improve the air quality, mitigate heat, and provide restful areas within the bustling city (*Shing, 2018*).

Figure 2: Botanical Garden (Source: https://www.24h.com.vn/tin-tuc-trong-ngay/nhung-cu-cay-tu-thua-so-khai-vuon-thu-160-tuoi-o-tphcm-c46a1553453.html)

For instance, Tao Dan Park (Figure 3) was designed to provide space for sports and recreational activities, with playgrounds, football fields, and areas designated for exercise. This model was prevalent in French cities and was transferred to colonial cities like Saigon. Overall, public parks and gardens in Ho Chi Minh City during this period strongly reflected the influence of French urban planning, focusing on providing both functional and aesthetic spaces for residents (*Logan, 2000*).

Figure 3: Tao Dan Park (Source: https://mia.vn/cam-nang-du-lich/cong-vien-tao-dan-12522)

In addition to ecological and aesthetic functions, these green spaces carried strong political symbolism. Public parks and gardens were not only places for the French upper class but also symbols of colonial domination and power. According to **Beattie (2011)**, "the construction and management of public parks in colonies were not only to create a better living environment but also to affirm the colonial authority's control over the native environment and society." Parks like the Botanical Garden and Tao Dan were located near administrative centers and key government buildings, creating a connection between spaces of power and green spaces. Moreover, green spaces in colonial cities like Saigon played a role in representing modernization and civilization

following the European model. This was evident in the way the French not only built new parks but also altered the structure of native areas to fit modern urban planning. Large tree-lined boulevards like Norodom Boulevard (now Le Duan Street) are a prime example of this style, where green spaces were integrated with transportation systems and major public works (*Shing, 2018*). After Vietnam gained independence, many public green spaces in Ho Chi Minh City were renovated and adapted to meet the new demands of the city. While some parks, like the Botanical Garden, retained much of their original structure, others, such as 23/9 Park, underwent significant changes to accommodate urbanization needs. Nevertheless, the influence of Western urban planning remains evident, particularly in the organization of space and the maintenance of formal elements in the parks. According to **Nguyen (2020)**, the conservation and development of green spaces in Ho Chi Minh City are facing many challenges in the modern context, but there are still significant opportunities to integrate historical values with sustainable development. This indicates that, while Western planning styles were adopted during the colonial period, they continue to influence and adapt to the modern context of the city.

Research Methodology

Analysis of Historical Documents

The primary research method of this paper is the analysis of historical documents related to the development of landscape architecture and urban planning in Ho Chi Minh City during the French colonial period. The research utilizes archival materials from the French colonial era, including urban planning documents, historical maps, and administrative records. These materials help to reconstruct the formation and development of parks, gardens, and other green spaces in Saigon. One significant source of documentation is the city planning maps of Saigon from the 19th and early 20th centuries, particularly the plans of Pierre Charles L'Enfant, a notable French architect involved in Saigon's urban planning. According to **L'Enfant (1896)**, the purpose of green spaces was "to create harmony between urban architecture and nature, contributing to the improvement of the residents' quality of life." These documents provide not only insights into the planning strategies but also reveal how the French imposed Western urban models on a colonial city. Additionally, the research references written materials such as reports from the Saigon Municipal Council regarding the construction and maintenance of public parks. For instance, the **Conseil Municipal de Saigon (1920)** noted: "The public parks not only serve the recreational needs of the French but also play an important role in improving public hygiene and preventing diseases for the entire urban population." Beyond official documents, this study also reviews the works of historians and scholars who have studied the architecture and urban planning of the French colonial period, helping to create a comprehensive and multi-dimensional perspective on the development of landscape architecture during this time.

Field Surveys

Field surveys are another critical method used in this research. The author conducted direct visits to important parks and green spaces in Ho Chi Minh City, including the Botanical Garden, Tao Dan Park, and 23/9 Park. These surveys help assess the current existence and role of these parks in modern urban life. The survey process involved collecting data related to the green space area, the distribution of trees and vegetation, and the interaction of residents with these areas. To conduct these surveys, the research team used tools such as Geographic Information Systems (GIS) to measure and map the existing green spaces, comparing them to historical maps from the French colonial period. The results of these field surveys indicate that many parks and gardens have undergone significant changes in size and structure, reflecting the challenges posed by modern urbanization. For example, 23/9 Park, formerly a large railway station during the French colonial period, was converted into a public park in 1975, but has since been reduced in size due to

surrounding construction projects (*Nguyen, 2020*). Although the Botanical Garden has retained many characteristics from the colonial period, it has also faced pressures from urban development, particularly large real estate projects nearby.

Analysis and Discussion

Cultural and Social Impacts of Parks and Green Spaces

Urban green spaces, particularly public parks and gardens, play a significant role in improving the lives of residents, not only in environmental terms but also culturally and socially. During the French colonial period, parks in Saigon such as the Botanical Garden and Tao Dan Park were built not only to serve the colonial elite but also became symbols of the colonial regime's power, expressed through Western-style landscape architecture. Over time, however, these parks have become integral to the lives of Ho Chi Minh City residents, particularly after Vietnam gained independence. One of the most prominent cultural impacts of these green spaces is their function as venues for cultural and social exchange. The parks have become places for hosting cultural festivals, exercise, and community interaction. For example, Tao Dan Park now hosts major events like the annual Spring Flower Festival, attracting a large number of residents and tourists, fostering connections between generations and social groups (*Pham, 2018*). Green spaces also have a significant social impact on urban residents, especially in densely populated areas. According to a recent study by the **University of Architecture in Ho Chi Minh City**, the presence of public parks like 23/9 Park greatly improves residents' quality of life by providing open spaces for sports, recreation, and relaxation (*Nguyen & Pham, 2021*). These spaces help reduce stress, improve mental and physical health for the community, and contribute to building social cohesion in urban areas.

Adaptation and Development Over Time

The public green spaces in Ho Chi Minh City, formed during the French colonial period, have undergone many changes but still play an important role in the lives of modern residents. To answer the question about the impact of these spaces on contemporary urban life, we must consider both historical perspectives and modern social and urban development factors. First, parks and public gardens such as the Botanical Garden, Tao Dan Park, and 23/9 Park are not only spaces for relaxation but also central to cultural and community activities. According to **Pham (2018)**, these parks play a crucial role in creating venues for cultural events, festivals, and communal recreational activities. The Botanical Garden, for instance, is now not only a zoo and botanical reserve but also a site for environmental education programs for schoolchildren, contributing to raising public awareness of conservation (*Doan, 2019*). These spaces have evolved from symbols of colonial power and social segregation to become places of cultural and social interaction, regardless of class or origin. This clearly reflects how these green spaces have adapted to new contexts, meeting the needs of diverse urban populations in a rapidly developing society. One of the most evident impacts of these green spaces on modern residents' lives is the health benefits they provide. **Nguyen and Pham (2021)** point out that urban green spaces, particularly large parks like Tao Dan, help alleviate stress and improve air quality amid rapid urbanization. Residents use these parks for exercise, walking, running, and participating in community activities, thereby improving physical health and fostering social connections.

Adaptation and Development Over Time (continued)

In reality, modern parks in Ho Chi Minh City are not just places for relaxation but also act as crucial "green lungs" in a densely populated and polluted urban environment. This is particularly

important in the current context, where the city faces significant challenges related to climate change and environmental pollution. Large parks like 23/9 Park have undergone multiple renovations to maintain their historical value while providing living spaces for residents, improving air quality, and reducing the urban heat island effect (*Nguyen, 2020*). The public parks from the French colonial period have not only survived but have been upgraded to suit modern needs. For example, 23/9 Park, which was originally a railway station during the French colonial era, has now become a multifunctional area, combining green space with modern urban infrastructure. This development allows the park to continue playing a vital role in the city's urban life, especially for those working and living in the central districts (*Nguyen, 2020*). It is noteworthy that despite the pressures of urbanization, these green spaces remain central to enhancing the quality of life for residents. This is not only due to conservation policies but also because of the active participation of the community in maintaining parks as an essential part of daily life. According to **Pham (2018)**, residents' involvement in park activities has strengthened the relationship between people and public spaces, creating an urban model where green spaces serve as a core element in community building.

Challenges and Opportunities in the Conservation and Development of Green Spaces

In the context of modern urban development, the conservation and development of public green spaces in Ho Chi Minh City face many challenges but also present important opportunities. To answer the question about these challenges and opportunities, we must consider the pressures from urbanization as well as the potential for sustainable development that green spaces offer. One of the biggest challenges in preserving historical green spaces is the pressure of rapid urbanization. Ho Chi Minh City is currently experiencing significant population growth and infrastructure expansion. This creates an increasing demand for land to develop housing, commercial centers, and transportation infrastructure. In this context, public green spaces, which occupy large areas in the city center, are under pressure to be reduced in size to make way for new development projects. For example, 23/9 Park has been affected by urban development as part of its area has been reduced to accommodate tunnel construction and transportation infrastructure (*Nguyen, 2020*). The shrinking of green space not only has negative impacts on the living environment of residents but also erases the historical and cultural values tied to these areas since the French colonial period. Furthermore, the preservation of architectural and green landscape elements from the colonial era faces difficulties due to a lack of financial resources and public interest. While parks such as the Botanical Garden and Tao Dan Park still retain many original features, they often suffer from deterioration due to insufficient resources for regular maintenance and care (*Doan, 2019*). This raises questions about how to balance modern development with the preservation of urban heritage values. Despite the challenges, there are significant opportunities for the conservation and development of green spaces, particularly in the context of globalization and climate change. The Ho Chi Minh City government has recognized the importance of green spaces for the city's sustainable development, and as a result, several projects have been launched to expand and improve the quality of public parks and gardens. One notable example is the renovation of parks in the Thu Thiem area—a new urban district currently under development. This project not only focuses on creating new green spaces but also emphasizes the preservation of natural landscape elements, helping to balance urban development with environmental protection (*Nguyen & Pham, 2021*). The development of new green spaces in suburban areas also helps reduce the pressure on historical parks in the city center, while providing new opportunities for residents to access high-quality public spaces. In addition, green space conservation initiatives can be integrated with sustainable development goals to mitigate the effects of climate change. According to **Doan (2019)**, the development of new public parks and the conservation of existing green areas help reduce urban heat island effects, strengthen urban ecosystems, and improve air quality for residents. This not only enhances the quality of life but also creates opportunities for education

and raising public awareness about environmental protection. Another opportunity in conserving and developing green spaces is the increasing awareness and participation of the community. Residents of Ho Chi Minh City are becoming more conscious of the role that parks and public gardens play, not only as recreational areas but also as historical heritage and living environments that need protection. Community-led initiatives, such as tree-planting campaigns, park clean-ups, and conservation efforts, have fostered a strong sense of civic responsibility, supporting the efforts to sustainably conserve and develop green spaces (*Pham, 2018*). The collaboration between government policies and community participation has created a cooperative model for managing and conserving green spaces. This not only provides an opportunity to develop new parks but also serves as a means to protect the historical and cultural values of green spaces that have existed since the French colonial period.

Conclusion

This research has clarified the important role of green spaces such as public parks and gardens in the development of landscape architecture in Ho Chi Minh City, particularly under the influence of Western urban planning during the French colonial period. The public parks and gardens built during this era were not only cultural and political symbols of the colonial regime but also played a crucial role in improving the environment and quality of life for residents. These green spaces have adapted to social and economic changes over the decades, especially after Vietnam gained independence and entered a period of rapid modernization. The study has shown that green spaces provide not only environmental benefits but also have deep cultural and social impacts. Parks such as the Botanical Garden, Tao Dan Park, and 23/9 Park have become integral to urban life, facilitating cultural, recreational, and social activities while enhancing the quality of life for Ho Chi Minh City's residents. However, rapid urbanization has exerted pressure on these green spaces, necessitating conservation and sustainable development measures.

This research holds significant importance in providing a comprehensive view of the development and role of green spaces in Ho Chi Minh City's urban planning. The conservation and development of public parks and gardens not only help preserve the city's historical and cultural values but also contribute to creating healthy and sustainable living spaces for residents. From the analysis of the cultural, social, and environmental impacts of green spaces, this study also offers important recommendations for urban planners and local authorities in raising community awareness and implementing green space conservation strategies. This is particularly important in the context of modern urban development, where balancing economic growth with environmental preservation has become a major challenge.

This study has opened up several avenues for future research, including:

•   Further research into the cultural and historical factors influencing the development of green spaces in other cities in Vietnam, such as Hanoi, Da Nang, or Hue, for comparative analysis with Ho Chi Minh City's development.

•   Expanding the scope of research to newly developed areas such as Thu Thiem and Phu My Hung, where modern urban planning is focused on creating new green spaces, to assess the differences between traditional and modern green spaces.

•   Investigating the impact of climate change and sustainable development on green spaces in major urban areas such as Ho Chi Minh City, with the aim of proposing appropriate conservation and development solutions in the context of globalization and climate change.

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THE INFLUENCE OF FRENCH NEOCLASSICAL ARCHITECTURE ON CONTEMPORARY BUILDING DEVELOPMENTS IN HO CHI MINH CITY, VIETNAM

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ABSTRACT

This study investigates the role of French neoclassical architecture in the construction of buildings in Ho Chi Minh City in the current period. Neoclassical architecture, heavily influenced by the colonial era, continues to impact modern structures, including government buildings, hotels, and real estate development projects. The research methodology combines historical document analysis with field surveys to identify neoclassical elements in contemporary architectural designs. The findings reveal that despite the emergence of many new architectural styles, neoclassical architecture continues to play a significant role in shaping the urban landscape of Ho Chi Minh City, reflecting a cultural and historical continuity in modern urban architecture.

Keywords: French Neoclassical Architecture, Contemporary Buildings, Ho Chi Minh City, Vietnam, Urban Development.

Introduction

Neoclassical architecture, which originated in the 18th century in Europe, is a style that returned to the aesthetic values of ancient Greek and Roman architecture, emphasizing harmonious proportions, symmetrical forms, and classical decorative details. This style flourished in France throughout the 18th and 19th centuries, especially during the rule of Napoleon Bonaparte and subsequent regimes, symbolizing authority, civilization, and national power. During the colonial period, France brought this style to Vietnam (1858–1954), particularly to major cities such as Hanoi, Hue, and Saigon (now Ho Chi Minh City). Iconic structures include government buildings, churches, and educational institutions, which clearly reflect the influence of neoclassical style. In Ho Chi Minh City, neoclassical architecture not only symbolized colonial power but also became an integral part of the city's identity. Buildings like the Saigon Notre-Dame Cathedral, the Reunification Palace (formerly Norodom Palace), and the City Opera House helped shape the city's architectural landscape throughout the 19th and 20th centuries. This raises the question of the continued role of this style in the modern context, especially as Ho Chi Minh City has undergone profound economic and social changes in recent decades.

While the world has seen a strong development of contemporary architectural styles like modernism and postmodernism, elements of neoclassical architecture still appear in new constructions, especially in cities with colonial architectural heritage like Ho Chi Minh City. This can be explained by the important role architecture plays in preserving historical and cultural identity. Neoclassical elements serve not only as aesthetic expressions but also evoke the past, creating a sense of cultural continuity in urban development. In Vietnam, particularly in Ho Chi Minh City, the presence of neoclassical architectural elements in modern structures, such as luxury hotels, government buildings, and high-end real estate development projects, has become an important part of the current architectural landscape. This not only reflects a respect for architectural heritage but also demonstrates architects' efforts to integrate historical elements into modern design language.

This study aims to explore the role of French neoclassical architecture in the formation and development of modern buildings in Ho Chi Minh City. The main objective is to identify and analyze neoclassical elements in contemporary architecture, clarifying the continuity and transformation of this style within the context of urban development. Specifically, the study focuses on prominent buildings like government buildings, luxury hotels, and high-end real estate projects, to clarify how neoclassical elements are applied and adapted in modern architecture. The research scope primarily covers structures built in the past decade, using field surveys and historical document analysis. Furthermore, the study examines the cultural and historical context of Ho Chi Minh City to gain a deeper understanding of the evolution of this architectural style.

This study is built around the following key questions:

• How have French neoclassical architectural elements influenced modern buildings in Ho Chi Minh City?

• What is the significance of cultural and historical continuity in neoclassical architecture for the urban identity of Ho Chi Minh City?

• How have contemporary architects adapted and transformed the neoclassical style to suit the modern context?

Literature Review

French Neoclassical Architecture: History and Characteristics

French neoclassical architecture emerged in the mid-18th century as a response against the complexity and ornamentation of Baroque and Rococo architecture. Based on principles from ancient Greek and Roman architecture, this style emphasizes balance, symmetrical proportions, and architectural details like Ionic, Doric, and Corinthian columns, large domes, and symbolically meaningful decorative elements. Neoclassical architecture in France was strengthened under the reign of Napoleon Bonaparte, with many iconic structures like the Louvre Palace and the Madeleine Church. This style symbolized power and carried cultural and spiritual values in constructing national identity. As France began expanding colonial power in the late 19th century, the neoclassical architectural style was introduced to colonial areas, including Indochina. During this period, many iconic structures were built in Hanoi, Hue, and Saigon (now Ho Chi Minh City). In Vietnam, neoclassical architecture represented both colonial power and the modernization of urban infrastructure.

Key references on neoclassical architecture include Honour (1981), who analyzed the development of this style in Europe and colonial regions, and Scott (2003), who delved into the core elements of classical architecture in the modern world. In the context of Vietnam, Pham (2006) provided a deep analysis of neoclassical architectural heritage and its role in shaping urban spaces in Saigon.

Influence of Colonial Architecture on Modern Urban Areas

The influence of colonial architecture, including neoclassical style, on post-colonial urban areas has been thoroughly studied by both international and local scholars. In colonial structures, architecture was not only a symbol of power but also a tool to modernize and manage colonial cities according to Western standards. Buildings such as theaters, government offices, and public buildings in Saigon are clear evidence of the strong presence of French architectural influence. According to Logan (2000), these colonial legacies continue to impact the planning and development of modern urban areas in Vietnam. In the modern context, several studies have shown that colonial elements, including neoclassical architecture, have been reimagined and adapted to meet modern architectural demands.

Domestic and International Studies

In recent years, many international studies have focused on how colonial architecture continues to influence architecture and urban planning in post-colonial countries. For instance, Wright (1991) conducted an in-depth study on the politics of French colonial architectural design in Indochina, emphasizing that architecture was not merely an aesthetic element but also a tool for reinforcing colonial power and maintaining social order. This explains why neoclassical architecture in former colonial countries, including Vietnam, remains influential and persists in modern buildings. In Vietnam, there are several notable studies on the adaptation and revival of colonial architecture, especially neoclassical architecture, in modern urban areas. A significant study by Pham (2006) argues that neoclassical architectural elements in modern structures in Ho Chi Minh City not only reflect a legacy from the colonial period but also represent an approach for the city to preserve its cultural and historical identity amid globalization. However, there are still gaps in research on how neoclassical architecture is reinterpreted in modern buildings. This raises new questions for researchers about the role of neoclassical architecture in shaping today's urban spaces and how historical elements can be preserved in the process of modern development.

Research Methodology

The analysis of historical documents is a core method used in this study to identify and understand the development of neoclassical architecture in Ho Chi Minh City. To achieve the research objectives, a series of historical documents—including books, scholarly articles, and reports on colonial architecture—have been used. Notably, colonial-era sources, such as reports from colonial authorities and urban planning maps from the 19th and early 20th centuries, were referenced to understand the introduction and application of neoclassical architectural styles in Vietnam. Key sources include studies by Wright (1991), which analyzed the political implications and impact of French colonial architecture in Indochina's cities, and Logan (2000), who researched the influence of colonial architecture on urban planning in Hanoi and Saigon. These studies clarify the historical context and motivations behind adopting neoclassical architecture in French colonies, especially during Ho Chi Minh City's urbanization process. Colonial-era documents also include architectural magazines published during the French colonial period, such as *Bulletin des Amis du Vieux Hué*, which contains many articles on architecture and urban planning in Indochina. These materials provide a theoretical foundation and historical context, allowing for a thorough analysis of the development of neoclassical architecture in the city. The field survey method was conducted to identify neoclassical architectural elements in modern buildings in Ho Chi Minh City. The survey focuses on government buildings, hotels, and major real estate development projects constructed or renovated in the last decade. Important survey sites include the City Opera House, the Reunification Palace, and several luxury hotels like the Caravelle and Majestic. Architectural elements analyzed include symmetrical forms, columns, domes, classic decorative details such as cornices, and the spatial layout of interiors. The field survey was carried out using note-taking and photography, then compared to neoclassical structures in France and other colonies, allowing us to identify differences and adaptations in applying neoclassical architecture to modern contexts in Vietnam.

The architectural analysis method was used to assess in detail the neoclassical architectural elements in the surveyed buildings. Specifically, the study focuses on formal elements (form), proportion, symmetry, and decorative details (ornamentation). This method allows for a comparison of traditional neoclassical architectural characteristics with how they are used and modified in modern buildings. For example, the use of columns and domes in modern government buildings not only serves a symbolic purpose but also provides a link between the past and present. Additionally, spatial analysis was applied to assess the interior and exterior spatial layout of contemporary neoclassical buildings. This approach allows for a deeper understanding of how architects blend classical elements with the practical requirements of living and working spaces in

a modern urban setting. For instance, buildings like the Reunification Palace are designed with the symmetrical proportions characteristic of neoclassical architecture, but also integrate modern elements like open spaces and natural ventilation systems.

Findings

Identification of Neoclassical Architectural Elements in Modern Buildings in Ho Chi Minh City

Neoclassical architecture has been revived and continues to significantly influence modern buildings in Ho Chi Minh City, especially government buildings, hotels, and high-end real estate projects. The study identified key architectural elements of this style, demonstrated by prominent features like large columns, symmetrical proportions, and cornice decorative details. These elements not only create a sense of grandeur but also retain historical traces, symbolizing a connection between past and present. Columns are a central feature in neoclassical architecture and have been subtly inherited in modern buildings in Ho Chi Minh City. Structures like the Majestic and Caravelle hotels exemplify this continuity (figure 1). Large columns, often in Corinthian or Ionic styles, not only give an imposing appearance but also recall colonial-era structures such as the Reunification Palace (formerly Norodom Palace) (figure 2). Domes, another distinctive feature of neoclassical architecture, are also used in modern buildings, seen in the form of archways at entrances or roofs of main gates. Domes serve an aesthetic purpose and enhance the symbolic nature of government-related buildings.

Figure 1: Majestic and Caravelle hotels (source: author)

Figure 2: Reunification Palace (formerly Norodom Palace) (source: author)

Another important feature of neoclassical architecture is the symmetry and balance in layout. In large structures like the Ho Chi Minh City Opera House, symmetry is clearly reflected through the arrangement of windows, doors, and decorative details on the facade. In modern structures like luxury hotels, this symmetrical proportion is maintained but cleverly combined with modern materials such as glass and steel, giving the buildings a prominent yet traditional look. Balance in layout is not only an aesthetic factor but also an important aspect in preserving cultural identity within the urban fabric. Modern buildings in Ho Chi Minh City, such as the Vincom Center and

other complexes, use symmetry to create harmonious spaces bridging the past and present (figure 3).

Figure 3: Ho Chi Minh City Opera House and Vincom Center (source: author)

Cornices and relief decorations are common decorative elements in neoclassical architecture and continue to be used in modern buildings. The Continental Hotel is a prime example, where intricate cornices are utilized to retain the colonial architectural impression while creating a connection between past and present (figure 4). Cornices and reliefs serve not only decorative functions but also hold deep cultural meaning. They symbolize wealth, respect for tradition, and design refinement. In the modern context, these details are often made with more contemporary mater

Figure 4: Continental Hotel (source: author)

One of the noteworthy aspects of identifying neoclassical architecture in Ho Chi Minh City is how modern architects have skillfully combined classical elements with modern materials and technology. For example, office buildings and luxury hotels like the Vincom Center have incorporated neoclassical columns and domes, yet with modern materials like glass and steel, creating a harmony between past and present. This combination not only preserves historical identity but also meets the functional and aesthetic demands of modern architecture. Advanced construction technologies, such as natural ventilation systems, automated air conditioning, and environmentally friendly materials, have been effectively integrated, creating living and working spaces that are modern yet rich in traditional values. Neoclassical architecture is not merely an aesthetic style but carries deep symbolic meaning. Structures like the Opera House or the Reunification Palace are not only symbols of French colonial power but also represent the development and modernization of Ho Chi Minh City. In the modern context, neoclassical architectural elements continue to be used to signify stability, authority, and respect for cultural traditions.

Adaptation and Transformation of Neoclassical Architecture

Although neoclassical architecture dates back to the French colonial period, it has continued to adapt and transform to fit the modern context in Ho Chi Minh City. These changes are not only to meet contemporary aesthetic demands but also to reflect advancements in construction technology and materials. Neoclassical elements are reinterpreted with innovative improvements, creating a

harmonious blend of tradition and modernity. One of the significant transformations of neoclassical architecture in the modern context is the use of new building materials. While traditional columns and domes are preserved, modern materials such as glass, stainless steel, and concrete have replaced traditional materials. For example, at office buildings and luxury hotels like the Vincom Center and complexes in District 1, neoclassical columns retain their majestic appearance but, combined with transparent glass and stainless steel, create an expansive, dynamic space for the structure. Using modern materials not only creates a new aesthetic but also reflects a shift in architectural function. Modern buildings must meet environmental and technological standards, so glass and steel optimize natural light and improve energy efficiency.

In traditional neoclassical buildings, spaces are often enclosed, with thick walls and small windows. However, modern buildings in Ho Chi Minh City have adapted to the trend of open, environmentally friendly architecture. For example, many modern buildings use large glass windows to connect interior space with surrounding greenery, optimizing natural light and ventilation. This is especially common in high-end hotels and office buildings. Integrating open spaces not only enhances aesthetics but also meets sustainability standards. This helps neoclassical architecture align with the needs of the 21st century, where environmental issues and energy conservation are increasingly valued. Architects in Ho Chi Minh City have creatively combined neoclassical elements with modern styles to create buildings that are both symbolic of the past and suitable for the modern urban context. For instance, in luxury real estate projects like the Saigon Pearl complex, neoclassical elements like symmetrical columns and cornice decorations are used to create luxurious living spaces, while still ensuring modernity and convenience. This combination is not only a way to maintain cultural continuity but also helps create a distinctiveness in modern projects, especially as Ho Chi Minh City competes globally in urban development. These buildings preserve historical traces while fulfilling modern functional and aesthetic needs.

Modern technology also plays an important role in transforming neoclassical architecture. Automated air conditioning systems, elevators, and energy-saving solutions have been integrated into classically styled buildings. For example, many buildings in Ho Chi Minh City use natural ventilation systems combined with automated air conditioning, providing modern comfort while retaining neoclassical design. Through technology, classic elements like domes, columns, and decorative details are not only symbolic but can now meet new standards of energy efficiency and sustainable development, allowing neoclassical structures in Ho Chi Minh City to remain competitive in a rapidly modernizing urban landscape. The adaptation and transformation of neoclassical architecture in Ho Chi Minh City not only manifest in aesthetic and functional elements but also reflect the city's continuous development in preserving cultural and historical identity. Buildings like the Opera House and the Reunification Palace have been renovated to meet modern standards while retaining their historical and cultural value. This combination has enabled Ho Chi Minh City to maintain continuity in urban development, affirming the role of neoclassical architecture in creating a unique urban identity.

A key aspect of this research is the connection between neoclassical architecture and the cultural, historical context of Ho Chi Minh City. Neoclassical architecture in Vietnam, originating from the French colonial period, represents not only colonial power but also marks the city's development and modernization. In modern structures, neoclassical elements are used not only as aesthetic means but also as a way to maintain historical memory and create an urban space with identity. Structures like the Opera House and the Reunification Palace are not just architectural heritage but also symbols of continuity between the past and present. Many contemporary architects use neoclassical architecture to connect with history and build a distinct urban identity for Ho Chi Minh City amidst modernization and globalization. According to Lefaivre & Tzonis (2004), traditional architectural styles can be revived to create an urban space with cultural continuity, which has been successfully applied in many projects in the city. Maintaining and promoting neoclassical architectural elements in modern buildings not only adds aesthetic value but also

allows Ho Chi Minh City to preserve architectural heritage and history, while also embracing global architectural trends. This enables the city to create a unique urban environment where the past and present intersect, and architecture becomes a medium for telling the story of a dynamic and tradition-rich city.

Discussion

Dialogue between Tradition and Modernity in Neoclassical Architecture in Ho Chi Minh City

Neoclassical architecture in Ho Chi Minh City is a clear example of the integration of traditional architectural elements with modern development needs. The combination of French colonial architecture with modern requirements for design, function, and materials has created a creative dialogue, preserving cultural heritage while ensuring progress in urban architecture. Neoclassical architecture in Ho Chi Minh City emerged during the French colonial period (1858–1954), with iconic structures such as the Opera House, Reunification Palace, and Notre-Dame Cathedral. These buildings represented colonial authority and were symbols of early modernization, with European classical architectural elements shaping the urban landscape. In the modern context, new buildings in Ho Chi Minh City, such as the Caravelle and Majestic hotels, have inherited these elements with a more innovative approach. Large columns, cornice details, and domes—important features of neoclassical style—are combined with modern materials and construction technology, creating a connection between the past and present.

Modern architecture in Ho Chi Minh City does not completely discard traditional elements. Instead, many new structures integrate features of neoclassical architecture to maintain cultural continuity and urban identity. For example, office buildings and luxury hotels in the central District 1 often employ column designs, symmetrical proportions, and classic decorative details, yet with modern materials like glass, stainless steel, and concrete. This combination shows how architects seek to honor historical values while ensuring that the buildings meet the usage and aesthetic demands of the 21st century. This dialogue is a delicate balance where tradition is not erased but preserved and adapted to the modern context.

In many modern neoclassical buildings in Ho Chi Minh City, classic aesthetic elements are retained not only to leave a historical impression but also to ensure functionality. For instance, in major hotels and commercial centers like Vincom Center and the Saigon Pearl complex, classic columns and domes are not only aesthetic but also help shape the space, creating a grand and luxurious atmosphere. A highlight of this dialogue is the use of modern technology to enhance the effectiveness of traditional architectural elements. Natural ventilation systems, optimized natural lighting, and energy-efficient materials demonstrate how classic elements like large windows, columns, and domes are reimagined to meet the demands of sustainable development today.

The presence of neoclassical architecture in modern buildings in Ho Chi Minh City reflects not just the continuity of form but also a strategic choice to maintain cultural identity. According to Wright (1991), neoclassical architecture once symbolized colonial power, but today it has become a symbol of development and global integration. As a rapidly developing city, Ho Chi Minh City strives to retain valuable heritage elements while building a new image for the future. Maintaining neoclassical elements in contemporary buildings allows the city not only to preserve the past but also to express respect for history and culture while creating a modern, creative urban environment suited to globalization.

However, the dialogue between tradition and modernity presents many challenges. Architects face the dual pressures of preserving the city's valuable architectural heritage while ensuring that new buildings are aesthetically pleasing and practically functional to support urban growth. Projects like Saigon Pearl or Vincom Center show that balancing tradition and modernity is possible with

creativity and respect for classical architectural values. These structures not only retain historical traces of Ho Chi Minh City but also open up new opportunities for sustainable and creative architectural development.

Architecture and Urban Cultural Identity

Architecture plays a critical role in shaping the cultural identity of cities, and this is particularly true in Ho Chi Minh City. The city is not only Vietnam's leading economic center but also a place rich with unique architectural heritage, where neoclassical architecture stands out as a bridge between past and present. Through architectural structures, the city's cultural and historical values are preserved and developed, creating a humane urban environment.

Neoclassical buildings in Ho Chi Minh City, such as the Opera House and Reunification Palace, are not just symbols of colonial power but serve as "living memories" of the city. These structures have been preserved across generations, acting as a means of maintaining the city's historical memory. The existence of these buildings helps connect residents with the past, providing a cultural foundation for the city's future development. Preserving neoclassical-style buildings not only holds aesthetic significance but also reflects a respect for the city's cultural and historical identity. Ho Chi Minh City has experienced significant economic and social transformations, yet neoclassical architecture remains a crucial part of the city's architectural landscape, reflecting the unique cultural values of the city.

Neoclassical architecture not only preserves historical memory but also serves as a tool for building urban identity. Ho Chi Minh City, with its rich colonial architectural heritage, has developed a unique architectural style blending East and West. Buildings like the Reunification Palace and the Opera House not only bear the influence of French neoclassical style but also represent the intersection of the city's historical and cultural eras. Amid rapid modernization and development, neoclassical architecture in Ho Chi Minh City has adapted to new trends while maintaining its cultural identity. This is evident in how modern buildings like the Caravelle Hotel and the Saigon Pearl complex incorporate neoclassical elements with contemporary materials and technology. This combination not only enhances aesthetic appeal but also reflects a connection with the city's history.

In the process of urban expansion, architecture serves not only as an aesthetic element but also carries deep symbolic meaning. In Ho Chi Minh City, neoclassical architecture has become a symbol of stability and respect for cultural tradition. Structures like the Reunification Palace and Opera House retain an important role in the modern urban context, reflecting progress without losing the city's historical value. Urban planners and architects have utilized neoclassical elements to create symbolic buildings that not only show respect for heritage but also add value to the city's urban development. This helps Ho Chi Minh City retain its unique cultural identity amid global urban development trends. Although neoclassical architecture has contributed significantly to shaping Ho Chi Minh City's cultural urban identity, preserving and promoting these values still faces numerous challenges. Historic structures need to be maintained while the city continues to expand and develop. Rapid development can sometimes lead to the erosion of core cultural values without careful planning. Real estate and new construction projects need to find a balance between modern demands and preserving historic architectural elements. This requires close collaboration between developers and architects to ensure that urbanization does not erode the city's distinctive cultural identity.

The Role of Architecture in Preserving Historical Memory

Architecture is not only a means of expressing art and function but also plays a critical role in preserving and conveying a city's historical memory. In Ho Chi Minh City, neoclassical buildings,

especially from the French colonial period, have become enduring symbols of the past, preserving important cultural and historical imprints. These buildings help bridge the past and present, reflecting the city's evolution from a small town to a leading economic center in Vietnam.

Neoclassical structures such as the Opera House and Reunification Palace serve as vivid historical witnesses, marking the social, political, and cultural changes in Ho Chi Minh City over the past century. Built during the colonial era, these buildings initially symbolized colonial power but have since become part of the city's heritage, preserving memories of the colonial period and the city's urban development. Neoclassical architecture is not only a part of tangible heritage but also a tool for maintaining the community's historical memory. According to Logan (2000), neoclassical architecture in colonial cities like Saigon (now Ho Chi Minh City) not only reflects the power of the colonial regime but also marks significant changes in the city's urban and political development.

Today, as Ho Chi Minh City grows and modernizes rapidly, neoclassical structures still play an essential role in preserving the city's historical memory. The preservation and restoration of buildings like the Opera House and Reunification Palace are not only for aesthetic purposes but also to preserve the stories of the city's past. These buildings embody memories of the colonial era and the transformation from a small urban center into an international city. Contemporary architects in Ho Chi Minh City recognize the importance of blending classical elements into modern architecture, preserving historical values while creating functional spaces for today's society. Projects like the Saigon Pearl complex integrate neoclassical elements into modern design, creating a fusion between past and present while maintaining historical relevance amid rapid urbanization.

One of the biggest challenges in preserving neoclassical buildings is rapid urban development, which sometimes necessitates replacing older structures to make way for new projects. However, many urban planners and architects understand the importance of preserving these historical values. Renovation projects such as the Reunification Palace and preservation of the Opera House exemplify how neoclassical structures can be repurposed and restored to meet modern needs while retaining their historical memory. This demonstrates that architecture, especially neoclassical style, can act as a bridge between past and present, preserving historical memory while creating urban spaces that fit modern society's needs. These buildings are not only cultural symbols but also an integral part of sustainable urban development.

Neoclassical architecture in Ho Chi Minh City has contributed significantly to preserving the city's historical memory. Buildings such as the Opera House and Reunification Palace are not just architectural heritage but serve as means of storytelling, narrating the urban and cultural development of the city. Preserving and restoring these buildings protect aesthetic value and historical memory for future generations while affirming architecture's role in building urban cultural identity.

Conclusion

This study has delved into the influence of French neoclassical architecture on contemporary building developments in Ho Chi Minh City. Through the examination of prominent buildings such as the Reunification Palace, the Opera House, and hotels like Caravelle and Majestic, it is clear that neoclassical architectural elements continue to play a significant role in modern urban spaces. Elements like columns, domes, symmetrical proportions, and classical decorative details have been creatively reinterpreted, harmoniously combining with modern materials and construction techniques. This not only reflects respect for the past but also demonstrates how neoclassical architecture continues to shape the urban space in Ho Chi Minh City amidst its rapid growth.

The study findings show that despite Ho Chi Minh City embracing various modern and postmodern architectural trends, neoclassical architecture remains pivotal in preserving the cultural and historical identity of the city. Neoclassical structures are not just colonial imprints but serve as a means to connect the past and present, creating a multidimensional urban space where history and modernity coexist. The ongoing presence of neoclassical architecture in contemporary structures in Ho Chi Minh City brings significant implications for modern architecture.

Firstly, it suggests that architecture can be a powerful tool for preserving and developing cultural identity, even amid rapid globalization and modernization. Classical elements not only enhance aesthetic value but add historical and cultural depth, ensuring that the urban environment remains vibrant and personal. Moreover, integrating neoclassical elements into contemporary architecture opens up new creative possibilities. Today's architects can blend classical and modern styles to create structures that are iconic and meet society's functional needs. This is particularly evident in high-end real estate projects in Ho Chi Minh City, where neoclassical elements are used to increase the market value and aesthetic appeal of the projects. Curtis (1996) argued that modern architecture need not abandon traditional elements but can use them as inspiration for innovation. This is especially important in fast-growing cities like Ho Chi Minh City, where rapid development can sometimes threaten cultural and historical values. Blending neoclassical and modern styles helps balance development with preservation, contributing to an urban space that is sustainable both aesthetically and culturally.

This study provides several important recommendations for urban planners, architects, and real estate developers regarding preserving and promoting neoclassical architecture in Ho Chi Minh City. Firstly, efforts should continue to maintain and preserve historically and culturally significant neoclassical buildings, such as the Opera House and Reunification Palace. These buildings are not only aesthetically valuable but are cultural heritage assets that need to be safeguarded for future generations. Secondly, contemporary architects should be encouraged to continue creatively incorporating neoclassical elements with modern architectural styles. This not only preserves cultural continuity but also brings uniqueness and distinction to new projects. One potential approach is to use neoclassical elements as a medium to create connections between public spaces and private areas, building a harmonious and more human-centered urban environment. Finally, further research should be conducted on the impact of neoclassical architecture on urban life in Ho Chi Minh City, not only in aesthetic terms but also regarding social, cultural, and economic aspects. Future studies could focus on analyzing the interaction between neoclassical structures and the local community, as well as how these architectural elements affect the city's identity amid development.

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YOUTH AND CRIMINAL BEHAVIOUR

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ABSTRACT

"The energy of youth is a double-edged sword—it can build dreams or destroy destinies.". As the quote goes with the meaning that the intensity of youth can lead either to achievement or to regrettable actions. Yes, "Youth and Criminal Behaviour" is the topic that needs to be highlighted in this abstract. The following are the ten major factors that lead to criminal behaviour among youth namely; Developmental Factors and Risk-Taking, Influence of Socioeconomic Conditions, Peer Pressure and Social Identity, Family Environment and Parental Influence, Educational Challenges and Dropout Rates, Mental Health and Substance Abuse, Exposure to Violence and Trauma, Lack of Positive Role Models and Community Support, Rehabilitation and Recidivism, Technology and Cybercrimes.This study demonstrates numerous risk factors associated with a youth's probability of joining a gang, revealing that the process of entering a gang begins in childhood and progresses through district development stages. Negative life events and fear or experiences of victimization have been linked to joining a gang. Certain family circumstances have been shown to significantly predict gang involvement, including a lack of health insurance, the jailing or imprisonment of a household member, and foster care placement all of these are considered as major factors that lead to criminal behaviour.

Keywords: Youth, Criminal behaviour, Family circumstances, Negative life events.

VASTA STONE IN THE CONTEXT OF VIETNAMESE DESIGN AND SUSTAINABILITY TRENDS

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ABSTRACT

This paper investigates Vasta Stone, a sintered material developed in Vietnam, as an innovative building solution that aligns with modern design aesthetics and sustainability principles. By integrating Vasta Stone into various architectural projects, Vietnamese architects and designers are transforming eco-friendly construction practices. The study delves into the material's impressive durability, aesthetic adaptability, and its significantly lower environmental impact. By focusing on these key attributes, the research highlights how Vasta Stone is actively promoting sustainable development within Vietnam's rapidly evolving design industry. Through detailed case studies, the paper explores Vasta Stone's potential to support Vietnam's increasing emphasis on green architecture and the responsible use of materials, showcasing the role this material plays in reducing the environmental footprint of construction. The analysis further illustrates how Vasta Stone is poised to become an integral part of Vietnam's architectural landscape, contributing to long-term sustainability and innovation in design.

Keywords: Vasta Stone, architecture and interior design, sustainable interior spaces, healthy material, sintered material

1. Introduction

Vasta Stone, a sintered stone developed in Vietnam, is gaining recognition for its contribution to sustainable architecture and interior design. As the global trend towards eco-friendly construction intensifies, Vasta Stone represents a significant breakthrough in providing a durable, aesthetically versatile, and environmentally responsible material. This paper examines how Vasta Stone aligns with contemporary design trends in Vietnam, focusing on its applications, environmental benefits, and potential to transform modern architectural practices.

FROM NATURAL PROCESSES

TO ARTİFİCİAL SİNTERİNG

including minerals	natural oxides
surface glazes	inks

SINTERED STONE
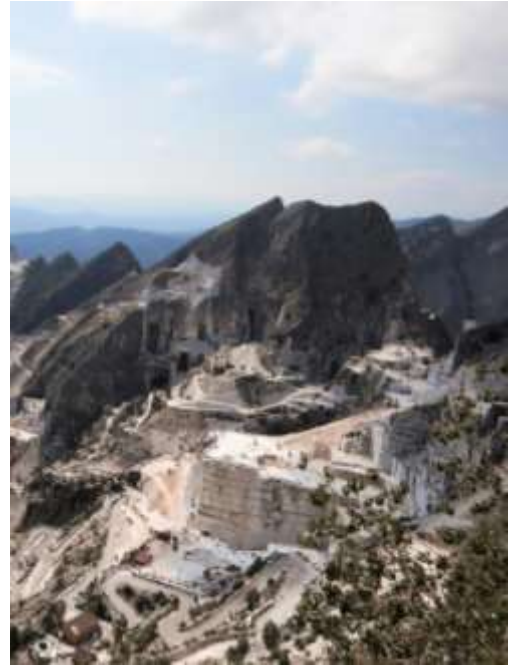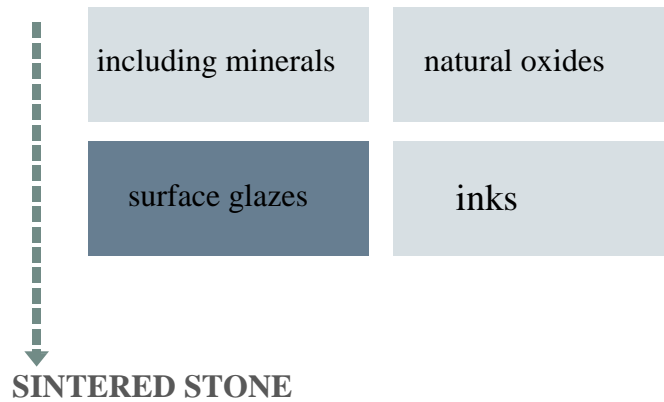
- **represents an advancement in**
- **replacing scarce natural stone resources.**
- **It stands among the top materials for construction.**

Figure 1: from natural processes to artificial sintering (Source: Vasta Vietnam)

Characteristics of Vasta Stone

Vasta Stone is manufactured using advanced sintering technology, which combines natural minerals under extreme heat and pressure. The result is a stone that mimics the natural look of marble or granite while offering superior performance in terms of strength, durability, and resistance to stains, scratches, and heat. Key characteristics include:

- **Durability:** Vasta Stone is highly resistant to wear, making it suitable for both interior and exterior applications. Its hardness and resistance to UV light ensure long-lasting color and finish, even in harsh climates.

- **Aesthetic Versatility:** With a wide range of colors and textures, Vasta Stone provides architects and designers with flexibility in creating sophisticated designs. It can replicate the look of traditional natural stone while offering customization options that allow for modern and minimalist aesthetics.

- **Environmental Impact:** Vasta Stone is an eco-friendly material. Its production process minimizes waste and energy consumption, reducing the environmental footprint. Additionally, it is 100% recyclable, making it a sustainable choice for both short-term projects and long-term structures.

COMPARISON OF MATERIAL PROPERTIES

Technical Characteristics	Sintered Stone MATT	Sintered Stone POLISHED / HONED	Quartz Artificial Stone	Solid Surface Artificial Stone	Natural Stone	Laminate and Wood
Waterproof	●●●	●●●	●●	●●	●	●
Moisture Resistant	●●●	●●●	●●	●●	●	●
Frost Resistant	●●●	●●●	●	●		
High Temperature Resistant	●●●	●●●			●	
Thermal Shock Resistant	●●●	●●●			●	
Suitable for Outdoor Use	●●●	●●●	●●		●●	
Stain Resistant	●●●	●●●	●●	●●		
Chemical Resistant	●●●	●●●	●	●		
UV Resistant	●●●	●●●	●	●	●●	
Scratch & Abrasion Resistant	●●●	●●●	●			
Easy to Clean and Maintain	●●●	●●●	●	●		●
Safe for Health & Environment	●●●	●●●				

Legend:

- ● = Low resistance

- ●● = Medium resistance

- ●●● = High resistance

Applications in Vietnamese Design

Vietnamese architecture, particularly in urban centers, has begun to adopt modern materials that balance tradition with sustainability. Vasta Stone fits within this trend, offering a material that can be used across a variety of settings:

- **Residential Design:** In homes, Vasta Stone is often used for kitchen countertops, flooring, and wall cladding. Its clean lines and natural appearance help maintain harmony between traditional Vietnamese aesthetics and modern, functional spaces.

- **Commercial Buildings:** For office buildings and commercial spaces, Vasta Stone provides both durability and elegance. It is frequently employed in high-traffic areas like lobbies, facades, and public spaces where both aesthetic appeal and structural integrity are essential.

- **Hospitality Industry:** In hotels and resorts, Vasta Stone is utilized for both interior and exterior applications, including poolside areas, bathrooms, and outdoor lounges. Its resistance to water and wear makes it ideal for these settings.

4. Sustainability and Environmental Benefits

Sustainability is a core consideration in modern Vietnamese architecture, where there is growing pressure to reduce environmental impacts in construction. Vasta Stone plays a significant role in addressing this challenge by offering several environmental benefits:

- **Reduced Carbon Footprint:** The production process of Vasta Stone is designed to use less energy compared to traditional stone extraction and finishing. The sintering process recycles waste materials, reducing the need for raw material extraction.

- **Longevity and Low Maintenance:** Vasta Stone's durability ensures that it lasts longer than many other building materials, reducing the need for replacements and frequent repairs. This lowers the overall material consumption over the lifecycle of a building.

- **Recyclability:** At the end of its useful life, Vasta Stone can be fully recycled, supporting the circular economy. This contributes to waste reduction and aligns with global sustainability goals.

Integration with Vietnamese Design Philosophy

Vietnamese architecture has long been influenced by natural elements, and the use of materials like wood, stone, and bamboo reflects a close relationship with the environment. Vasta Stone, with its natural appearance and sustainable attributes, complements this design philosophy. It can be seamlessly integrated into traditional Vietnamese structures, enhancing natural beauty while modernizing the functionality of spaces.

In addition, the versatility of Vasta Stone allows for creative applications that align with Vietnam's rich cultural heritage. From incorporating natural stone motifs in pagodas and temples to using modern interpretations in urban structures, Vasta Stone provides a bridge between tradition and innovation.

Case Studies: Vasta Stone in Modern Vietnamese Projects

Several high-profile projects across Vietnam have successfully integrated Vasta Stone, demonstrating its versatility and sustainability in large-scale architectural developments:

Figure 2: Applications in Commercial Building in Vietnam(Source: Vasta Vietnam)

Residential Complexes in Ho Chi Minh City: High-end residential projects have utilized Vasta Stone for both interior and exterior finishes. The material's durability, combined with its aesthetic appeal, adds value to these developments while supporting sustainability goals. In addition, Vasta Stone's ability to mimic natural stone while providing enhanced durability makes it a popular choice for luxury developments.
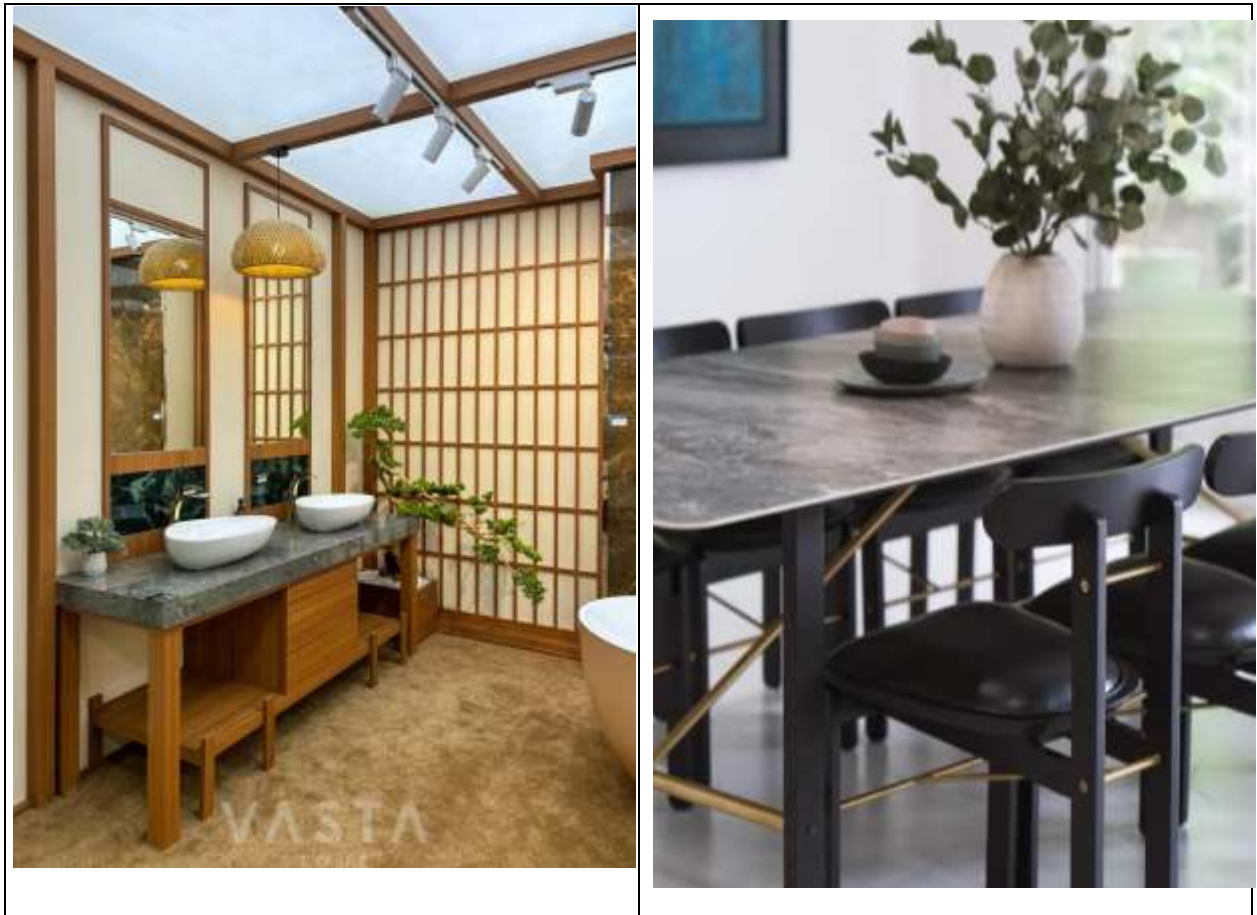
Figure 3: Applications in Residential Design in Vietnam(Source: Vasta Vietnam)

Commercial Towers in Hanoi: Vasta Stone has been employed in modern commercial towers in the capital, where its sleek, contemporary look complements the urban landscape. Its resilience to weathering and environmental conditions ensures long-term visual harmony with the surrounding architecture, reducing the need for frequent maintenance. The use of Vasta Stone in these towers also aligns with the growing trend of adopting sustainable materials in Vietnam's corporate construction sector.

Luxury Resorts in Da Nang: Along the coast, luxury resorts in Da Nang have incorporated Vasta Stone for its ability to endure harsh coastal conditions such as saltwater and humidity. The material's natural look and luxurious appeal help create an inviting atmosphere for international visitors while blending seamlessly with the surrounding environment. The use of Vasta Stone in these resorts highlights its capacity to maintain beauty and structural integrity under extreme environmental stresses.

These case studies illustrate the diverse applications of Vasta Stone in Vietnam's architectural landscape, where it enhances both aesthetics and environmental sustainability. As the material continues to prove its value in various contexts, its role in shaping the future of sustainable design in Vietnam is likely to expand significantly.

Challenges and Opportunities

While Vasta Stone presents numerous advantages, there are certain challenges hindering its widespread adoption. These include the initial cost of the material and the specialized labor required for its installation. However, as the Vietnamese construction industry increasingly prioritizes sustainability, the demand for eco-friendly materials like Vasta Stone is anticipated to rise steadily. Opportunities for Vasta Stone in modern Vietnamese architecture are abundant, particularly as developers and designers emphasize

environmental responsibility. Ongoing advancements in sintering technology and material science are expected to enhance the material's performance and cost-effectiveness, making it a more accessible option. This improvement could lead to increased adoption in a wide range of architectural applications, from residential projects to large-scale commercial developments.

Furthermore, the versatility of Vasta Stone in both interior and exterior applications allows designers to explore innovative uses that were previously limited by traditional building materials. The stone's aesthetic flexibility opens up opportunities for creative design approaches, while its sustainability credentials align with Vietnam's growing focus on green building practices and reduced carbon footprints. As Vasta Stone becomes more widely adopted, its integration into mainstream architectural practices could serve as a catalyst for broader changes in the Vietnamese construction industry, promoting sustainable development and responsible material use. The evolving market dynamics and regulatory incentives for green construction are likely to further boost the demand for Vasta Stone, positioning it as a leading material for environmentally conscious projects.

In conclusion, while challenges remain, the opportunities for Vasta Stone in transforming Vietnamese architecture are significant. The material's unique combination of durability, aesthetic appeal, and eco-friendliness makes it a strong contender for future design and construction projects across the country, fostering a new era of sustainable architectural innovation.

Conclusion

Vasta Stone represents a powerful innovation in the field of sustainable building materials. Its alignment with Vietnamese design philosophy, durability, and environmental benefits position it as a key material for the future of architecture in Vietnam. By bridging traditional aesthetics with modern sustainability goals, Vasta Stone not only enhances the beauty and functionality of spaces but also contributes to the global effort to reduce the environmental impact of construction. As the Vietnamese architecture and design industry continues to evolve, Vasta Stone will undoubtedly play a critical role in shaping the future of sustainable architecture.

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MECHANICAL PROPERTIES AND POTENTIAL APPLICATIONS OF BAMBOO IN MODERN INTERIOR ARCHITECTURE

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ABSTRACT

Bamboo is an ancient and sustainable building material, widely used across many cultures for millennia. In the modern era, as the demand for eco-friendly and sustainable design solutions in interior architecture grows, bamboo emerges as a highly promising material. This paper examines the mechanical properties of bamboo, such as tensile strength, elasticity, and load-bearing capacity, while also exploring its potential applications in modern interior architecture. The results indicate that bamboo not only possesses superior mechanical properties but also offers a viable alternative to traditional materials, contributing to both sustainable development and aesthetic innovation in contemporary design.

Keywords: Bamboo, architecture and interior design, sustainable interior spaces, healthy material, traditional materials

Introduction

Bamboo is a sustainable resource known for its versatility and robustness, making it an essential material in traditional construction across numerous cultures (Thanh, 2009). In the context of growing environmental awareness, bamboo re-emerges as a renewable, resilient, and adaptable choice in modern interior architecture. This paper aims to highlight bamboo's mechanical strengths and explore its potential in interior design, emphasizing its alignment with sustainable design principles (Diệp, 2016; Chính, n.d.). By analyzing bamboo's performance and ecological benefits, this study presents bamboo as a feasible material for contemporary applications.

Mechanical Properties of Bamboo

Tensile Strength

Bamboo boasts high tensile strength, often exceeding that of conventional materials like wood and even steel under certain conditions (Vân, 2018). Its fibers run longitudinally, enabling bamboo to withstand significant tensile forces—a crucial attribute for load-bearing applications in beams, trusses, and frames (Yadav & Mathur, 2021).

Figure 1: bamboo in modern interior architecture; Source: bambubuild.com

Elasticity and Flexibility

Bamboo's flexibility allows it to absorb bending forces effectively, giving it a unique advantage in architectural applications requiring resilience against dynamic loads, such as wall panels, shelving, and modular structures. Its capacity to bend without breaking is particularly beneficial in seismic regions, where structures must withstand frequent movement. Bamboo's natural elasticity enables it to regain shape after flexing, a property highly valued in sustainable architectural design for creating adaptable spaces and curved structures (Linh, 2024).

Compressive Strength

Bamboo exhibits compressive strength close to that of concrete, making it ideal for applications that require load-bearing capacity, such as flooring, partitions, and cabinetry. When processed as a composite, bamboo's natural strength is amplified, providing durability in high-traffic spaces while maintaining eco-friendly attributes. This blend of strength and environmental sustainability positions bamboo as an effective material for modern interiors seeking both structural performance and ecological responsibility (Chính, n.d.).

Environmental and Sustainable Benefits

Rapid Growth and Renewability

Bamboo's rapid growth cycle, with some species growing up to 91 cm per day, positions it as a sustainable alternative to slower-growing hardwoods, thereby reducing environmental impact (Thanh, 2009).

Figure 2: Bamboo materials: Source: califloors.com

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Bamboo exhibits compressive strength close to that of concrete, making it ideal for applications that require load-bearing capacity, such as flooring, partitions, and cabinetry. When processed as a composite, bamboo's natural strength is amplified, providing durability in high-traffic spaces while maintaining eco-friendly attributes. This blend of strength and environmental sustainability positions bamboo as an effective material for modern interiors seeking both structural performance and ecological responsibility (Chính, n.d.).3. Applications in Modern Interior Architecture

Flooring and Wall Cladding

Bamboo is a popular choice for flooring and wall cladding due to its durability and aesthetic appeal. Its natural grain and color variations contribute a warm, organic look to interiors, making it suitable for spaces that prioritize both aesthetics and environmental consciousness. Bamboo's strength and aesthetic appeal make it ideal for flooring and wall paneling, adding warmth and organic elements to interiors that prioritize sustainability (Chính, n.d.).

Figure 3: Bamboo floor; Source: califloors.com

Furniture and Fixtures

Bamboo's strength and flexibility make it ideal for furniture design. Its lightweight nature allows for easy transportation and installation, while its durability ensures longevity, meeting the practical and aesthetic needs of modern interior spaces. Examples include modular shelving systems, bed frames, and tables. Bamboo's lightweight yet durable nature suits furniture design, allowing for modular systems, bed frames, and tables that are easily transported and long-lasting (Yadav & Mathur, 2021).

Figure 4: bamboo furniture; Source: bamboovietnam.com

Ceiling and Partition Panels

Bamboo can be incorporated into ceiling panels and partitions, providing an acoustic and aesthetic solution to interior environments. Its natural texture adds a unique visual dimension, while its flexibility allows for intricate designs that are both functional and artistic. With its acoustic properties and aesthetic texture, bamboo suits ceiling and partition applications, merging functionality with visual appeal (Linh, 2024).

Case Studies in Sustainable Interior Projects

Residential Applications

Southeast Asian residential projects often employ bamboo in living spaces, contributing to sustainable lifestyles that meet modern aesthetic standards (Diệp, 2016). Several residential projects in Southeast Asia showcase bamboo as a primary material in living spaces. Bamboo flooring, wall panels, and custom furniture in these homes contribute to a sustainable, low-impact lifestyle while achieving modern design standards.

Commercial and Hospitality Spaces

Bamboo appears widely in eco-resorts and boutique hotels, creating harmony between interior environments and natural surroundings (Vân, 2018). In commercial and hospitality design, bamboo has been used extensively in eco-resorts and boutique hotels. Notable examples include resorts that incorporate bamboo for cabanas, outdoor furniture, and interior paneling, aligning the interior atmosphere with natural surroundings.

Figure 5: Naman Retreat, Da Nang, Vietnam; Source: Archdaily.com

Workspace and Educational Facilities

Bamboo's integration into workspaces and educational environments offers substantial benefits for both physical and mental well-being. As a natural material, it brings an organic warmth and calmness that enhances user comfort and concentration, fostering a productive atmosphere. In classrooms, bamboo furniture and structural elements promote sustainability while providing students with a sensory connection to nature, which can improve cognitive focus. In office settings, bamboo's aesthetic and acoustic qualities can reduce noise and visual stress, contributing to healthier, more cohesive work environments (Thanh, 2009). Additionally, bamboo's adaptability allows for flexible interior designs, accommodating evolving needs in modern work and learning spaces.

Figure 6: The Arc at Green School - Construction Manager & On Site Architect, IBUKU; Source: Archello.com

Bamboo has also been used in workspaces and educational settings due to its natural aesthetic and durability. Case studies indicate that the use of bamboo in schools and offices not only provides sustainable material benefits but also enhances user well-being due to its natural and warm appearance.

Figure 7: Schools Dinajpur, Bangladesh, Source: Archdaily.com; Source: Archdaily.com

Challenges and Future Research

Despite its advantages, bamboo as a construction material faces challenges, including susceptibility to pests, humidity, and fungal degradation. Advanced treatment methods and coatings are being researched to extend bamboo's durability in diverse climates. Future research should also focus on bamboo composites, exploring their potential to replace synthetic materials in high-performance applications. While bamboo offers extensive advantages, challenges remain, including its susceptibility to pests and moisture. Advanced treatment methods are under exploration to extend bamboo's durability across diverse climates (Linh, 2024). Future studies may focus on bamboo composites to replace synthetic materials in high-performance interiors.

Conclusion

Bamboo presents a versatile, sustainable, and aesthetically pleasing option for modern interior architecture. Its superior mechanical properties, environmental benefits, and adaptability make it suitable for various applications in interior design, contributing to a future of more sustainable and eco-conscious built environments. As the interior design industry moves toward sustainable practices, bamboo's integration could redefine modern aesthetics, bridging traditional and contemporary design elements.

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THE ROLE OF SCIENCE FICTION IN OUR PASSAGE FROM CHILDHOOD TO ADULTHOOD

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ABSTRACT

Introduction and Purpose: The purpose of this paper is to consider how science fiction stories create a connecting bridge between childhood and adolescence, as well as between adolescence and the adult years. The passage from one age to another, especially when there is so much difference in our roles and development, can be difficult.

Materials and Methods: In order to understand the research question, a specific example of science fiction short story is analyzed: —*And He Built a Crooked House*— by Robert Heinlein, originally published in 1941. This is a story based on a nursery rhyme, *There Was a Crooked Man*, to which the title of the short story alludes to. The short story is about an innovative way of an architect building a house, in a so-called inverted double cross, based on the Picard-Vessiot theory. After an earthquake, just one cubical room is found. Such a story can clearly show how the use of imagination, which starts in our childhood, is a constant through our lives. We use imagination to build hypotheses, to project buildings, to imagine project management risks, as well as solutions to them. Innovations are based on the power of imagination, which should clearly be encouraged in childhood.

Results: Childhood proves to be a basis in our further development, cognitive, professional, and personal. Our use of imagination can lead to creating works of art, as much as to build scientific inventions and theories. Science fiction becomes a way of continuing exercising

Keywords: Psychology; Imagination; Creativity; Critical Thinking; Hypotheses.

INTRODUCTION

Stories accompany us throughout our lives. We are being read fiction by adults as children, then we are reading it ourselves as soon as we read. As we grow up, the stories we read also change, as we are told, according to our age. We use stories in order to gain knowledge of reality, as very young children, and later on to understand the world. Even further on, we use fiction in order to reflect on reality and in order to bring in various hypotheses about a certain fact, which is visible especially in science fiction.

Up to some extent, all stories contain some degree of reality. Stories are a mixture of fantasy and reality, in all cases, not just in the case of science fiction literature. However, we could claim that science fiction takes this mixture to an extreme level, sometimes to the point where reality is not just presented from a fresh, unexpected perspective, but it is also made strange, like in Shklovsky's (1917) theory of defamiliarization. Defamiliarization is generally applied to art and Shklovsky used it to define what was meant by art.

By reading fiction, we can make the passage from childhood to adulthood easier, since this is one of the first difficult psychological moments we encounter in our lives. It is a major change, which comes with moments of psychological crises. Other major changes and passages from one age to another include the passage from youth to middle age and then towards old age. Reading fiction can be helpful once we consider that we can sympathize with the characters, and find similar life situations, thoughts, and ways of solving these problems. Even if the stories do not offer a solution, it can help us consider various scenarios.

Teenagers have the capacity for abstract thinking, compared to children, so science fiction can start being read at this age. Teenagers are rapidly developing and willing to try new experiences. Science fiction provides them with a variety of worlds and ideas to explore. Making hypotheses and scenarios, as well as analysing critically and considering various theories can be stimulating at this age, once teenagers develop the capacity for abstract thinking.

Adolescence is an age full of changes, both physical and psychologically, and the development occurs at very fast rates. These changes can be overwhelming and prompt teenagers to stop and reflect, as well as to reconsider their roles, which are also changing in social life. They may be confused about what to do in various new situations, in new types of relationships they form, and build various scenarios in anticipation of what can happen if they do a certain action. Science fiction literature can answer precisely these needs and natural tendencies.

CONCEPTUAL FRAMEWORK

Cognitive, Abstract and Critical Thinking Development

While, during our early years of childhood, we are unable to distinguish between fantasy and reality, later on the difference becomes clearer, to the point where, as teenagers, a deeper understanding of the world develops, including critical thinking, where we tend to become more realistic. It is also based on personal experiences that we realize how we can have various illusions about someone or something. During our teenage years, we broaden our horizons, and get a clearer, and more realistic picture of the world around us through interaction with it at a higher level than in childhood: "As children negotiate their way through the adolescent period, they confront many challenges and opportunities. If all goes well, these challenges and opportunities lead to improvements in their social, emotional, and intellectual competencies" (Byrnes, 2006). Our world during childhood includes, most of all, our parents and family, while during our teenage years we extend outside our family circle, and our group of friends becomes centre stage. It is also during our teenage years that the abilities for abstract and critical thinking develop. Psychological development goes hand in hand with physical development. Dumontheil (2014) identifies the role played by the rostrolateral prefrontal cortex and its development during the teenage years: it supports "the integration of abstract, often self-generated, thoughts." Dumontheil (2014) further details that, during the time of adolescence, it becomes clear that "Thoughts can be temporally abstract and relate to long term goals, or past or future events, or relationally abstract and focus on the relationships between representations rather than simple stimulus features." Keating (1988) relates critical thinking to "thinking that requires the transformation, application, or interpretation of knowledge."

Klaczynskiet al (1998) identify critical thinking for adolescents as "good thinking." Critical thinking is a staple ability developed during adolescence and it signals normal development. Blakemore (2017) refers to cognitive development during adolescence in relation to their moving towards a "more sophisticated manner of thinking about and relating to other people - including understanding their mental states," as well as towards significant changes in the perception of themselves. Changes in the physical development of the brain relate to changes in the development of their cognition, or understanding of the world, of the others, of themselves, as well as to changes in their emotions, psychology, and intellectual activity. Various questions about the world and

about themselves start forming at this age. Fiction, and, especially, science fiction becomes a way of reflecting these questions, of considering various theories and hypotheses, represented through alternative worlds.

The Concept of Popular Science

Frequently, some science fiction stories are based on popular science theories. These can also be seen presented in the news, in articles both online and in print, as well as in documentaries. Adolescents can have critical thinking enough to make the difference between what is fiction, fantasy, sensationalism, distortion of reality for entertainment and attention-grabbing purposes and reality.

Once scientific knowledge surpasses the realm of the specialists, we can speak about the popularization of science, or popular science (Topham, 2016). Daum (2009) considers whether or not science can be considered a public good and be consumed as one, once we speak about popular science. It can also be considered as specialized knowledge translated to a wider audience (Daum, 2009).

We can ask ourselves whether or not popular science can actually translate hard science in an accurate manner for the general public. Sometimes, it goes through transformations and presented in a fantasy, fictional manner, and it is meant simply to raise awareness or draw attention to certain issues.

Since the idea of popular science can raise such concerns, it can be a good starting point for discussions and for developing critical thinking for adolescents. The topic of the science fiction short story chosen for exemplifying of science fiction literature and for raising controversial issues is that of the Picard-Vessiot theory which was used by Robert Heinlein in —*And He Built a Crooked House*— (1941), to draw attention to Picard-Vessiot theory. What happens in this story is that an architect builds a house in an inverted double-cross, based on this theory, bringing to the readers' attention an innovative way to build. One single cubical room remains after the event of an earthquake, which gives rise to questions as to how such a thing was even possible. Readers wonder if this is just the work of a writer's imagination, if it is half-based on scientific theories and facts, or whether it can be explained totally through a scientific theory. The Picard-Vessiot theory is not, however, an example of popular science, yet in the science fiction story the same mechanism of popularization of science can be found. The theory, in this short story, is presented in an attractive way, meant to draw the readers' attention and to challenge their perception of reality. Everything they have thought they knew and seen is completely turned upside down, in a sensationalist manner.

METHODOLOGY

Data collection and examination

The short science fiction story —*And He Built a Crooked House*— by Robert Heinlein, originally published in 1941, will be taken as a starting point in considering how the way we see the world during the passage from childhood to adulthood is changing. The arguments put forth by Kasman (2024), a scientist, regarding the verisimilitude of the theory included in the action of the story by Heinlein will also be considered, in line with the way in which the critical thinking of adolescents reading this science fiction story can be stimulated. Adolescents can start by reading the story, and making their own hypotheses regarding how ending up with just one cubical room in a building could be possible. In this way, they would try to find explanations based on what they already know, or, if they have not many notions in science and are not preoccupied too much by science, they can create their own theories, or simply dismiss this as a real possibility to ever happen. They

can search online and discover in the Wikipedia entry that the story by Heinlein is loosely based on the Picard-Vessiot theory, and then they can start reading about this theory, if they are interested in science, and then confront the theory with the story based on their own judgement. Afterwards, they can begin considering Kasman's (2024) perspective, and decide whether or not they agree with the ideas set forth by Kasman (2024).

Analysis of the research problem

While in childhood we use fairy-tales and other stories to boost our imagination and to learn about the world we live in, about its values, habits, practices, traditions, rituals, personalities and heroes, all of which are elements included in the culture identity manifestations grid devised by Baciu (2012), in our teenage years we begin to wonder about the hows and whys of this world and of the worlds found in fiction. This is all part of our natural psychological makeup and of the natural way in which we are growing up and constantly asking ourselves and the others different questions. The questions we ask are growing more and more complex as we advance in age and the first visible moment in our lives when we reflect deeply is adolescence. Adolescence marks the beginning of psychological crises, dilemmas, as well as of deep philosophical reflections. Due to the identity crisis (Rubins, 1968; Rubtsova, 2012), and questions regarding who they actually are, and what they could become, adolescents consider their relation with other persons, as well as with everything that is present in the external world.

The questions teenagers ask themselves can explain their attraction towards philosophy. Gilligan & Kohlberg (1978) explain that the adolescents can be philosophers as they are at their "peak of cognitive assimilation." These researchers further detail that adolescents consider "what is to what might or could be," which is part of the structure of a "formally operational adolescent" living "in a world of possibility" (Gilligan & Kohlberg, 1978). From this point of view, clearly, science fiction literary works represent such worlds of possibility. The writers go as far as creating visual different worlds from our own, which allow a concrete representation of the worlds of possibility. Teenagers can imagine their future path in life, as well as how the world can look in the future. All of these are part of the hypothetical scenarios. Additionally, they reconsider reality and this reconsideration if turned into concrete, visual worlds in science fiction literature. This tendency of considered different possibilities for their lives is suggested by Gilligan & Kohlberg (1978) as follows: "Between the concrete and traditional structures that anchored his childhood world and the choices that will define his adulthood lies the expansive universe of the hypothetical."

As critical thinking is considered the main feature of the adolescence age, teachers also need to further develop this skill. Ontell (1997) mentions the help offered by science fiction in providing "Tools for teaching students how to question intelligently," since this type of literary works offer "a variety of subjects," the exploration of which can stimulate the student's imagination, as well as motivate students in their process of learning. Science fiction works can, according to Ontell (1997), provide the opportunity to start discussions about subjects such as "psychology, history, sociology, anthropology, English composition, and science."

The short story by Heinlein is considered, by Kasman (2024), an example of mathematical fiction. Kasman (2024) offers an insight brought by critical thinking, showing that the way the story presents the scientific theory is not accurate. In fact, it is pure fiction. While it can seem convincing at first sight, and while readers who have no notions of science can enjoy the story for the fantasy world and reality it creates, the insights brought forth by Kasman (2024) can be used by adolescents to confront two versions of a theory and two ways of understanding reality. In the end, they can start considering which version they agree with, starting from the material written by Kasman (2024).

Kasman (2024) presents the story by Heinlein as follows: "A clever architect designs a house in the shape of the shadow of a tesseract, but it collapses (through the 4th dimension) when an

earthquake shakes it into a more stable form (which takes up very little room in our 3-dimensional space.).”

Kasman (2024) presents us with the perspective of a scientist, of a researcher, confronting the science fiction story world created by Heinlein: “The sad thing is that I once was a judge for a high school science fair in Athens, Georgia and had to judge the project of a young woman who sincerely believed this story to be true and had based her project on it. (Even sadder is the fact that she had been chosen by her high school to be the representative at this statewide contest.).”

The teenagers may start analysing the logical arguments of the scientist Kasman (2024) and consider the difference between fantasy and reality, as well as consider why some materials such as this science fiction story can be so convincing, while scientists do not consider them real.

Kasman (2024) shows, right from the start of his argumentation, the differences between the perspective of a philosophy major, who addresses his arguments based on logic, and those of a mathematical perspective, which can offer the best sollutions. This becomes a good opportunity for the adolescents interested in maths, philosophy, or in other domains to start considering alternative theories to present their point of view with supporting evidence that is different from Kasman’s perspective.

First of all, Kasman (2024) addresses the question that it is difficult to understand how could the house collapse into a 4 D tessaract folded on its joints. He presents the hypothesis that “the structure had 3D hinges that articulated it in four dimensions,” since otherwise it is impossible for him to “imagine a 2D figure that might be articulated in 3D.” However, he mentions that a square could be “a good example of a 2D figure that might be articulated in 3D,” since “If we glue 4 toothpicks to a piece of paper in the shape of a square, then we have a 2D figure.” In additions, Kasman (2024) mentions that “Perhaps a more apropos example would be a cube made out of toothpicks with corners stuck together with putty. Not only could you pass it THROUGH a 2-dimensional flatland where it would be seen as an object changing shape in time) but you can "collapse" it by squishing it flat and put it all inside that flatland.” Second of all, Kasman (2024) considers the question as to how “when bizarre things start appearing outside the windows […], no explanation is given as to how they came to be there.” Kasman presents the following solution “The point is not that the cube "sways" over long distances, but that these distances which seem long when travelled within 3-dimensional space might be much shorter if additional dimensions are available.” The third issue put forth is in the form of a question: “If the house had been built as a partial tessaract, with seven interior rooms and the eighth ‘inverted’ to encompass the outside world, would that anchor be sufficient to keep it in this plane?” The following answer is given: “One could even speculate on different laws governing inertia in those directions or the presence of a force-field which inhibits motion in that direction. Perhaps the most reasonable assumption, at least to my mind, is the presence of an attractive force (like gravity) which would prevent the kind of problem you propose -- anchoring objects by their intersection with this 3-dimensional slice of the universe.”

Teenagers can see themselves as part of a neutral spectator considering which side is right and which side is wrong, or they may just become aware of how different points of view can form when we judge an apparently simple story. Fiction is never just fiction, and it is also never just make-believe. It does create connections with reality and refers, to some extent, to our world here. Such a story can be engaging and intriguing, triggering the adolescents’ capacity for abstract and critical thinking to resort to action.

Thinking and finding solutions to issues, is, thus, stimulated for adolescents in this story, which can be beneficial to their development. As we grow up, just as games are becoming more complex, so are the stories that we read, mirroring our capacity for reflection, and also stimulating it.

Model of the Research

Since adolescents can be very opinionated, and becoming able to express their own point of view, such a short story as the one by Heinlein can be all the more stimulating. Adolescents are at the age when the conflict between generations begins, and with it, the contouring of their own attitudes, opinions, and values. They grow independent in everyday life activities, and this also reflects in their thinking abilities. They begin to be able to argue for or against their choices, and to express their arguments with or without backup from scientific research. Creativity also reached its peak during the age of adolescence, and through art, as well as through thinking and expressing their opinions, adolescents prefer to be original in their answers and opinions. Self-expression is a part of today's world's values, especially since individualism is growing all over the world. Individualist societies, which are rising everywhere in the world (Santos et al, 2017) place their accent encouraging the individuals' creativity and self-expression. In addition, individualist societies have the highest rates of innovations and discoveries, including scientific ones (Shane, 1992). The critical thinking ability and abstract thought which develop during our teenage years prove to be significant, necessary abilities which are also valued in our individualist societies today. Therefore, it is crucial to stimulate these abilities, through encouraging and stimulating the natural tendencies in the behaviour of teenagers. Society today encourages someone who has their own opinions, both in everyday life, when talking to other people and discussing various issues of interest, present in the media, and in professional life, where we need to highlight our own contribution in research, in creating projects, in the marketing industry, in business, where we should be creative and manage to attract customers. A persuasive speech, just like expressing personal opinions, is also a matter of argumentation. Argumentation skills develop naturally during the years of adolescence, when we start becoming opinionated in an attempt to understand ourselves and to express our own forming values and principles. In addition, what we read becomes a matter of debating and considering critically. We can start drawing comparisons and considering various perspectives on a topic or story we read, such as the one by Heinlein mentioned in this paper, and the opinions put forth by Kasman (2024), while drawing on our understanding of these perspectives and forming our own.

CONCLUSION AND DISCUSSION

Science fiction literary works, by creating a connection between fantasy and reality, and by presenting scientific and philosophical, as well as psychological issues which are part of our daily lives, can present adolescents with the opportunity to question whether or not such worlds and theories are possible. They can further on question the perspectives offered by those stories, and to consider alternative explanations offered by other readers. In this way, adolescents become part of social life and of various communities. While they feel at some point out of place in society, they will do their best in an attempt to find a group where they fit it and with whose values they can resonate. Adolescence is the time of various discoveries, of theories, of themselves, of the way they relate to the others, of interacting with different people and situations. Science fiction stories can be seen as offering such opportunities for them to explore plenty of situations, as well as ways of thinking, allowing them to start reflecting as well and to create further hypotheses.

By encouraging adolescents to engage with the topic and to further explore it, as well as to argue for or against it with other readers, science fiction stories offer them a complex reality with complex issues to explore, preparing them to reflect in the same way on the real world and its issues. They are drawn attention to real-life issues through science fiction, including topics such as war, climate change, the world of politics and conspiracy, fake news, alternative lifestyles, scientific theories and their exploration, and so on. Science fiction stories can also engage them by including psychological and philosophical questions which can accompany us over the course of our lives, starting from our teenage years.

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APPLICATION OF CONNECTIVISM THEORY IN TEACHING THE COURSE "DESIGN CONCEPT MAKING AND COMMUNICATION" IN THE DIGITAL TRANSFORMATION ERA

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Abstract

This study examines the application of Connectivism Theory in teaching the course "Design Concept Making and Communication" to third-year students in the Interior Architecture department at Ho Chi Minh City University of Architecture. Connectivism, a learning theory that highlights the importance of knowledge networks, was integrated into the course structure to enhance learning through collaborative activities, diagrammatic answers, expert sessions, and peer feedback. This approach aligns with the networked, interdisciplinary nature of modern design education, fostering critical thinking, creativity, and effective communication skills. Findings suggest that Connectivist methods facilitate collaborative learning and adaptability, which are essential in both academic and professional design contexts.

Keywords*:* Connectivism Theory, Design Concept Making, Design Communication, Interior Architecture Education, Networked Learning, Collaborative Learning

Introduction:

In the digital era, the field of interior architecture increasingly demands not only technical skills but also the ability to synthesize knowledge from diverse sources, adapt to technological shifts, and collaborate across networks. Connectivism, a learning theory formulated by Siemens (2005), positions knowledge as a networked, fluid construct rather than a static body of facts (Siemens, 2005). It emphasizes that learners actively create connections with information, technology, and individuals, which is especially relevant in design education, where creativity and idea generation benefit from multiple inputs and collaborative insight (Corbett & Spinello, 2020).

The course "Design Concept Making and Communication" for third-year students at Ho Chi Minh City University of Architecture is structured to foster students' abilities to both generate original ideas and communicate them effectively. This paper explores how Connectivist principles, such as fostering interconnected networks of knowledge and encouraging peer interaction, are applied in this course. We examine the impact of using open-ended questions, diagram-based responses, expert-led discussions, and digital peer feedback to engage students in collaborative, networked learning, and prepare them for interdisciplinary work in professional practice (Bates, 2022).

Research Content

Connectivism in Education

Connectivism posits that learning occurs not just through content acquisition but through the formation of connections across a network of information nodes, each of which could represent people, digital resources, or experiential insights (Downes, 2008). Key principles include fostering diversity in information sources, developing digital literacy, and encouraging self-directed

learning—all vital in higher education, where students must adapt to the shifting demands of the workplace (Aldosari et al., 2022). In design disciplines, Connectivism provides a theoretical basis for creating learning environments that value collaboration, flexibility, and the synthesis of varied viewpoints (Sahin & Safieh, 2012).

Course Structure and Connectivism Application

To integrate Connectivism into "Design Concept Making and Communication," specific teaching strategies were employed to engage students in networked and collaborative learning:

- *Group Work and Open-Ended Questions:* Connectivist theory encourages students to create and explore knowledge networks through open-ended discussions (Diep & Anh, 2023). In this course, students work in groups to respond to open-ended questions that prompt critical analysis and collaborative ideation. Each group engages in dialogue to identify key design challenges and brainstorm potential solutions. This activity allows students to build connections with peers, enhancing their ability to interpret and synthesize diverse perspectives.
- Diagram-Based Answers and Visual Thinking: Visualization, an essential skill in interior architecture, is fostered through diagram-based answers. Students convey their responses in graphical form, such as sketches or mind maps, rather than traditional text. According to Bates (2022), this visual approach aligns with Connectivist principles by allowing students to represent complex ideas and demonstrate their learning network through visuals. By developing these diagrams collaboratively, students engage in knowledge construction that reinforces both critical thinking and graphic representation skills.
- Expert Lectures and Industry Insights: Integrating industry experts, such as Ms. Cam Nguyen from ADP, provides students with opportunities to connect classroom concepts with practical applications. Guest lectures introduce students to real-world design challenges, offering perspectives that help bridge the gap between academic knowledge and industry practices (Hoa & Ngô, 2023). These sessions exemplify the networked learning model of Connectivism, where students expand their learning network by interacting with professionals, enhancing their understanding of the design process through firsthand insights (Corbett & Spinello, 2020).
- Peer Feedback on Zalo: The digital platform Zalo is used for peer review, allowing students to provide and receive feedback on each other's work outside of class. This peer interaction encourages knowledge sharing and collaborative improvement (Pham, 2024). Digital peer feedback fosters a continuous feedback loop, where students can refine their ideas based on diverse inputs, thus reinforcing the Connectivist concept of collective learning and iterative knowledge-building (Aldosari et al., 2022; Vaca-Cárdenas & Meza, 2020).

Evaluation of Connectivist Learning Outcomes

The impact of Connectivist methods in this course was evaluated by observing improvements in collaboration, creative thinking, and communication skills:

- Collaborative Learning and Teamwork: Students' engagement in group work revealed the benefits of networked learning. By collaboratively generating responses to open-ended questions, students not only learned from each other but also improved their interpersonal skills, essential for professional design environments (Siemens, 2005). Group discussions allowed students to share distinct perspectives, which contributed to a more nuanced understanding of design challenges.
- Creativity and Critical Thinking: Diagram-based answers encouraged students to explore ideas visually and think critically about design solutions. This form of response is both reflective and expressive, aligning with Connectivist approaches that emphasize active knowledge construction (Downes, 2008). Visual thinking practices supported students in developing unique

ideas and translating them into effective design concepts, illustrating how Connectivist methods can foster creativity in interior design education.

• Enhanced Communication Skills: Through digital peer feedback on Zalo, students practiced articulating constructive critiques, enhancing both their written communication and analytical abilities. This form of digital interaction reflects Connectivism's emphasis on the importance of adapting to new technological tools to maintain relevant knowledge networks (Bates, 2022). Students valued the continuous feedback, which allowed them to improve their projects iteratively and engage in a reflective process that enhanced their confidence and presentation skills.

Conclusion

The application of Connectivism Theory in the "Design Concept Making and Communication" course proved effective in cultivating a collaborative, networked learning environment that aligns well with the goals of interior architecture education. By integrating group-based activities, visual thinking, expert insights, and digital feedback, students were encouraged to form connections across diverse information sources, fostering the critical and creative competencies essential to the field.

Connectivist methods also promoted adaptability, equipping students with the skills necessary for interdisciplinary collaboration in professional practice. The positive outcomes observed in this course suggest that Connectivism can serve as a valuable framework for design education, and future studies could further explore its potential to enhance learning across other creative disciplines.

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LANGUAGE UNITS RELATED TO ANIMALS IN CUSTOMS REPRESENTATION

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ABSTRACT

In this article, language units related to animal husbandry are discussed in connection with the culture, customs, traditions and cultural characteristics of the people. It is emphasized that words and expressions related to traditions are a source of cultural and historical information. Language is a way of transferring and protecting cultural heritage from generation to generation. Systematic collection and scientific analysis of this linguistic data will affect not only the updating of the vocabulary, but also its study and evaluation from a new perspective.

Keywords:traditions, customs, rituals, spiritual culture, proverbs, set cümlesi, kosak bau, zhien kuryk, basire tai, kırık serkeş, may kuyar, kudasha shashar.

In this article, linguistic units related to cattle are considered in connection with the culture, traditions, customs, and cultural features of the nation. It is emphasized that words and expressions related to traditions are a source of cultural and historical information. It is said that language is a means of preserving and transmitting cultural heritage from generation to generation. It is said that the systematic collection and scientific analysis of these linguistic data will affect not only the replenishment of the vocabulary, but also the study and recognition of it from a new angle.

Keywords: tradition, customs, rites, spiritual culture, proverb, fixed phrase, double string, jien kuryk,*Basire thai, forty serkeks, pours oil, sprinkles kudasha.*

In the era of globalization, preservation of language, history and national identity is one of the most important and complex tasks for every nation. Although this phenomenon unites the world and brings together different cultures and peoples, it also raises the issue of preserving national identity. That is, although it opens the way to many opportunities, it also reminds us of the need to preserve our national culture, language and history.

In today's globalization, many languages are at risk of disappearing. Language and traditions have a special place in preserving national identity. They are the main elements that determine the spiritual treasure, culture, worldview and uniqueness of the people.

Phrases in the Kazakh language not only reflect national culture or national history, public life of the people, but are also recognized as an indicator of the richness of the vocabulary of the native language. A part of such folk culture is the information in customs and traditions related to the four colors. [1]

Traditions and customs show the types of social relations in society, the important forms of community life and organization of people, as well as forming the basis of educational requirements, and show the cultural level of society. Every nation on earth has its own customs and traditions. Tradition is a very important component of national culture, spiritual wealth. The characteristics of each people are reflected in their customs and traditions. At the same time, tradition is not a world that does not change, but in it, it gets old, renewed, modernized and further develops in accordance with the development of society.

There is no nation without customs and traditions. Tradition is a norm of order and etiquette (manners, manners) that is formed on a historical basis and passed on from generation to generation, and it has the most national and folk character in its nature. Therefore, folk tradition contributes to the general human civilization with its national character.

During the research work10-volume explanatory dictionary of the Kazakh language [1], Phraseological dictionary of the Kazakh language by I. Kenesbaev[2] and other dictionaries. Cattle names and phraseological units and proverbs related to the four tuliks are comprehensively studied in the works of Academician A. Kaidarov [3] from the ethnolinguistic point of view. In addition, MB. Kamalashuly about the traditions of the Kazakhs in Ongoliain his work[4], materials related to four food animalsKh. Argynbaevanalyzed in [5].

During the writing of the scientific article, the methods of analysis, description, and compilation were used based on the ethnolinguistic aspect.

The Kazakh people have made a habit of solemnly celebrating the important events of collective, social and private family life, since ancient times they have formed their own customs, manners and rituals, sifted through and sorted them in public life. Customs and traditions influence people's attitude to society, the world around them, and their etiquette norms. Traditions become signs that distinguish a people from other peoples due to their characteristics that show the level of cultural development and mental characteristics of any people. The saying "every country has different customs, its dogs have black eyebrows" was probably formed due to this characteristic of customs and traditions. At the same time, people recognize their differences from others, their individuality, from traditions. Because here the national and professional differences in the relationship of an individual to surrounding objects and natural phenomena are reflected. For example, in Kazakh, a sheep's head is presented to a man as a guest of honor, while in the Kyrgyz people, the head is presented to a woman. There are many such examples. The function of traditions in the Kazakh people is multifaceted. Traditions regulate the stability between people, limit, bring them closer, collectivize, inform, have a positive effect on the souls of individuals and bring joy, improve social and psychological conditions, organize and discipline social activities, etc. serves.

Regulating the stability of social relations is considered the most important function of tradition. Because there is no development if there is no stability of social relations. It is impossible to form and develop social relations without tradition and customs.

The restrictive function of traditions is reflected in the obligation of people to fulfill the requirements of customs and customs. Because people need tradition, they are interested in preserving it. Therefore, tradition unites people and is considered a mechanism to ensure that unity does not disintegrate [6,52].

The function of bringing people together and grouping people together is determined by the fact that it is seen as a tool and catalyst for the formation of social unity, an inexorable principle. Folk traditions play an informative role. "It is about the collection, storage and others of social information. also plays the role of a different means of transmission. Information is divided, digested and stored in society's memory through tradition, thanks to which it reaches from century to century. Due to this, the new generations of people who were born are not bothering to re-create and form the norms of mutual relations. They are guided by a ready-made system of community life, that is, a long-standing way of life. For example, the sayings of our people: "There is a road built by the father, there is a coat made by the mother", "The bullet seen by the father burns, the coat seen by the mother is cooked" means the obligation to be guided by the way - manners, customs - traditions left from the past. Traditions are as important for society as they are for an individual, as one of the mechanisms that regulate social activity. Because they coordinate all people's actions, improve their lives, influence people to take responsibility for their duties, and inculcate the requirements of etiquette as correct qualities.

The customs and traditions that preserved our national mentality, culture, and faith emerged based on the needs of the Kazakh society and served as a powerful means of uniting and collectivizing the individuals who make up the society and collective through their unique characteristics. The Kazakh people, like representatives of other nationalities, have their world view, traditions, etc. summarized in the language. They can be described as an image of people's life, culture, or "linguistic image of the world" defined and stored in a whole structural system. The nature of life of each ethnic group is preserved in the mother tongue by being determined by the spiritual characteristics of the nation. This is because the vocabulary that describes the concepts of each nation's own thinking is formed in the language.

 Names of traditions are a means of preserving the heritage of spiritual culture. Words and phrases related to tradition are a source of cultural and historical information. These names can be seen in the examples below.

Kosak bau. After the girl is betrothed, the animals are selected and distributed. So they are sent to the girl's father's house. Cattle distribution in this way is called stock distribution or cattle distribution. If there is an agreement to give a cow, it starts with a sheep, then divides with a camel, and finally pays with a horse. In rich Kazakhs, black cattle (cows) are not given to brides. Women also take part in sheep feeding. A woman ties a sheep to another sheep and buys a scarf or cloth for it. This is called a double strap. When a horse is given away, its reward is received by the rider. This gift is called Kuruk Bau. A gift called Kuryk Bau can be a cloak or cloth [4,116].

Zhien kuryk. It is the custom of the aunt to let the visiting nephew ride a horse. Although the girl is considered a foreigner, in the Kazakh tradition uncles never kicked their nephews out. On the contrary, they consider it a great honor to visit their nephews every year and wait for them. When the nephews regained consciousness and began to menstruate, their uncles took them under their care, tied them up, and their grandfathers chose them from the herd of horses and gave them a ride. This is a custom in some regions *Nephew's nephew is called nephew-in-law or nephew-in-law. The reason why the tradition is called jienkuruk is due to the fact that the tai is handed over to the nephew with a kuruk. There were not a few talented people in the country who were famous for their skills, chosen by their uncles. The origin of the proverb "The good life of the house is from the tree, and the good life of the child is from the uncle" is related to this tradition.*

The mother's relatives of the boyfriend are called uncles, and he becomes their nephew. The uncles never kicked their niece out, they used to hug her saying "there is no reason to be born of a girl". Even so, there is a Kazakh saying: "There will be no country, there will be no food." The proverb "If there is cattle, there will be a country, but there will be food, if there is fat" seems to be a joke. These words (proverbs) are not meant to distance the uncle and nephew, on the contrary, they are figurative concepts formed in the country, arising from mutual friendly jokes. Otherwise, it is well known that a nephew is never an enemy to an uncle, so it is unreasonable to say that a nephew is "not a country". And, the nephew does not hide from such words, he is encouraged again. Even if the nephew does not have what he wants, there are times when he pretends to be a nephew. In our opinion, the uncle's speech is a joke - a joke, told to insult the nephew. If so, we think that the above proverb (answer) is formed due to criticism.

The joke is that the nephew will argue "forty times" with his uncles. Of course, the uncle did not return the nephew's money. There are even uncles who drive a herd of stallion horses, not even forty, and make their nephew happy. There were many uncles who married off their nieces and provided them with livestock. This, of course, depends on everyone's living conditions. However, if the uncle's hands are short, the nephew's stone is rolling, and his wealth is increasing, there were times when the above gift - siyapat - was the opposite. The relationship between uncle and nephew is not based only on distance. These are inseparable persons in terms of kinship. They can never break the kinship relationship with each other. A man who respects his mother respects his mother's tribe and relatives and is ready to join their brotherhood, while his uncles also pamper his nephew as a child.

Kyryk serkesh. In the Kazakh tradition, after the first-born child is worn out, the daughter-in-law is freed from greeting her mother and sitting on the threshold, and is celebrated with a small feast - tomalak. The bride is seated on a throne and given tea. After that, the way is opened for the daughter-in-law to be married, the husband to become a son-in-law, and the nephew to return as an uncle. The whole village welcomes his daughter whom he married a few years ago with open arms. The great-uncle is dedicated to his nephew and puts it in the ear of a cub. By the time the little nephew grows up, he will grow up to be forty. The joke of the nephew arguing forty times with the uncles is from this tradition.

After having a child, the bride is celebrated together with her husband and child. This time, the relatives feed the bride and return it after a month. After the girl and the groom brought their children, and the niece brought her 40 clothes, the bride's parents started marrying them and sending them out separately. Some people from the East make a mistake saying that "Kazakh girls are not allowed to marry." If the girl pretends to be escorted, then she pretends to be stalked. The rest is collected by the nephews who call it forty serkechim and chubar tayim. Then the girl takes one child and one animal and dances twice[7,58].

Kudasha shashar. After the groom's side is betrothed, at the agreed time, the bride's side comes to see, check and take away the cattle in the husband's house. According to this source, the bridegroom had the right to select any animal from among his father's beloved daughters or one of his close relatives. This is a custom*It is called Kudasha shachar.*

The discovery of the content of the examples given above from the collection of "traditions and customs of the Kazakh people" is explained in the fact that they are preserved as linguistic data and passed down from generation to generation in connection with the hereditary function and social function of the language. Through the language, the user of that language gets to know the culture of the nation. It forms the core of the anthropogenic direction of modern language research.

In this direction, the research process reveals the content of language units related to the above-mentioned customs and traditions. B. Abylkasymov, who studied the traditional folklore of the ancient Kazakh beliefs, shows that the magical function of sacred words is based on the belief in the power of ritual words, that is, words and rituals (superstitions, customs, customs) are unified in terms of their effectiveness. Seduction, badik, shamanism, and the spiritual connection that unites the heads, is related to the belief in the power of the word, in other words, it is not just a word, but a word that is spoken only during a certain ritual, ceremony, or project.

May kuyar. This rite is performed in Kyzylorda region in the following order. When the bride arrives, first of all, her two sisters-in-law hold the groom's hands and pour oil on them. For this, on the Aral land, they light a fire under a big cauldron and prepare 7 grains of sheep's tail fat. It is said to the praised bride, who is considered to be the bride of the country: "You will hold the arm of the bride-to-be, take her to the black cauldron, put 7 grains of oil and pray to the spirit." He takes the bride's right arm, puts the oil on the fire, steps over the threshold with his right foot and brings her into the house. In some regions, the veiled bride holds oil in her hand and puts it in the fire. There is a concept that the more fat a bride puts on, the more she will have. Therefore, in this ritual, animal fat appears as a symbol of wealth and abundance.

Conclusion

We see that the origin of the above-mentioned phraseological units is related to animal husbandry. These phrases are related to marriage, law, system, relationship between nephew and uncle, etc. we get a lot of cultural information. That is, we recognize through language that various traditions have brought people together, mixed them, united them, and served to unify the nation.

In the minds of our ancestors, cultural knowledge, concepts, myths, religious beliefs, rituals, traditions were formed in connection with the specific properties of animals and their place in

human life. They were reflected in our language as ethnography, ethnophraseology. In connection with the concept of sanctity, along with actions arising from good intentions, prohibitions against evil had a great educational value.

In the system of customs and traditions of the Kazakh people, since the birth of man, four foods and their body parts, animal products have performed the main function and become the main attribute. In customs, the body parts of tulik had their own semantics and played the main role in terms of symbolic function. The widespread use of horses, sheep, and camels in the system of traditions is preserved in our language in the form of ethnographicisms and phraseology. The lexicon related to animals from the phraseological system shows that traditions arise from human imagination, adapt to the type of economy, become richer and expand in terms of content with the times. we will see.

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STUDENTS MENTAL HEALTH STRENGTHENED AS A RESULT OF ONLINE TRANSFORMATION, ESPECIALLY DURING THE PANDEMIC

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Abstract

The coronavirus outbreak has transformed many of people's lives. Nonetheless, COVID-19 pandemic has had a significant worldwide impact on the lives of greater than 1.6 billion students at its peak (UNESCO 2021). Sudden shutdown of schools, colleges, businesses and other work places has forced millions of populaces to stay at home for extended lengths of time during mid of March 2020. Public health authorities recommended restrictions on social contact to curb spread of the virus and these profoundly altered their lives in several ways. This created a negative impact on their mental health. In order to replenish their minds and engage them with some daily basic tasks, government agencies as well private has introduced digital mode of learning which instigated interest among youngsters and improved their mental health as it supported to get connected with the loved ones. Internet connectivity filled most of the gaps between the people who are affected by social distancing. It provided a way to communicate eye to eye with our loved ones even they are miles away, Internet is regarded as a best way to teach lessons, take classes and even conduct online exams without causing any break in the student's career. The abrupt shift to digital mode of learning, teaching was quite hectic for both teachers as well as students. However, several literature reports have revealed both pros and cons on the digital transformation on children physical as well mental health. Our article provides broad insight on the experiences of digital transformation and the role of parents during e-learning and how digital education transformed lives of many youngsters and engaged them busy with several online courses to overcome the fear of losing their loved ones during this pandemic situation.

Keywords: Online teaching, Digital mode, Covid-19, UNESCO, Social distancing, Internet.

APPROACHES FOR PROMOTING TEENAGER NUTRITIONAL AND FOOD KNOWLEDGE

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Abstract

Adolescence is a critical stage of life that generally receives less attention, care, and protection than other periods. Adolescent nutritional susceptibility rises due to increased nutritional requirements, however the quality of foods consumed by this age group frequently deteriorates. Poor-quality eating patterns and inadequate nutritional intakes are common among adolescents in Ireland and around the world. Food literacy refers to a set of skills and information that are essential to diet. Teenagers often lack the basic food literacy skills required to enjoy a healthy diet. This study aimed to assess the present level of food and nutrition knowledge among teenagers aged 13-19 in London and Canada, as well as the correlation between these knowledge areas. This study analyzed baseline youth and parent survey data from a broader population health intervention trial. Currently, studies regarding children's and adolescents' eating habits has primarily focused on households and educational institutions. However, some children and adolescents live outside of their families of origin in various types of residential housing with other young people and staff. It is reasonable to presume that food practices and eating habits are important and difficult issues in these institutions' daily lives. As a result, the purpose of this work was to offer an overview of empirical studies on dietary practices in residential care facilities for children and adolescents.

Keywords: Nutritional requirements, Eating habits, Eating patterns, Healthy diet, Dietary practices.

INTERACTIONS BETWEEN THE EAST AND THE WEST IN BRICE MARDEN'S ART: A STUDY ON MINIMALISM, CALLIGRAPHY AND ABSTRACTION

BRİCE MARDEN'İN SANATINDA DOĞU VE BATI ETKİLEŞİMLERİ: MİNİMALİZM, KALİGRAFİ VE SOYUTLAMA ÜZERİNE BİR İNCELEME

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ÖZET

Brice Marden'ın eserleri, Doğu sanatının ince soyutlama geleneklerini Batı'nın modernist arayışlarıyla bir araya getirerek özgün ve etkileyici bir görsel dil yaratıyor. Sanatçının eserleri, minimalizmin basit yapılarını, Doğu kaligrafisinin ritmik çizgilerini ve soyut dışavurumculuğun duygusal yoğunluğunu iç içe geçirerek benzersiz bir estetik evren inşa ediyor.

Bu çalışma, Marden'ın eserlerindeki bu karmaşık etkileşimi, özellikle Doğu ve Batı sanat gelenekleri arasındaki diyaloğu derinlemesine incelemeyi amaçlıyor. Sanatçının minimalist estetikle uyum içinde geliştirdiği soyutlama pratiği, eserlerinde dönüşümü ve süreci ön plana çıkarırken aynı zamanda duygusal derinliği koruyor.

"Boşluk" ve "doluluk" arasındaki gerilimi ustalıkla kuran Marden'ın eserleri, soyut sanatın olanaklarını genişletiyor. Çalışma kapsamında sanatçının "Soğuk Dağ" serisi, Çin kaligrafisinin önemli bir temsilcisi olan Wang Xizhi'nin "Lantingji Xu" (Orman Şiirleri) ve "Xuanhe Shuhua" (Xuanhe Kaligrafisi) serileriyle karşılaştırılarak incelenecektir. Bu karşılaştırmalı çalışma, Marden'in çizgi kullanımındaki inceliği ile Doğu kaligrafisinin ritmik yapısı arasındaki benzerlikleri ve farklılıkları ortaya koymayı amaçlamaktadır. Marden'in Doğu'ya yaptığı seyahatler, eserlerindeki koreografik ve jestsel ifadede açıkça yansıtılmaktadır. Sanatçı, Doğu sanatının geleneksel unsurlarını kendi kişisel görsel diline dönüştürerek Doğu-Batı etkileşiminin yeni bir boyutunu sunmaktadır. Marden'in sanatı, bu iki farklı kültürün estetik kodlarını bir araya getirerek evrensel bir dil olarak okunabilir.

Anahtar Kelimeler: Brice Marden, Minimalizm, Soyut Ekspresyonizm, Kaligrafi, Boşluk, Doluluk, Çizgi

ABSTRACT

Brice Marden's works create an original and impressive visual language by bringing together the subtle abstraction traditions of Eastern art with the modernist pursuits of the West. The artist's works construct a unique aesthetic universe by intertwining the simple structures of minimalism, the rhythmic lines of Eastern calligraphy and the emotional intensity of abstract expressionism.

This study aims to deeply examine this complex interaction in Marden's works, especially the dialogue between Eastern and Western art traditions. The artist's abstraction practice, which he developed in harmony with minimalist aesthetics, highlights transformation and process in his works while preserving emotional depth.

Masterfully establishing the tension between "emptiness" and "fullness", Marden's works expand the possibilities of abstract art. Within the scope of the study, the artist's "Cold Mountain" series

will be examined in comparison with Wang Xizhi's "Lantingji Xu" (Forest Poems) and "Xuanhe Shuhua" (Xuanhe Calligraphy) series, an important representative of Chinese calligraphy. This comparative study aims to reveal the similarities and differences between Marden's subtlety in the use of lines and the rhythmic structure of Eastern calligraphy. Marden's travels to the East are clearly reflected in the choreographic and gestural expression in his works. The artist presents a new dimension of East-West interaction by transforming the traditional elements of Eastern art into his own personal visual language. Marden's art can be read as a universal language by bringing together the aesthetic codes of these two different cultures.

Keywords: Brice Marden, Minimalism, Abstract Expressionism, Calligraphy, Empty, Fullness, Line

GİRİŞ

Brice Marden (1938-2023), Doğu ve Batı estetik değerlerini sanatıyla buluşturan, özgün bir çağdaş Amerikan ressamıdır. 1963'te Yale Sanat ve Mimarlık Okulu'ndan mezun olan Marden, Batı modern sanatını özümsemiş, ancak Zen kaligrafisi ve Doğu felsefesinden etkilenerek kendine özgü bir Doğu-Batı sentezi geliştirmiştir. 2006 yılında New York Modern Sanat Müzesi'nde düzenlenen retrospektif sergisi ve dünya çapında sergilenen eserleri, Marden'ın çizgisel soyutlamalarının meditatif ve mistik derinliğini gözler önüne sermiştir. Jestüel çizgileri ve zengin renk kullanımıyla tanınan Marden, doğa ve soyutlama arasındaki ilişkiyi keşfederek kendine özgü bir görsel dil yaratmıştır. Sanatı, doğa ve soyutlama arasındaki geçişleri derinleşmektedir.

Minimalist bir ressam olarak ilk dönemlerinde yapıtlar üreten ressamın çalışmaları soyut dışavurumculuk ve renk alanı resmi gibi farklı üsluplardan etkilenmiş; çizgi ve renk üzerinde yenilikçi bir deneysellik sergileyerek kendi üslupsal dilini geliştirmiştir. Brice Marden, 1970'lerde ızgara yapıları üzerine kapsamlı araştırmalar yaparak, resimsel ve yapısal düzen arasında güçlü bir ilişki kurmayı deneyimlemiştir denilebilir. Bu çalışmalar, geometrik formlar ile simetri-asimetri etkileşimlerini araştırmış; kare ve dörtgenlerin birleşimiyle simetrik ya da asimetrik kompozisyonlar oluşturan modüler çalışmalar sanatçının estetik olarak nerede durduğunu gösteren bir yapıdadır. Marden'in 1960'lar ve 1970'lerdeki erken dönem çalışmaları, minimalist estetiğin temellerini yansıtır ve ızgarayı, tuvali düzenlemek ve yapılandırmak için bir rehber olarak kullanır. Bu dönemde ızgarayı bir ölçü ve çerçeve aracı olarak gören Marden, yoğun renk kullanımıyla eserlerine dinamik bir katkı sağlamıştır.

1980'lerde ise minimalizmin ötesine geçerek Doğu kaligrafisi ve koreografisine olan ilgisini derinleştirmiştir. Özellikle Çin ve Japon kaligrafisinin fırça darbelerindeki estetik yapıyı araştırarak çizgilerdeki ritmik yapıyı kendi sanatına taşımıştır. Bu süreçte, duygusal yoğunluğu ve soyut dışavurumculuğun etkilerini de eserlerine dahil etmiştir. Marden, minimalist yapı ile kaligrafik çizgiler ve duygusal yoğunluğu harmanlayarak kendine özgü, güçlü bir görsel dil yaratmayı başarmıştır. Brice Marden'in Uzakdoğu Asya seyahatleri, onun sanatında kaligrafik çizgilerin ve akışkan hareketlerin estetik derinliğini keşfetmesine öncülük etmiştir. Doğu'nun zarif akıcılığı, yalnızca bir biçim değil, aynı zamanda meditasyona açılan bir kapı olarak şekillenir. Marden, bu çizgileri, doğayla uyumlu döngüsel ritimlerin bir temsili olarak, estetik ve içsel bir derinlikle işler. Çizgiler, sabit bir formdan çok, sürekli akan ve dönüşen bir anlatıya dönüşerek izleyiciyi meditasyon benzeri bir deneyime çeker. Doğu felsefesinin dingin ve zamansız doğasıyla yoğrulan bu görsel dil, Marden'in sanatında özgün bir ifade alanı yaratarak, her bakışta yeniden keşfedilmeyi bekleyen bir içsel yolculuk sunar.

Özellikle kıvrımlı çizgilerle bezediği, harmanladığı soyut kompozisyonlar, Marden'in sanatsal arayışını ve ruhsal derinlik arzusunu açıkça yansıtır. Bu makalenin odak noktası olan çizgisel yaklaşımı, Marden'in sadece doğayla değil, insan deneyiminin içsel ritmiyle de nasıl özgün bir bağ kurmaya çalıştığını ortaya koyar. Sanatçının sınırlı bir çerçeve içinde sunulan yapıtları, çizgi aracılığıyla Doğu ve Batı estetik anlayışlarını kaynaştıran bir yenilik ve derinlik sunar; böylece

Marden, soyutun sınırlarını yeniden tanımlarken, sanatı aracılığıyla "varoluşu" duyumsal bir düzlemde ifade etme duyarlılığındadır denilebilir.

Brice Marden, sanatında geleneksel resimle olan bağlarını açıkça kabul etmiş ve bu bağlantıyı tutarlı bir şekilde dile getirmiştir. Kendini, Manet gibi, modern bir duyarlılığı geçmişin köklü kaynaklarıyla harmanlayarak denge kurabilen bir sanatçı olarak görmüş ve her şeyden önce ressam kimliğini öne çıkarmıştır. Marden'in en çok hayranlık duyduğu eski ustalar arasında Goya, Zurbarán, Courbet, Manet, Cézanne ve özellikle Velázquez gibi ressamlar yer alır. Bu sanatçılar, Marden'in kendi estetik anlayışında güçlü birer esin kaynağı olmuş ve ona geçmişle çağdaş bir bağ kurmada rehberlik etmiştir (Brice, 1975:9).

"Minimalizm, şeylerin ortadan kaldırılması değildir. Birçok şeyin bir araya getirilmesi ve çok rafine bir hale getirilmesi olabilir. İnsanlar, bu durum devam ederken bunun bu yönüyle ilgilenme eğiliminde değildi. Birçok insan bunu basit olarak düşünürken, aslında oldukça karmaşık bir görüntü oluşturma sistemidir. Bu yüzden, umursamıyorum. O zamanlar çok da umursamıyordum. Sana böyle seslenecekerini düşündüm" (Katz&Marden, 1998:30)

Brice Marden'in sanatsal yolculuğunda, modern dönemin önemli figürlerinden, özellikle geometrik soyutlama alanında etki bırakan isimlerden esinlenmiş, ızgara desenleri ve çizgisel yapısıyla dikkat çeken grafiksel çalışmalara imza atan Marden, bir süre Robert Rauschenberg'in asistanı olarak çalışarak çağdaş sanat dünyasında pratik deneyim kazanmıştır. Bu deneyimin ardından ilk solo sergisini New York'ta açarak sanat çevrelerinde dikkat çekmeye başlamıştır. Marden'in çalışmalarında ışık ve manzara unsurları, sanatsal dilinde belirgin bir yere sahip olmuş; özellikle ışığın mekânı dönüştüren gücü, onun resimlerinde kalıcı bir iz bırakmıştır.

Marden'in resimleri, doğadaki nesnelerin değişim halini, yani bir oluş anını temsil eder. Wittgenstein'ın sessizliği yücelten felsefesini benimseyen Marden, metafizikten bahsetmeyerek sanata odaklanır ve teknik ustalıkla doğanın diline yaklaşır (Clemente, 2007:247).

Brice Marden'in ilk dönem çalışmaları, monokrom paneller ve güçlü ikili kompozisyonlarla dikkat çeker; bu eserler, soyutlama da yüksek bir manevi atmosfer yaratma arayışını yansıtır. Sanatçının ifade tarzı belirlenmiştir; bu soyutlamadır. Marden, bu dönemde doğal yüzeyler ve alanlarla kurduğu bağ üzerinden renk ve ışık ilişkilerini incelemiştir. Doğanın özgün yapısına duyduğu ilgi, onun sanatsal yaklaşımında belirgin bir yer tutar ve bu ilgi, eserlerinde hem görsel hem de ruhsal bir derinlik yaratma amacı taşımaktadır. Marden'in resimleri, doğanın dinamik unsurlarını içselleştiren bir soyutlama dili oluşturarak renk ve yüzey etkileşimlerini keşfetme arzusunu gözler önüne serer.

Brice Marden'in Doğu sanatına olan ilgisi, Tayland, Sri Lanka, Hindistan, Fas, Marakeş gibi yerlere yaptığı ziyaretlerle etkişileminin olduğu öne sürülebilir. Marden, Asya resim sanatına özgü gelenekleri felsefi ve teorik bir bakış açısıyla değerlendirerek eserlerine yansıtmıştır. Bu etki, özellikle şeffaf kaligrafik çizgilerin ve formu ifade eden sade anlatımın öne çıktığı *Soğuk Dağ* serisinde belirgin olarak görülebilir. Marden, bu seride Doğu'nun estetik prensipleri ile Batı'nın soyutlama dilini bir araya getirerek sanatsal yolculuğunda teorik ve pratik olarak kişisel estetik anlayışını ortaya koymaktadır. Sanatçı, Çin kaligrafisine ve şiire olan derin ilgisi doğrultusunda, çizgi ve jestleri grafiksel bir bütünlük içerisinde ve disiplinli bir yaklaşımla işlemiştir. Bu yaklaşım, eserlerinde sade ve belirgin bir estetik dil sunmaktadır. Paradoksal anlam yoğunluğundan kaçınan bir duruş sergileyen Marden Minimalist tavrını sanat hayatı boyunca teorik ve pratik olarak eserlerine yansıtmakta ve Çin yazısına benzer biçimde düzgün sıralar ve serilerle yapılandırılmış kompozisyonlar minimalist bir tavırla uygulanmıştır.

Marden için kaligrafi, tıpkı Çinliler için olduğu gibi, çizimdir ve "tüm sanatsal ifadenin en doğrudan biçimi" olarak görülür. Çizim yaparken kendini kaybettiğini ve bu süreci "meditatif bir durum" olarak yaşadığını dile getirir. Marden, çizim sırasında "biçimsel sorunların olmadığını, sadece yaptığınızı ve bunun üzerine düşünmediğinizi" belirtir. Bu yaklaşım, kaligrafinin "tek fırçayla resim yapma" idealini hatırlatır; baştan sona kesintisiz bir akış ve bütünlük içinde bir ilişki

kurma anlamını taşır. Bu, fikrin fırçadan önce ve fırçanın da fikirde köklendiği bir birlik olarak tanımlanır (Richardson, B., & Marden, 1992:51)

Brice Marden, çizgiler arasındaki boşluk kullanımı ve manzara ile figür arasındaki espas fikrine verdiği önemle, "boşluk" ve "doluluk" arasındaki dengeyi araştırmıştır ve teorik olarak yüklediği anlamla bütünsel bir arayışa girmiştir. Bu yaklaşım, minimalist ve disiplinli bir tavrı gösterirken, düzenli ve senkronize çizgilerle kurallı kişisel bir estetik yaratmasını sağlayan ve diğer soyut sanatçılardan ayıran bir yere konumlanmıştır. Sanatçı, eserlerine dair açıklamalarında bu minimalist fakat derinlikli yapıyı vurgulayarak, çizgi ve boşluk ilişkisini sanatsal ifadesinin temel unsurlarından biri haline getirmiştir.

Brice Marden göre, kuralsızlık, sanatçının kendi yolunu oluşturmasına olanak tanıyan bir özgürlük alanı yaratıyor görünmektedir. Bu alan içinde her sanatçı, kendi kurallarını yaratma hakkına sahiptir. Marden, bu özgürlük anlayışından hareketle, sanat dünyasında kendine özgü bir yol çizmiş; sanatsal prensiplerini disiplinli bir biçimde geliştirerek uygulamıştır. Sanatı kişisel bir ifade alanı olarak gören Marden, her sanatçının kendi kararlarını takip ederek çalışması gerektiğine inanmıştır. (https://www.youtube.com/watch?v=e_8l9DhBhn4&t=1655s)

Brice Marden'in en belirgin özelliklerinden biri, sanatsal pratiğinde barındırdığı çelişkili yapıdır. Kariyerinin başında minimalist bir yapı olarak geometrik soyutlama ifadesinde dir. Marden, özellikle erken döneminde mimari formların etkisini taşıyan ızgara ve panellerden oluşan geometrik kompozisyonlarıyla tanınmıştır. Bu yapıtlar, katı ve düzenli bir estetikle geometrik soyutlamanın sınırlarında şekillenmiştir. Ancak, yıllar içinde sanatsal yaklaşımında biçimsel ifadesinde üslupsal değişiklik göstererek; akışkan ve kıvrımlı çizgilere, hareketli biçimleri ifade eden bir yapıya yönelerek özgür, doğaçlamacı ve organik bir anlatımı benimsemiştir. Marden'in bu farklılaşması teorik olarak büyük bir değişimi gösteriyor ve sanatsal evriminde disiplinli bir tekniği aktaran bunun yanında önceki dönemi ile bir çok katmanlı bir ifade dili geliştirmesine neden olmuştur. Marden'in sanatsal yönelimindeki bu değişim, Doğu sanatına olan ilgisi ile açıklanabilir. Doğu ve Batı kültürleri arasındaki etkileşim, Marden'in çalışmalarına daha sentez tadında derinlik kazandırmış ve geometrik soyutlama ile ruhani doğu estetiği arasında sanatsal bir köprü işlevi görmüştür. Burada akılcılıkla ruhani yaklaşımın bir potada sentezlendiğini estetik olarak öne sürülebilir.

Brice Marden'in eserlerinde, teorik ve uygulama olarak doğu estetiğine dair analizin çabası belirgindir. *Soğuk Dağ* serisi gibi çalışmalarında, geleneksel yöntemlerden uzaklaşmış ve fırça kullanımında kendine has ifade dili geliştirmiştir. Bu eserler, sanatçının doğa ve koreografi arasındaki estetik uyumu "otomatik" çizimlerin etkisi altında keşfetme arayışını yansıtır denilebilir. Soyut dışavurumcu bir sanat anlayışı ile minamlizm arasında biçimlerini kuran sanatçı, bu seriye göre, Doğu sanatının felsefi boyutunu kendi çalışmaları için önemli bir esin kaynağı olarak benimsemiş görünmektedir. *Soğuk Dağ* serisinde, Han Şan'ın şiirlerinden aldığı ilhamla Doğu'nun manevi ve şiirsel atmosferini yansıtmaya çalışmış; bu seride kaligrafi ile soyut anlatımın buluştuğu yoğun ve katmanlı bir ifade dili geliştirmiştir. Marden'in çalışmalarında öne çıkan en temel özelliklerden biri, kaligrafik yapı ve çizgi kullanımındaki kişisel üsluptur. Fırça darbelerinin Doğu felsefesiyle ilişkilendirilen enerjisini ve ifadenin temel gücünü ortaya koyan sanatçı hem kişisel üslubundan hem de esinlenmelerini yansıtmaktadır. Bunun yanında minimalizmle soyut dışavurum arasında bir denge kurar ve hassas bir Jackson Pollock etkisini bu seri çalışmalarına entegre etmiştir.

Brice Marden'in sanatı, Batı modernizmini Doğu kaligrafisinin ritmik ve organik estetiğiyle birleştirir. Bu birleşim, Marden'in eserlerinde zahmetsiz ve özgün bir uyum yaratırken, kültürel bir diyaloğu da ortaya koyar (Zu, 2013: 92).

Brice Marden'in eserlerinde dikkat çeken bir diğer unsur, "boşluk" ve "doluluk" arasındaki ilişkiye dair Doğu sanatına teorik yaklaşımı olabilir. Kısaca, Çin resim sanatında boşluk, yalnızca bir alan değil, aynı zamanda anlamı taşıyan ve kompozisyonu tamamlayan temel bir unsur olarak

değerlendirilmektedir. Boşluk, nesneyi öne çıkarmakla kalmaz onunla iletişime girer ve arka planda diğer estetik yorumlamalara izin vermektedir. Bunlar nesneler arasında yeni bağlamlar, derinlik, nesnelerin geride ya da ön planda daki mana anlamları gibi daha fazla anlam katan özel bir estetik anahtardır. Marden, bu boşluk kavramını eserlerinde nesneyi tanımlayıcı ve ona derinlik kazandıran bir yapı olarak benimsemiş; böylece Doğu ve Batı estetiklerini harmanlayan özgün bir ifade dili yaratma çabası içine girmiştir.

Brice Marden'in sanatında renk kullanımı, renkli ve akışkan çizgileri görmek mümkündür. Özellikle ilk dönemlerinde daha az renk kullanırken, ileriki dönemlerinde renk araçlarını gezileri etkisi ile daha fazla kullandığı bunun yanında bundada bir minimalizm içinde olduğu gibi genel bir yargıda bulunabilir. Marden, tek bir rengin farklı tonları ve geçişlerini kullanarak duygusal ifadeyi derinleştirir. Doğu'nun minimal renk paleti ve ton farklarıyla duygu aktarımını hedefleyen yaklaşımını benimseyen sanatçı, sınırlı bir renk skalasını kendine özgü bir estetik yaratmak amacıyla kullanmıştır. Gri ve kül tonları ile çalışarak eserlerine derinlik ve duygusal yoğunluk katmayı amaçlayan Marden, bu sade tonlama aracılığıyla izleyiciye mistik ve huzur verici bir atmosfere davet ediyor olabilir.

Marden'in sanatında özgürlük, yoğunluk ve planlama bir arada bulunurken aynı zamanda spontane ve doğal gelişimlere de alan tanıyan bir yaklaşım öne çıkar. Sanatçı, eserlerinin üretim sürecinde çizginin hassasiyeti ile kendiliğinden oluşan hareketleri planlı olarak özgürce bırakır, böylece çalışma esnasında yönlendirilmesine izin verir. Marden'in resimleri, bir şiir gibi katman katman gelişen, zamanla şekillenen bir yapıya sahiptir. Minimalist yapılar, sade ve düzenli formlar oluşturarak Doğu kaligrafisinin çizgisel akıcılığıyla birleşir ve böylece orantılı bir dinamizm kazanır. Çizgisel ritim aracılığıyla Marden, eserlerinde akışkanlık ve hareket hissini ustalıkla yansıtır. Kağıt ve mürekkep üzerinde gerçekleştirdiği eserlerde, Doğu kaligrafisinin soldan sağa ve yukarıdan aşağıya yönlenen karakter düzenini incelemiş ve bu unsurları kendi kompozisyonlarına uyarlamıştır. Marden, ızgara ve koreografi arasındaki bu bağlantıyla sanatsal dilini derinleştirerek kendine özgü, yapısal bir ifade biçimi geliştirmiştir.

Marden'in "Cold Mountain" serisi, Doğu kaligrafisinin estetik değerlerinden esinlenmiş olup, özellikle Wang Xizhi'nin "Lantingji Xu" gibi eserleriyle güçlü bir bağ kurar. Bu eserin akıcı çizgileri ve ritmik yapısı, Marden'in minimalist fakat duygusal yoğunluk barındıran çizgileriyle uyum içindedir. Çalışmalarında hareketle temsil yerine soyut biçimleri tercih eden sanatçı çizgilerinin özüne derin anlamlar yükler; bu çizgiler, yalnızca görsel bir unsur olmanın ötesine geçerek izleyiciye bir estetik duyurma amacı ile yapılmış gibidir. Ritmik ve yoğun anlatımıyla eserlerine lirik bir biçim dili kurarken, Doğu'nun estetik değerlerini Batı sanatına taşır. Bu birleşim, disiplinli bir yapı ile özgür dışavurum arasında bir denge ve geçişlilik yaratarak sanatçıya özgü bir ifade alanı oluşturur. Bunun nedeni batının akılcı ve yapısal resim anlayışına, doğunun mistik, dışavurumcu ve sezgisel estetiğini dahil etme arzusu olabilir.

Doğu ve Batı sanatlarının sentezini ve diyaloğunu yansıtan özgün bir ifade dili olarak öne çıkaran sanatçı, boşluk ve doluluk arasındaki gerilimi hassas dengelerle biçimsel olarak resim kompozisyonuna dahil etmiştir. Eserlerinde doğu sanatına has meditatif bir derinlik ve içsel yolculuk hissi kazandırma çabası görülebilir. Eserlerinde yoğun çizgilerle dolu alanlar ile bilinçli olarak bırakılmış boşluklar, yalnızca görsel değil, aynı zamanda duygusal ve düşünsel bir deneyim yaratma amacı taşıyor görünmektedir. Dışavurumcu tavrına rağmen, karmaşadan uzak, hassas bir biçim dili ve kompozyon içeriğinde lirik bir görsel ritim oluşturma çabası görülebilir. Minimalist çizgiler akış halindedir ve değişim sürekli devam eder hem topluluk olarak hem de figürler üzerinden hareket ve akış derin anlamlar yüklenmek için hazırlanmış gibidir. Bu yapı, izleyiciye belirli bir hedef vermeyebilir ama, akış halinde bir deneyim yaşatma potansiyelini taşımaktadır

Marden'in çizgileri ise zıtlık veya çatışma ilişkilerinden ziyade, Doğu sanatına özgü akışkanlık ve denge arayışıyla hazırlanmış gibidir. Bu çizgiler, izleyiciye estetik bir duyum sunan meditatif bir yapıya davet eder; değişkenlik ve dengeyi bir arada sunar. Çizgilerin üzerinden düşünsel bir aktarım sağlayarak izleyiciye estetik ve duygusal açıdan bir deneyim sunar. Bu çizgisellik ve onun

bize duyurduğu estetik yapı, sanatında yaşam ve organik formlarla bağlantılı bir sentezi göstermez mi? Organik çizgiler, yalnızca doğanın yapılarıyla değil, aynı zamanda görsel algıyı etkileyen , bizi daha fazla canlı yapının özünü sorgulamamızı sağlayan çok yönlü bir deneyim sunar. Brice Marden'in çalışmaları, tamamlanmış bir yapıdan ziyade sürekli dönüşüm ve akış içinde olan bir yaratıcı süreci yansıtır. Çizgileri, Doğu'nun değişim ve akış felsefesinden ilhamla, izleyiciye sabit değil, sürekli gelişen bir estetik deneyim sunar. Marden'in sanatında düzenle kaos, sabitlikle özgürlük arasındaki diyalektik, yaşamın kendisi gibi bitimsiz bir akışın parçası olarak var olur ve izleyiciyi bu akışa davet eder.

Marden'in çizgileri, yaratım sürecini bir performans gibi hissettiren dinamik bir enerji taşımaktadır denilebilir. "Cold Mountain" serisi incelendiğinde, bu çalışmaların Doğu kaligrafisi bağlamında değerlendirilmesi gerektiği açıkça görülür. Ressamın bu seri kapsamındaki ritmik çizgileri, eserlerine belirleyici bir yapı kazandırır ve akıcı, sürekli bir ritimle ilerler. Bu ritmik yapı, katı ve minimalist formları aşarak özgür ve dinamik bir estetik oluşturma potansiyelini içinde barındırır. Sanatçının eserlerinde çizgiler, adeta bir performansın enerjisini yansıtarak izleyiciye hareketli ve dans eden bir görsel deneyim sunar.

"COLD MOUNTAIN" SERİSİ

1980'lerden itibaren Marden'in sanatı, Doğu felsefesi ve estetiğinden aldığı ilhamla derin bir dönüşüm geçirmiştir. Bu süreçte, Zen Budizmi'nin boşluk ve doluluk, varlık ve yokluk gibi temel kavramlarını sanatsal arayışına dahil etmiştir denilebilir. Marden'in çizgileri, Zen'in sessiz ama derin anlamını yansıtan bir denge kurar; boşluk ve doluluk arasındaki ince ayar, izleyiciyi huzurlu bir deneyime davet eden manevi bir derinlik sunar. Zen Budizmi, Marden için yalnızca estetik bir tema değil, yaratıcılık sürecinde kendini ifade etmenin özüdür ve sanatına ruhsal bir derinlik katar.
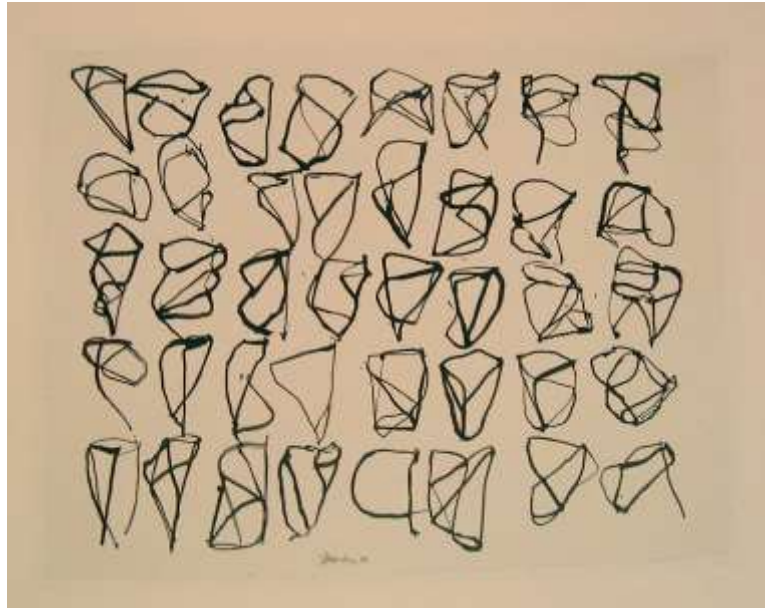
Görsel 1: Cold Mountain Study (forms), 1990, ink on paper 22 ½ X 28 inches

Collection of Barbara and Richard S. Lane, sayfa 93

Brice Marden'in manevi arayışındaki derin kararlılığı, "Cold Mountain" serisinde belirgin bir şekilde görülmektedir… Bu süreçte sanatçı, kendini resimden soyutlamaya ve özdeşleştirmemeye çalışarak, bir anlamda "kendini unutma" deneyimini yaşamıştır. Sonuç olarak, ortaya çıkan eser, "yapılmamış" bir açıklık hissi taşır; hem anıtsal bir duruşa sahip hem de değişime karşı

savunmasızdır. Marden'in bu eseri, onun manevi yolculuğunun ve sanatında ulaştığı derinliklerin güçlü bir yansımasıdır (Chiao, 2007:217).

Brice Marden: "kendini unutarak kendini bilmek gibi" ve … yapmak istediği şeylerden biri de kendimi kaybetmekti tıpkı çizim yaparken kendimi kaybettiğim gibi." (Marden, (1991:72) Brice Marden'in doğu ve ve batı estetiğini sentezlediği en önemli ve etkileyici serilerinden biri olan "Cold Mountain" resimleridir, sanatçının Doğu kaligrafisinden esinlenerek geliştirdiği çizgisel dışavurumcu ve ruhani dil, Batı'nın minimalist ve soyut rasyonel, doğrusal estetik anlayışıyla harmanladığı bir çalışma serisi olarak tanımlanması mümkündür. Marden, bu seride Çinli şair ve filozof Han Shan'ın "Cold Mountain" (Soğuk Dağ) adlı eserinden ilham almış; doğayla bütünleşen, meditatif ve ritmik bir anlatımı çizgisel soyutlama aracılığıyla ifade etmiştir. Brice Marden, Doğu felsefesi ve kaligrafisinden aldığı ilhamla, Batı'nın yapılandırılmış form dili ile Doğu'nun boşluk ve akış ritmini birleştirerek kendi estetik ifadesini görülebilir.

Brice Marden'in *Soğuk Dağ* serisi, sanatçının kelime ve görüntü arasındaki derin ilişkiyi keşfetme çabasının bir yansımasıdır. Hanshan'ın şiirlerinden aldığı ilhamla ürettiği bu çizimlerde Marden, Doğu'nun kaligrafik estetiği ile Batı'nın modernist ifade arayışını harmanlar. Bu eserler, yalnızca görsel bir deneyim değil, aynı zamanda anlamın ve formun iç içe geçtiği bir düşünce alanıdır. Marden, Çin sanatına duyduğu derin ilgiyle, modernizm içinde Doğu'nun izini sürer ve iki farklı kültür arasında estetik bir köprü kurar (Chiao, 2007:206).

Brice Marden'in "Soğuk Dağ" serisi, Çinli şair "Han Shan'ın" dizelerinden esinlerin etkileşimini üzerinde taşır; bu eser, sanatçının Doğu kaligrafisi ve Doğu estetiği üzerine yaptığı yoğun düşünsel ve pratik sürecin somutlaşmış halidir. Marden, modernist estetiğine arkaik doğu estetiğine ait biçim ve teorik unsurları katarak, derinlemesine bir duygusal ve entelektüel bağ kurma amacında gibidir...Marden de doğayı yaratıcı bir kaynak olarak görür ve eserlerinde dokular ile ritim üzerinde çalışmaktadır "Soğuk Dağ", Doğu ve Batı arasındaki bu estetik diyalogu derinlemesine yansıtarak, hem doğal hem sanatsal bir içsel yolculuğu izleyiciye sunar (Marden, 2013:8).

Bu seride, dolu ve akıcı çizgiler bir kompozisyon oluştururken, arka planda yer alan boş alanlar eserin içsel dengesi açısından hayati bir rol oynar. Marden'in kıvrımlı ve akıcı çizgileri, performatif bir anlatım sunarak çeşitli açılardan değerlendirilebilecek kaligrafik ve soyut bir ifade oluşturur. Çizgilerin hareketi, ritmik ve akıcı bir dans gibi gözler önüne serilir; bazen sıklaşan bazen açılan çizgiler arasında boşluk ve doluluk, sofistike bir görsel denge yaratır. Bu dinamik yapı, izleyiciye özgün bir görsel deneyim sunma amacındadır ve aynı zamanda hareketli ve sürekli değişen bir aksiyon duygusunu hissettirebilir. Doluluk ve boşluk arasındaki bu hassas denge, Marden'in sanatsal yolculuğunun derinliklerini izleyiciye sofistike bir görsel şiir niteliğinde aktarma amacını gösterir.

Bu eserlerde aksiyon ve performansla sofistike bir dinginlik arasında zıtlık kurulurken, düşünme ve durağanlık, hareket ve cesaret gibi kavramlar arasında bir denge oluşturulur. Fırça darbeleri, adeta bir koreografi gibi hareket ederken, saydam katmanların kullanımı derinlik ve karmaşıklık yaratır; bu da izleyiciyi farklı manevi ve felsefi temalar üzerine düşünmeye davet eder.

Marden, Doğu ve Batı sanatlarını görsel bir köprü aracılığıyla birleştirerek her izleyicinin farklı yorumlayabileceği bir deneyim sunar. Doğu'nun disiplinli ve meditatif doğasını, Batı'nın performansa dayalı dışavurumcu estetiğiyle dengeleme çabası göstermektedir.

ELEŞTİREL BAKIŞ

Brice Marden'in eserleri üzerine yapılan eleştirilerden biri, sanatçının boşluk ve doluluk kullanımına yönelik olarak öne sürülmekte ve ifade edilmektedir. Makale kapsamında da bu varsayım kanıtlanmaya çalışılmıştır. Bunun yanında karşı bir argüman olarak; Marden'in eserlerinde boşluk, estetik bir alan ve kompozisyon unsuru olarak yer bulur; ancak Zen felsefesindeki boşluk kavramı, yalnızca bir kompozisyon unsuru değil, varlık ve yokluk arasındaki

birliği simgeleyen derin bir anlamı gösterge olarak da taşır. Ve bu birçok anlam katmanından süzülerek gelmiştir. Zen'deki bu sofistike yaklaşım, manevi bir derinliğe işaret ederken Marden'in eserlerindeki boşluk, daha çok Batılı bir soyutlama tavrı üzerinden ele alınmakta ve özü itibari ile farklılaşan bir estetik sentez bulunmaktadır. Doğu kaligrafisinde çizgiler ve koreografik yapı, yalnızca görsel bir unsur değil, sanatçının biçimlerin özüne dair ve manevi yolculuğunu yansıtan bazı sembolik bir anlamlar içerebilir. Marden'in çizgilerin estetiği minimal ve soyut bir ifadede batıcı bir estetikten etkilenir. Doğu'nun kaligrafik felsefesine göre farklılaşmış bir estetiği ve ritmi kompozisyonunda sunar. Bu nedenle çizgiler, Doğu sanatındaki içsel anlamdan ziyade Batılı bir soyut dışavurum olarak değerlendirilebilir. Geleneksel Doğu sanatında, estetik yargılar, manevi ve toplumsal bir temelde geliştiği öne sürülebilir. Bireysel üslup bu değerlerle etrafında sentezlenir denilebilir. Marden'in eserlerinde ise Doğu felsefesine dair referanslar bulunsa da, sonuçta kişisel üslubunun Batılı bir perspektif ile daha baskın yansıdığı özellikle dışavurum ile minimalizm arasında ki biçim dili ile farklılaşmaktadır.

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Görsel1: Collection of Barbara and Richard S. Lane, sergi kataloğu

https://www.youtube.com/watch?v=e_8l9DhBhn4&t=1655s

"PRE-GEST" AND UNCONSCIOUS REFLECTIONS IN THE ART OF PAINTER HENRI MICHAUX

RESSAM HENRİ MİCHAUX'NUN SANATINDA "ÖN-JEST" VE BİLİNÇDIŞI YANSIMALAR

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ÖZET

Bu çalışma, Henri Michaux'nun sanatında kaos, düzensizlik ve özgür ifadenin nasıl bir araya geldiğini incelemektedir. Sanatçının eserlerinde hareket ve "ön-jest" kavramları önemli bir yer tutar. 'Henri Michaux Peinture à l'encre de Chine' serisinden yapıtları üzerine yapılan analizde, Michaux'nun çizgi, biçim ve mürekkep kullanımının Bilinçdışının karmaşık dünyasını yansıttığı düşünülebilir. Bu eserlerdeki yapı, jest ve işaret kavramlarına dair bir tartışmayı deneyimler. Michaux'ya göre, "ön-jest" insan varoluşunun temel hareketlerini ve içsel dürtülerini temsil eder.

Michaux'nun sanatı, düşünce süreçleri ile içsel benliğe temas eder ve anlamı bir gösterge diliyle ifade etmeyi amaçlar. Bu nedenle, sanatçı doğu kaligrafisine ilgi duymuştur. Michaux'nun yapıtları, deneysellik açısından dikkate değerdir ve ön-jest kavramında olduğu gibi, sanatçı içsel sinirsel hareket ve titreşimleri büyük motor hareketlerine ve el-kol jestlerine tercih etmiştir. Sanatçının doğu kaligrafisine ilgisinin, hareket ve ön-jest kavramlarına yönelik bir arayışın ürünü olduğu anlaşılmaktadır.

Michaux'nun yapıtlarında, kağıt üzerindeki görsel deneyim neredeyse sinirsel titreşimleri kaydeden bir süreç olarak karşımıza çıkar. Sanatçının eserlerindeki düzensizlik, geleneksel sanat anlayışını aşarak, içsel dünyanın özgürce ifade edilmesini sağlar. Bu çalışmada, Michaux'nun eserlerindeki kaos ve düzensizliğin izleyiciyi derin düşüncelere sevk eden ve sanatın sınırlarını zorlayan bir yaklaşım sunduğu ortaya konulmaktadır. Michaux, Çin kaligrafisinde olduğu gibi, hareketin ve enerjinin doğrudan tuvale aktarıldığını görmüş ve bu anlayıştan etkilenmiştir.

Sanatçının yapıtlarında ritim, denge ve uyum arayışı da önemli bir yer tutar. Michaux, kaos ve düzensizliği yalnızca bir ifade aracı olarak değil, aynı zamanda içsel denge ve uyum arayışının bir parçası olarak kullanmıştır. Michaux'nun yapıtları, bazı izleyicilerde derin düşüncelere yol açarken, diğerlerinde farklı duygular ve düşünceler uyandırabilir.

Anahtar Kelimeler: Henri Michaux, kaos, düzensizlik, özgür ifade, Bilinçdışı, görsel sanatlar, modern sanat.

ABSTRACT

This study examines how chaos, disorder and free expression come together in Henri Michaux's art. The concepts of movement and "pre-gesture" have an important place in the artist's works. In the analysis of his works from the series 'Henri Michaux Peinture à l'encre de Chine', it can be thought that Michaux's use of line, form and ink reflects the complex world of the Unconscious. The structure in these works experiences a discussion on the concepts of gesture and sign. According to Michaux, "pre-gesture" represents the basic movements and inner drives of human existence.

Michaux's art touches upon the inner self through thought processes and aims to express meaning through a sign language. For this reason, the artist has been interested in Eastern calligraphy. Michaux's works are notable for their experimentalism, and as in the concept of pre-gesture, the artist has preferred internal nervous movements and vibrations to large motor movements and hand-arm gestures. It is understood that the artist's interest in Eastern calligraphy is the product of a search for the concepts of movement and pre-gesture.

In Michaux's works, the visual experience on paper appears almost as a process that records nervous vibrations. The disorder in the artist's works transcends the traditional understanding of art and allows the free expression of the inner world. In this study, it is revealed that the chaos and disorder in Michaux's works present an approach that drives the viewer to deep thoughts and pushes the boundaries of art. Michaux saw that movement and energy were directly transferred to the canvas, as in Chinese calligraphy, and was influenced by this understanding.

The search for rhythm, balance and harmony also has an important place in the artist's works. Michaux used chaos and disorder not only as a means of expression, but also as part of his search for internal balance and harmony. Michaux's works may evoke deep thought in some viewers, while they may evoke different emotions and thoughts in others.

Keywords: Henri Michaux, chaos, disorder, free expression, Unconscious, visual arts, modern art.

GİRİŞ

Henri Michaux, 24 Mayıs 1899'da Belçika doğumludur. 18 Ekim 1984'te Fransa'da hayata veda etmiştir. Michaux, kariyeri boyunca özgün fikirleri ve kültürel birikimiyle sanat dünyasında önemli bir iz kişisel bırakmıştır. Şair, yazar ve ressam kimlikleriyle tanınan sanatçı, şiir, seyahatname ve deneysel metin türünde eserler vermiş; kişiselliği ve kuruduğu bağlamlar ile resim sanatında yeni bir ifade olarak derinlemesine işlemiştir. Paris'te Le Point Cardinal gibi önde gelen galerilerde ve dünyanın çeşitli müzelerinde sergiler açmış, yapıtlarında soyut düşünce, jest, kaligrafi ve otomatik yazı esinlenmeleri ile, görsel sanatlarda özgün bir anlatı geliştirmiştir. 1936'dan sonra sanatçının resim alanında daha özgün ve yoğun çalışmalar ürettiği, çeşitli malzemelerle deneysel sergiler açmaya yöneldiği görülür. 1950'li ve 1960'lı yıllarda Michaux, taşralı kimlikleri ve çeşitli sanatsal ekolleri bir araya getirerek, Batı ve Asya sentezini buluşturan bir resimsel düzlem yaratır. Bu harman, onun soyut sanatın önde gelen isimlerinden biri olarak anılmasını sağlayan önemli bir etkendir. Michaux'nun eserleri, adeta birer araştırma niteliğindedir ve sanatında derin bir araştırma kültürünü benimsemiştir. Şiirsel anlatımı görsellikle birleştirerek, içsel ve dışsal gerçeklikleri keşfetmeye yönelik bir yol izler. Bu deneysel yaklaşım, Michaux'nun çalışmalarını sadece birer sanat eseri değil, aynı zamanda düşünsel ve kültürel bir araştırmanın sonucu olarak değerlendirmemize olanak tanır.

1940'lar ve 1950'lerde siyasi olaylarla birlikte, sanatında bireyin içsel dünyasına dair güçlü ifadeler yaratmış ve soyut jestlerle dolu, derin bir içsel yolculuk sunmuştur. Michaux'nun eserleri, görselliğin sınırlarını aşan, gözle görülemeyen bir bilgi ve algı alanına işaret ederek izleyiciyi yoğun, titreşimli ve sürreal bir arka plan dünyasıyla buluşturuyor((Nechvatal, 2014: http://hyperallergic.com). Michaux'nun eserleri, ruhsal titreşimleri ve sanatsal jestleri aracılığıyla izleyiciye hem görsel hem de şiirsel bir deneyim yaşatma amacını sergiler gibidir.

Sanatçı, resimlerini Paris'te açtığı sergileri ve ardından yurtdışında da önemli sergiler düzenleyerek sanat çevrelerinin ilgisine sunmuştur. Sanatçının, mürekkep çizimleri ve kaligrafik öğeleri içeren yazı çalışmaları, kişisel duygularını ve içsel dünyasını ifade etmede ifade araçları arasındadır ve sanatta özgün bir yaratıcı tavır geliştirme amacı ile gerçek farkındalığa ulaşmayı hedefleyen bir figür tarafında konumlanır. Deneysel çalışmalarında, zihnin işleyişini değiştirebilecek ve farkındalığı etkileyebilecek kimyasal maddeleri kendi üzerinde deneyimlemiştir. Bu biçimde, bilinç akışını serbest bırakma gibi argümanla hareket ettiğini

varsaymak mümkün olsa da, sanatçıların çoğu bu durum yerine keskin ve açık bir zihinle yaratım yapmanın başarısa ve doğallığına inanırlar. Belçika doğumlu olmasına rağmen Fransız vatandaşlığına geçen Henri Michaux, sürekli seyahat eden, bir porredir ve etrafındaki kültürel atmosferi deneyimelem tarafındadır. Çalışmalarının sonraki süreçlerde ki katmanlı yapıları bu kültürel beslenmeden kaynaklık ettiği düşünülebilir.

Sanatçı, eserlerinde suluboya, mürekkep ve yağlıboya gibi çeşitli malzemeler kullanmış; genellikle küçük ölçekli, özgün çalışmalara imza atmıştır. Bu bakımdan küçük çalışmalar performans çizimlerinde hareket ve enerjiyi major etkilerle anlşatmak yerine minor bir akıcılık, hareket ve hassaiyetli jest unsurları belirgindir. Michaux, Paul Klee ve Max Ernst gibi çağdaşlarından etkilenmiş, ve kendi özgün üslubunda belirleyici faktörlerden birisi olan kültürel etkileşim kavramlarına argüman haline getirmiş gibidir. Sanatçının sürrealist bir yaklaşım kapsamında değerlendirilebilecek soyut çalışmaları Bilinçdışının ifadeleri gibidir ve figüratif, aksiyon, dışavurum ve biyomorfik unsurlara sahip formları genellikle küçük boyutlu kağıtlar üzerine çalışmıştır. Bu bakımdan değerlendirildiği zaman kavramları; Sonsuzluk, devam, akış ve Bilinçdışı gibi bir kapsamda değerlendirilir.Bu kavramları, , içsel deneyimler ekseninde sanki sürekli kağıda not etmektedir ve bu taze resimler 'varoluş' düşüncelerini sanat yoluyla ifade etme arayışının bir parçası gibidir.

Michaux'nun kaligrafiyi benimsemesi ve onu bir model olarak alması, sanatındaki en belirleyici unsurlardan birisidir. Mürekkeple yaptığı çizimler, yazı ile görselliği bir araya getirir; bu çizimlerde karakteristik bir akış ve hareket hissedilir. Sanatçının, yazarlık ve ressamlık arasındaki gidip gelmeleri, belki de yazıya dair bir görsel anlatı yaratma dürtüsünü tetiklemiştir. Sanatçının çalışmaları, insanlara ait kartografik izler gibi değerlendirilemez mi? eserlerinde yarı tonlarla oluşturduğu gölge ve ışık efektleri gibi gözüken fırça tuşları ve hassas jestler dikkati çeker. Mürekkebi bazı alanlarda nokta tekniğiyle kullanarak çizgisel yapılarla birleştirmesi figür ve gölge arasında yumuşak geçişlere dair ustalıklı hamleler olarak özgündür. Bu teknik, gölge etkisi yaratırken aynı zamanda Michaux'nun Doğu sanatına duyduğu ilgiyi de yansıtır. Noktalı mürekkep tekniği, Michaux'nun eserlerine hem gizemli hem de yoğun bir derinlik katar, sanatçının çizgi ve gölge oyunlarıyla izleyiciyi adeta içsel bir yolculuğa davet eder. Mürekkep çizimlerinde, metin ile görsel form arasındaki ilişki, sanatçının içsel dünyasını aktarmak için bir araç haline gelir ve Michaux'nun kendine özgü, hareketli bir anlatım dili yaratmasını sağlar. Sanatçının kendi kültürüne ve geleneksel dil-sembol yapısına karşı radikal bir "reddiyesi" var gibi görünmektedir. Henri Michaux'nun resim sanatını, şiirden doğan veya şiir aracılığıyla icat edilen kelimelerden ve mısralardan oluşmuş biyomorfik Bilinçdışı nesneler dünyası olarak değerlendirmek estetik bir tartışma olarak uygun olabilir.

HENRI MICHAUX'NUN ÇALIŞMALARINDA KAOS VE DÜZENSIZLIK

Makale konusu ressam, sanatının içsel çatışmalarını ve duygusal yaralarını açığa çıkarmak için bir arınma yöntemi olarak görmektedir ve Eşi "Marie-Louise'in" ölümünün ardından sanatı onun için daha yoğun bir ifade aracına dönüşmüş; resim ve yazı yoluyla içsel huzursuzluklarını dışa vurmuş ve özgün bir denge arayışına girmiştir. Michaux, bilinçaltının karmaşık dünyasını eserlerinde sergilerken, sanatını bir kendini keşif ve iyileşme yolculuğu olarak deneyimler. Çizgileri ve kelimeleri, içsel hesaplaşmanın ve arayışın izlerini taşır, izleyiciye de derin bir duygusal deneyim sunar (Parish, 2007:74). Michaux, eserlerinde dış dünyanın absürtlüğünü, varoluşsal karmaşayı ve içsel çalkantılarını ifade etmek için bu kaotik ve düzensiz yapıyı kullanır. Sanatında, dilin ve sembollerin sınırlarını zorlayarak özgün bir resimsel üslup geliştirmiştir; bu üslup, hem saçmanın estetiğini hem de içsel dürtülerinin saf yansımasını içerir. Bu yönüyle sanatçının varoluşcu felsefeden etkilendiğini söylemek mümkündür. Michaux, kaosu, dünyayla kurduğu ilişkiyi açıkça ifade edebilmek ve izleyiciye içsel bir serüven sunabilmek amacıyla yaratıcı bir araç olarak benimsemiş gibidir. Michaux, yaşadığı acılar ve kayıplarla yüzleşirken, yaratıcı sürecini bir tür terapi olarak görmüş; sanatıyla öfke, kaos ve huzursuzluk gibi duygularını serbest bırakmış,

bilinçaltının derinliklerinde yatan çatışmaları açığa çıkarırken, içsel yaralarını sanatın dönüştürücü gücüyle iyileştirmeye çalışır. Bu süreçte dilin ötesine geçme arzusuyla, bastırılmış duyguları ifade etmek için saf, kendiliğinden bir dil arayışına girer. "Michaux'nun arayışı, dilin sınırlarını aşarak, evrensel ve doğrudan anlaşılabilen bir grafik dil yaratma çabası olarak görülebilir" (Parish, 2007:132). Onun için bu dil, yalnızca kelimelerle sınırlı olmamalıdır; grafik bir anlatım, jest ve çizgi yoluyla, evrensel bir ifade alanı aramaktadır. Michaux'nun sanatı, salt bir görsel estetik üretimi değil, izleyiciyi ve okuyucuyu da kendi Bilinçdışıyla yüzleştirme amacı taşıyan ampirik bir arınma pratiği gibi görülebilir.

Genelleme ve sanatçı gözlemlerinin sonucu ve bakış açısına göre rastlantı, kontrollü bir kaos olarak sanatçının yaratıcı sürecinde " kişisel bir özgürleşme" sağlayabilir ve yapısal anlam ve planlama ile bütünleşebilir. Michaux'nun eserlerinde de rastlantısallık, Bilinçdışının derinliklerine ulaşma ve geleneksel sanat normlarına meydan okuma aracı olarak kullanılır. Michaux'nun kaos ve düzensizlik üzerinden kurduğu bu rastlantısal yapı sanatçının içsel ve dışsal çatışmalarını bütünleştiren bir özgürleşme "dil" alanı oluşturur.

Michaux yaşamı boyunca ideografik işaretler ve sembollerle ilgili eserler üretti ve bu ilgi, Batı'daki temsil ve iletişim sınırlarını aşmak için Asya işaret sistemlerinden ilham aldı (Parish, 2008:70). Michaux, Batı'nın dilsel ve sanatsal kurallarını aşmak adına, rastlantıyı bir ifade biçimi olarak benimsemiş görünmektedir; bu, çizgilerdeki tekrar, anlamdan bağımsız ideografik işaretler ve Doğu felsefesine olan ilgisiyle şekillenir. Michaux'nun kaotik çizgilerinde ve eksantrik ritimlerinde "rastlantısal uyuma" dair görebileceğimiz bir düzen duyumsanır.

ÖN JEST

Resim sanatında "jest" yeni bir kavram değildir ve pek uzun süredir jestler sanatta ve modern sanatta aktif olarak kullanılmıştır. En aktif olduğu soyut dışavurumun neredeyse başlıca esetetik argümanlarındandır. Michaux'un çalışmaları, yukardaki görüşlerde de belirtildiği gibi geleneksel yazı sistemlerine uymayan ve kişiselleşmiş yeni bir dil arayışını temsil eden deneysel yaklaşımlardır.

... Beyaz kağıtlar bile ona, gerçeklikten kopuk, anlamsız ve iddialı görünür. Karamsar bir ruh hali içinde, rastgele birkaç koyu renk alıp kağıda gelişi güzel serper; amacı bir şey yaratmak değil, bilakis içindeki karmaşayı dışa vurmaktır. Fırçayla yüzeyi kaplarken içsel öfkesini kağıda aktarır, adeta yaşadığı tüm günü bu kağıtta yaralar açarak ifade etmek ister. Kelimelerle bir ilişki kurmaktan çoktan vazgeçmiş, kelimelerin ve umut vaat eden her şeyin ötesine geçmiştir. Bu noktada, boya onun için bir rahatlama aracıdır; hazırlıksız, bilgiye dayanmayan ve içsel kaosunu yansıtan bir ifade alanı olarak boyama, Michaux'ya saflık içinde, kendini serbest bırakma olanağı tanır (Michaux, 1972:35).

Henri Michaux'nun "ön-jest" amacı, sanatçının yaratıcı sürecinde içsel enerjiyi, kendiliğindenlik ve doğrudanlıkla kağıda aktarma arayışını temsil eder. Michaux, bilincin ve estetik kaygıların dışına çıkarak, anlık duygularını saf ve ham bir biçimde ifade etmenin peşindedir. Bu "ön-jest"ler, Bilinçdışında saklı kalmış olanı, bir nevi "rastlantısal özgürleşme" ile yüzeye çıkarır gibidir; burada Michaux'nun amacı, kontrollü bir kaos yaratmak, Bilinçdışı ndaki enerjiyi bir dışavurum aracı olarak sanatına dahil etmektir. Michaux'nun bu süreçte, çizgilerinde spontane bir ritim ve kendiliğinden bir kompozisyon oluşur; bu alan kullanımı ve biçim yaratımı, sanatçının içsel dünyasının titreşimlerini somut hale getirir. Bu çizgiler, kağıt üzerinde hızlı, ritmik ve düzensiz biçimde devinir, ve kaotik bir düzen yaratır. Bu çalışmalar, alfabetik bir anlam taşımaz ve geleneksel yazı sistemlerinden bağımsız bir ifade sunmayı amaçlar görünmektedir. Sanatçı, otomatik yazı gibi sürreaistlerce bilinen ve uygulanan tekniklerle, bilinç dışı dürtülerin ve içsel enerjilerin ilkel ve kendiliğinden yansıtılmasını hedefler. Michaux'nun işaretleri, Bilinçdışı nın yüzeye çıktığı ve doğrudan sinirsel tepkilerin ifadesi olarak değerlendirilir. Bu yaklaşım, sanatçının işaretleri yaratırken geleneksel anlam sistemlerini aşarak özgür, kendiliğinden bir ifade

diline ulaşma amacı gibidir. Yalnız, sanatçı genel ve "major" jest anlayışının dışında, daha ilkel, içgüdüsel ve hassasiyet gösteren bir biçimsel jest yaklaşımını benimsemiş görünmektedir. Bu yönüyle, performans sanatçılarının tercih ettiği, kompozisyon üzerinde aksiyoner, güçlü ve kapsayıcı hareketlere dayalı, planlanmış ve somut jestlerin aksine, daha ince kaslarla örgülenen duyarlı ve sinirselliğe bağlı ince ve hassas, kontrolü Bilinçdışı nın emrinde oalcak bir jest anlayışını tercih etmiş görünmektedir. Michaux, henüz el veya beden hareketine dönüşmemiş, beynin sinirlere gönderdiği anlık dürtüyü bir "ön jest" olarak kabul eder gibidir.

"Ön-jest," planlı ve rasyonel kalıplara meydan okuyan, Batı'nın tekdüze jest anlayışı ve performans sanatçılarının büyük ebatlı ve daha şiddetli aksiyonlarından uzak, daha saf ve içgüdüsel hassas bir sinir hareketinin ifadesi gibidir. Michaux'nun çalışmalarında gördüğümüz "rastlantı" kavramı, sanatçının Bilinçdışı ile özgürce ilişki kurmasını sağlama amacı taşıyor olabilir ve bir tür "kendiliğinden arınma" ve meditadif bir son sunar. Michaux için "ön-jest," Bilinçdışı ndaki bastırılmış, derinlere itilmiş kaygıların dışavurumu olabilir; ve bu kaygılar, kaosun içinde bir düzeni arayan bir ifade tarzında kompozisyonunun geneline taşınabilir. Sanatçı, kağıt üzerindeki anlık çizimleri ve hareketleriyle hem kendini tedavi mi etmektedir? İzleyiciyi Bilinçdışı nın derinliklerine bu soruları sorarak davet eder. Bu yaratıcı eylem, sanatçının sözlü olarak ifade ettikleri bağlamlar değerlendildiğinde Michaux için neredeyse "içsel bir ritüel," bir tür "varoluşsal arınma" işlevi amacı taşıyor gibidir. "Ön-jest" ile sanatçı, bir tür meditasyon ve serbest bırakma sürecine giriyor gibidir; bilinçli denetimin uzağında, kendini ve sanatını kaosun içindeki armoniyle buluşturuyor görünmektedir. Michaux'nun çizgilerindeki bu "rastlantısal ahenk" Doğu felsefesinden aldığı ilhamla birlikte şekillenmiş bir arayış olarak yorumlanabilir; kontrolsüz, kendiliğinden gelişen çizgiler, sanatçının içinde dolaştığı dünyaya gösteren bir anlık gibidir.Bunun yanında, Bilinçdışı nı yansıtma amacı ile ürettiği hassas jestler, onun sanatsal üretiminde kendine ögü bir yaratıcılık arayışını göstermektedir. Bu tavır, Michaux'nun geleneksel sanat formlarına belki meydan okuyuşu değil ama onun kişiselliğinin bir parçası olarak değerlendirilebilir; aynı zamanda bu konumlanış, geleneksel sanatların sentezi ile yeni bir ifade alanını kendi bünyesinde barındırır. Böylece, Michaux'nun çalışmaları, kaos ve düzensizlik üzerinden, Batı kültürüne özgü temsil resminin dışında konumlanır ve sınırlayıcı yapıları aşarak kendine has bir özgürleşme alanı oluşabilir. Resim yaparken, sanatçının amacı kontrollü ya da kontrolsüz bir bilinçsizlik durumu yaratıyor gibidir. Elinin kağıt veya diğer malzemeler üzerinde doğaçlama bir şekilde kendiliğinden ilerlemesini sağlamak rastlantıları ve kaotik yaklaşımı belirler ama hassas jestlerle bu örgüler devamlılık sağlar görünmektedir. Bu anlamda Michaux'nun yöntemi, André Masson ve sürrealistlerin otomatik çizim pratiği ile paralellik gösterir. Sonuç olarak, Henri Michaux, anlık ve içgüdüsel hareketlerin sanatını şekillendirmesini hedefleyen bir yaklaşım benimser.

"PEINTURE À L'ENCRE DE CHINE" SERİSİ RESİMLERİNE DAYALI BİR ANALİZ

Henri Michaux, eserlerine bağlayıcı tanımlar eklemekten kaçınarak izleyiciye çoklu anlamlar sunar. Şekil ve formları sadece gösterir, onlara kesin bir anlam yüklemez; böylece eserlerinin sonsuz yoruma açık, doğal ve ham bir yapısı olur. Başlıklar ve dildeki kalıplaşmış ifadelerden kaçınarak, izleyiciyi özgürleştirir ve anlamı onların yorumuna bırakır. Michaux için eserler, imgeler ya da kelimeler olabilir; bu açık uçluluk, sanatında bitimsiz bir keşif alanı yaratır (Halasz, 2007:189).

Henri Michaux'nun eserlerinde çizgi ve mürekkep kullanımı, Bilinçdışı nın karmaşık ve bilinmeyen yönlerinin dışa aktarımında sanatçının temel araçlarından biridir. Michaux, Bilinçdışı nın gizemli yapısını açığa çıkarmayı ve bu içsel derinlikleri kağıt üzerine yansıtarak bir tür içsel dünya haritası oluşturmayı amaçlıyor görünmektedir. Bu bağlamda, geleneksel sanatlardan esinlenmesine rağmen, Michaux, bu etkileri kendi sanat anlayışına özgü bir biçimde yeniden yorumlar. Geleneksel sanatlarla olan ilişkisi, hem mürekkebi sıklıkla tercih etmesi ile hem de

yüzeysel bir estetik etkileşim yerine daha açık uçlu ve belki de tinsel bir dönüşümün teorik altyapısını oluşturmuş bir düşünsel süreçtir.

Resimlerdeki biçimler, onun içsel çatışmalarını, insan doğasının parçalanmasını ve başka bir varoluş biçimine geçişin zorluklarını ortaya koyuyor. Çizimler, yalnızca görsel bir ifade değil, aynı zamanda şiddetli bir dönüşümün izleri olarak görülüyor (Bacharach, 2019:123). Michaux, bu doğu felsefesi, rastlantı, jest, Bilinçdışı ve kaos gibi kavramları teorik biçimde içsel göstergeleri olarak, geleneksel formlardan aldığı referanslara bağlı ve yeni üslupla yeniden yapılandırır görünmektedir. Bu sayede, sanatçının kendi içsel dünyasını ve Bilinçdışı nı ifade etme aracı olarak işlevselleşen bir estetik inşa sözkonusu olabilir. Geleneksel sanatların sembol, anlam ve gösterge evreninden faydalanırken, bu sembolleri kendi anlam dünyasına göre yeniden düzenler, şekillendirir ve içsel bir dönüşümle yaptlarına aktarır gibi değerlendirilebilir. Michaux'nun çalışmalarında çizgi ve mürekkep, sadece görsel bir iafde aracı değildir. İçsel dünyasına dair bir dil, bir tür "psikolojik" aktarma ve arınma işlevi görür. Henri Michaux'nun eserlerinde, sanatçının kontrolsüz bir otomatik yazı içinde, Bilinçdışı nın akışını özgürce kağıda döktüğü gözlemlenir. Çizgiler, bazen figüratif formlar oluşturabilse de, genellikle soyut ve tek bir anlamdan bağımsızdır. Michaux'nun sanatında hareket ve jest kavramları, çizgi ve mürekkebin kendiliğinden akışıyla güçlü bir bağ kurabilir.
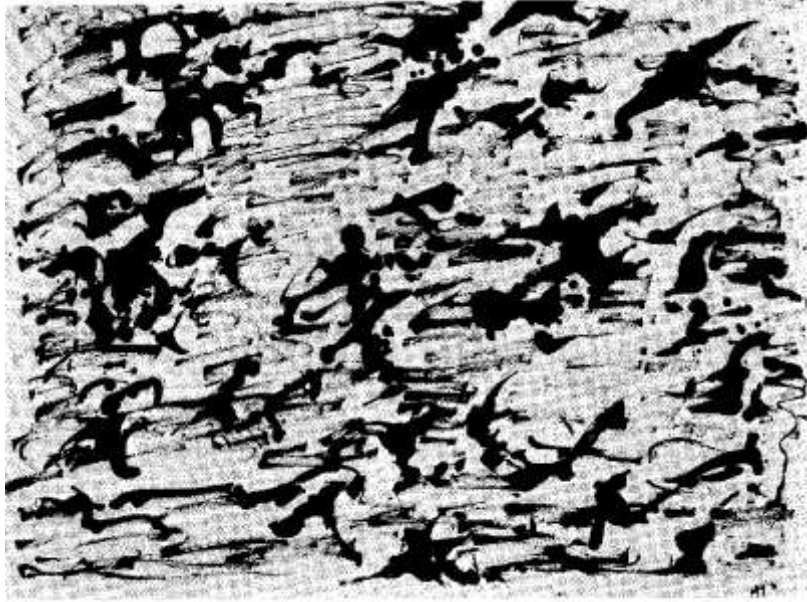
Görsel 1: Henri Michaux Peinture à l'encre de Chine, 1960 Mürekkep, kağıt üzerineBoyutlar: 68 x 82 cm Koleksiyon: Le Point Cardinal, Paris
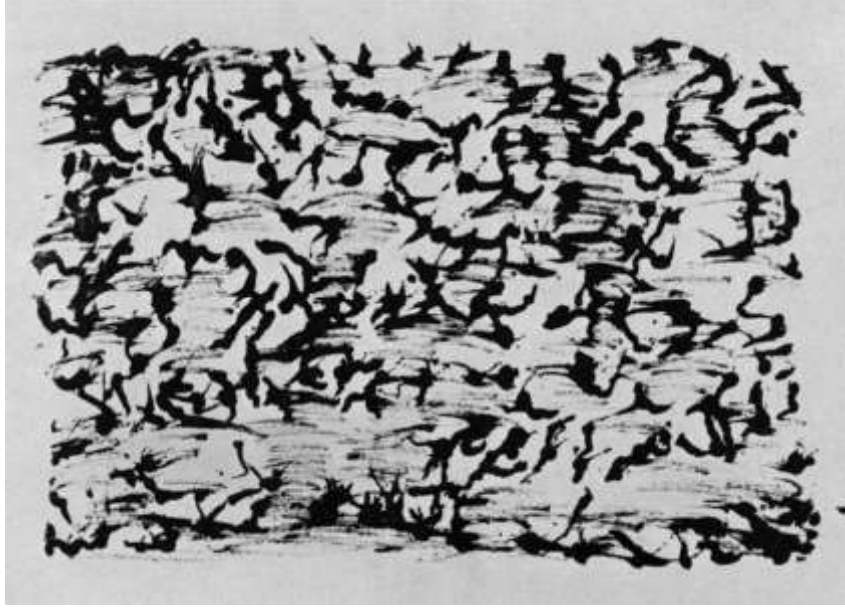
Görsel 2: Henri Michaux Peinture à l'encre de Chine, 1960 Mürekkep, kağıt üzerine Boyutlar: 68 x 82 cm Koleksiyon: Le Point Cardinal, Paris

Görsel 1 ve 2 yorumlandığında; Henri Michaux'nun kaotik ve düzensiz desenlerle dolu yüzey karşısında oluşturduğu algı, sanatçının modern yaşamın karmaşıklığı ve varoluşsal kaygılarıyla yüzleşmesini yansıtır. Michaux, düzensiz çizgilerin yarattığı karmaşayı, anlam arayışının ve toplumsal düzenle olan içsel çatışmasının bir dışavurumu olarak işler. Bu eserde çizgiler, fırçanın bazen yoğun, bazen rastlantısal hareketleriyle yüzeyde özgün bir kompozisyon oluşturur. Siyah ve beyazın güçlü kontrastıyla zenginleşen bu kompozisyon, izleyiciyi derin bir düşünsel yolculuğa çıkartırken bütün sorulara cevap vermeden, izleyicinin yapıt üzerinde meşgul olmasını düşünmesini çağırır gibidir.

Resimde, neredeyse bir yazıyı andıran biyomorfik figüratif biçimlerle dolu bir yüzey göze çarpar. Bu biçimler, belirli bir anlatıya izleyici zorlama amacı taşımıyor gibidir. Bu biçimler, sanatçının Bilinçdışı ndaki düzensizliğinin ve kontrolsüz akışın yansıması betimlemesi ile yorumlanabilir. Çizgilerin bazen fırçanın güçlü darbeleriyle yüzeyde yer aldığı, bazense daha yumuşak dokunuşlarla varlığını hissettirdiği bu yapı, Michaux'nun eserini dokusal bir alan gibi hissettiren bir katman ekler. Eser, izleyiciye sadece görsel değil, aynı zamanda neredeyse elle tutulabilir bir deneyim sunar; yüzeydeki çizgilerin ve lekelerin ritmik ve rastlantısal düzeni, bu çalışmayı içsel bir boşalım ve yaratıcı bir ifade aracı olarak benzersiz kılar. Bu bağlamda, Michaux'nun iki çalışması da, izleyiciyi kaosun içinde bir düzen aramaya, belirsiz olanın içindeki anlamları keşfetmeye çağırır gibidir. Sanatçının kullandığı siyah beyaz kontrast, basit gibi görünen bu yüzeyi hem düzeleştirir hem de alan tanımlanır. Fırçanın rastlantısal dokunuşlarıyla varoluşsal bir yolculuğa dair bir imgelem vardır. Michaux için bu yüzey, sadece bir resim değil, aynı zamanda yaşamın düzensizliğini ve belirsizliğini ifade eden bir metafor olarak görsel bir yazıt gibidir. Henri Michaux'nun içsel karmaşasını otomatik çizim yöntemiyle aktardığı bu çalışmalar, sanatçının Bilinçdışı ndaki kaotik dünyayı yüzeye taşıyan bir ifade aracı olarak dikkat çeker. Michaux, çizgiler arasındaki düzensizlikle, Batı sanatının geleneksel temsil anlayışına ve klasik gerçekliğe karşı bir duruş görünmektedir. Temsil resminin reddini sergiler. O, sanatında akılcı bir planlama kompozisyon kuralları yerine, içgüdüsel ve kendiliğinden gelen çizimleri tercih ederek izleyiciye göreceli olarak belki saf, içsel bir dünya sunar. Resimde, gri tonların yerini siyah ve beyazın katı sınırları alırken, fırçanın yüzeye uyguladığı baskı ve rastlantısal izler, adeta düzensizlik içindeki bir enerji alanını temsil eder. Düzen ve hiyerarşiden yoksun olan bu kaotik düzen, savaş meydanı gibi etrafa bir çok biçimde savrulmuş figürlerle benzer bir rastlantısallık barındırır. Çizgiler ve lekeler, adeta bir şiirin kelimeleri ya da bir metnin harfleri gibi karmaşık ama özel bir dil gibi

yerleştirilmiştir, fakat bu yerleşim bir düzen veya anlatı sunmuyor; aksine, her formun kendi başına var olduğu ve kendiliğinden ortaya çıktığı bir serbestlik içinde bütünle kaynaşır. Michaux'nun bu çalışmasında, figüratif ya da tanımlı formlar değil, ritmik ve enerjik çizgiler öne çıkar. Lekelerin oluşturduğu kaotik yapı, izleyiciye bir düzenli bir metnin harflerinin yan yana gelmesi gibi değil, bir şiirin dizeleri gibi serbest çağrışımlar sunar. Çizgilerin ve siyah lekelerin kağıt yüzeyinde puantiye benzeri bir düzenle dağılımı, hem kontrolsüz bir dinamizmi hem de içsel bir ritmi gözler önüne serer. Bu düzen, belirli bir planlamaya dayanmasa da, kaosun içindeki özgürlük duygusunu izleyiciye aktarır ve Michaux'nun yapıtını Bilinçdışı nın bir haritası haline getirir. İzleyici bu çarpıcı kontrast eşliğinde resimde gözleri ile dolaşırken, siyah ve beyaz değerlerin arasındaki geçişkenlik, izleyiciye eseri kendi algısına göre yorumlama özgürlüğü tanıyabilir. Çizgiler, kimi yerlerde yoğunlaşırken kimi yerlerde daha hafifleşir, böylece yüzeyde hem hareketli hem de durgun ve boş alanlar yaratır. Bu geçişken yapının, izleyiciye katılımcı bir alan bıraktığı ve her bir kişinin eseri kendi bakış açısına göre yorumlamasına imkan tanıdığı söylenebilir. Michaux'nun bu çalışması, sanatçının bilinçdışıyla doğrudan bir bağ kurma amacını gösterebilir. Ve kişisel ve içsel bir aktarımı temsil eder. Fırçanın yüzeyde bıraktığı izler, sanatçının sinirsel ve duygusal aktarımının adeta bir yansıması olarak görünür. Her bir çizgi, sanatçının içsel dünyasından gelen, spontane ve doğal bir dışavurumu simgeler. Bu nedenle eserde, ince ve titiz bir işçiliğin yanı sıra orantılı bir enerjik bir yapı göze çarpar. Düzensiz çizgilerin oluşturduğu hareketlilik, izleyiciye yoğun bir dinamizm sunarken aynı zamanda çalışmanın dışavurumcu karakterini de vurgular.

Bu iki yapıt, belirgin bir motif ya da anlatıya sahip değil gibi algılanmaktadır ve izleyiciye derin ve içsel bir çağrı ile izleyişi tarafından da katılım sağlanan bir estetik duyum sunar; Sanatçının bu çalışmasında, kültürel ve tarihsel katmanların izlerini görmek mümkündür. Çin sanatından, Doğu estetiğinden ve kaligafik unsurlardan esinlenmiş bir yapının olduğu öne sürülebilir. Bu çerçeveden bakıldığında, Michaux'nun sanat formlarını birer anlam katmanlarının deneyimlemesi ve araştırma nesnesi olarak ele aldığı söylenebilir. Kendi temsil geleneğine karşı duran ifade biçimi, doğu geleniği ile bağ kurarken onu kendi üslubu ile tekrar harmanlar.

SONUÇ

Michaux'nun yapıtlarında, bilinçaltının ve Bilinçdışı akışını sinirsel jestler ve içgüdüsel hareketler yoluyla ifade ettiği görülmektedir. Bu spontane ve düzenlemeci ifade biçimi, izleyiciye çok katmanlı bir anlam alanı sunmaktadır. Biçimler ve desenler, belirgin bir temsiliyet taşımadıkları için her izleyiciye kendi anlam dünyasını keşfetme imkanı verirler. Bu bağlamda Michaux'nun eserleri, her izleyiciyi kendi düşünce ve deneyimleri çerçevesinde bir bağlam yaratmaya davet eder.

Sanatçının gelenekle olan ilişkisi son derece karmaşık bir yapı sergiler; bir yandan geleneksel sanat formlarına öykünürken, diğer yandan bu formlarla eleştirel bir diyaloğa girer. Michaux, bu çalışma aracılığıyla izleyiciye bilinçaltı ve Bilinçdışı ait izlenimlerini, içsel çatışmalarını ve özgün estetik yaklaşımını tekrar ve tekrar farklı olarak aktarır. Onun kaotik düzeni, gelenekle yüzleşen bir yapı kurar; bu da yapının hem geçmişten ilham aldığını hem de onu sorguladığını gösterir. Michaux'nun bu çalışması, gelenekten bağımsız bir bilinçdışı ifadesi olarak sanatseverlerle buluşurken, aynı zamanda çok katmanlı ve anlam arayışına açık bir soyutlama örneği olarak değerlendirilir.

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THE MEDIATING ROLE OF DIGITAL LEADERSHIP ON CORPORATE SOCIAL RESPONSIBILITY PERCEPTIONS, BRAND EQUITY, AND BRAND REPUTATION: A THEORETICAL FRAMEWORK

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ABSTRACT

Introduction and Purpose: The widespread use of digitalisation has led organisations to use digital platforms in corporate social responsibility (CSR) practices. This situation brings the concept of digital leader, which has a key role in the formation of corporate social responsibility perceptions, to an important place in the field. It is thought that digital leaders will have a positive impact on consumers, especially with CSR practices offered in the digital field. Digital leaders, who will enable consumers and the brand to establish a closer relationship with CSR activities, may be able to create positive perceptions on brand value and brand reputation with consumers' CSR perceptions. Because it is known from the studies in the literature that consumer loyalty and commitment towards brands with corporate responsibility is more intense. This situation will make the brand value and brand reputation that will be formed in the consumer mind stronger. According to the literature, although brand theorists support that what a person knows about a company affects their perception of its products, the rapid increase in digitalisation has started to make it obligatory for managers to have digital skills and competencies and to work towards making the brand stronger in the minds of consumers with innovative strategies. For this reason, it should not be ignored in the process of creating a strong brand value and reputation in the eyes of consumers that digital leaders based on vision, communication ability, innovation and execution of strategies should include studies on corporate social responsibility strategies. In addition, it can be said that CSR has become one of the critical challenges for organisations in the face of increasing competition conditions due to digitalisation. CSR can be effective on the continuity of brands that gain competitive power, especially in the face of challenging market conditions. In this context, the main purpose of the study is to reveal the importance of the concept of digital leadership from the consumer perspective by evaluating its impact on CSR, brand equity and brand reputation. In addition, the study will investigate the mediating effect of digital leadership on the effect of CSR perceptions on brand equity and brand reputation.

Materials and Methods: In the study, which will ask business managers to evaluate their digital leadership abilities, corporate social responsibility perceptions, brand value and brand reputation, consumers who actively use digital platforms constitute the population of the study. Additionally, data will be obtained through surveys consisting of a 5-point Likert scale.

Results: This study, which will develop a model that conceptually explains the relationship between digital leadership, CSR perceptions, brand equity and brand reputation, is expected to contribute to the literature by addressing the interaction of these factors in a theoretical framework.

Key Words: Management and Organization, Leadership, Strategic Management, Marketing, Brand Equity, Brand Reputation, Corporate Social Responsibility

ABLEISM, IDEOLOGY AND YOUTH IN DORIS LESSING'S THE FIFTH CHILD

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ABSTRACT

Introduction and Purpose: This study explores the rhetoric of Ableism as power discourse by drawing on Michel Foucault's ideas interrogating the governing pervasive assumptions of a well-intentioned society, family. The term "ableism" describes the bias and social stigmas directed at individuals with disabilities, stemming from the notion that typical abilities are superior. Ableism labels people primarily by their impairment and is fundamentally predicated on the idea that persons with disabilities must be "fixed."

Materials and Methods: Like racism and sexism ableism labels entire groups of people as "inferior" with false assumptions, harmful stereotypes, and generalizations. Whereas the use of restraint or seclusion as a means of controlling students with disabilities or segregating adults and children with disabilities in institutions can be considered ableism, invasive questions about the medical history or personal life of someone with a disability are one of the minor forms of ableism and remains unrecognized. Ableism is an ideology, a mental framework as Stuart Hall defines, and dominates the society's way of thinking. It operates as a discourse of power and domination. It becomes visible in the mental frameworks transmitted through rhetorical devices, language, imagery, and systems as displayed in Doris Lessing's novel *The Fifth Child* (1988).

Results: Lessing makes the rhetoric of ableist capitalist ideology visible through the unwanted, othered, and dismembered horror-inducing Ben. Harriet unable to mother a disabled child abandons him to a neighborhood teen named John, who adopts him into his violent gang, a microcosm of the violent society, where he finally feels belonging and happy. **Discussion and Conclusion: As** the Fifth Child, Ben, which means blessing and the one that should be one of the equal parts of something cannot be a part of society, the family, and one of the fingers of the hand.

Key Words: Ableism, Ideology, Youth, Power, Michel Foucault

PARTICIPATION OF YOUTH IN ACHIEVING SUSTAINABLE DEVELOPMENT GOALS: A CRITICAL ANALYSIS IN INDIA.

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Abstract

Every year International Youth Day is celebrated to recognize the contributions of Young individuals towards sustainable and inclusive economic growth. They are considered as the drivers of change promoting eco-friendly practices and contribute to a greener and more sustainable future for generations to come. Youth plays a major role in sustainable development through different ways like critical thinking, change-making, innovation, communication, leadership, policy making, grass roots action, community engagement etc. So they are considered as the most valuable and dynamic resource in a country's development. Youth specific targets in the Sustainable Development Goals are hunger (Goal-2), Education (Goal-4), Gender Equality (Goal-5), Decent work (Goal-8), Inequality (Goal-10), Climate Change (Goal-13). So achievement of the Sustainable Development Goals by 2030 requires collaboration between young people and all stakeholders. So, Youth plays an important role in achieving Sustainable Development Goals. This Paper tries to link how youth are the agents for achieving sustainable development goals. The study has been carried out using a blended method of literature analysis, informal discussions and questionnaire design. The study finds that youth are the main drivers for achieving sustainable development Goals in India.

Key Words: Youth, SDGs, inclusive growth, innovation, dynamic resource

NEW DATA OF EFFERENT CONTROL OF THE RETINA`S PERCEPTIVE FUNCTIONS

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ABSTRACT

The following facts were established in electrophysiological studies conducted on awake rabbits (not immobilized, not anesthetized). It was proven that the amygdala influence on the visual function is mainly not realized through the reticular formation. This is evidenced by the multidirectionality of the influences created by the intrastructural injection of a 3M KCl solution or a 2% strychnine solution. The KCl injection into the basolateral amygdala inhibits the primary response generation in the visual cortex (VC). KCl infusion into the reticular formation, on the contrary, leads to the facilitation of the VC primary response generation. The physiological nature of the photostimulus with a reticular stimulus interaction has been established, and its role in generating an electroretinogram (ERG) and retinal oscillatory potentials has been shown. Possible mechanisms of centrifugal influences and the regulatory effect of the mesencephalic reticular formation on ERG generation have been revealed. The existence of efferent control of the retina perceptual function has been established for the first time. This influence extends to its distal structures participating in the a-wave generation. Thereticular stimulus leads to facilitation the ERG a-wave generation to the photostimulus response. The flashalso modulates the retinal response to a reticular stimulus. The adrenergic apparatus plays an important role in the retina reaction to a light stimulus. The presence of a feedback effect of the bipolar-amacrine system on the ERG an a-wave generation has been revealed. The enhancement of cholinergic reactive structures against the background of suppression of the adrenoreactive substrate by aminazine was accompanied by a total blocking b-wave generation, buta-wave amplitude increasing. The facilitation of the a-wave amplitude parameters and an increasing in its duration indicate availability the bipolar-amacrine system`s efferent control of the retina`s receptors function.

Key Words: Retina; Visual Cortex; Reticular Formation; Efferent Control; Photostimulus.

YOUTH AWARENESS OF THE LANGUAGE OF ADVERTISING: AN EDUCATION INTERVENTION DEPICTING LEBANESE STUDENTS

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ABSTRACT

Introduction and Purpose: One of the significant methods used in designing advertisements is employing effective language tactics that attract consumers. As Lebanese society is a consumerist community, Media Literacy in the educational curriculum at schools could effectively raise awareness among youth.

Materials and Methods To reach the aim of the study, an educational intervention with both quantitative and qualitative analyses was conducted. The quantitative analysis adopted inductive coding systems to interpret questionnaire data, offering a deeper understanding of the effect of media education on youth. Moreover, the results were enhanced by a qualitative study of students' responses to the educational intervention and project assessment, providing further descriptive data for future research.

Results: The study's practical component evaluated students' application of learned media literacy techniques through advertisement design projects revealing their proficiency in persuasive strategies and demonstrating the intervention's effectiveness in preparing students for effective advertising messages.

Keywords: Advertising; Media Literacy; awareness; language

Introduction

Language has a powerful influence on people and their behavior; this is especially true in the fields of marketing and advertising where the language used is deliberate in its attempt to create a positive impression of the product or service. Upadhyay and Joshi (2014) defined advertising as "a form of communication used to encourage or persuade an audience (viewers, readers or listeners) to continue or take some new action." (p.6) For that, most marketers work on young generations as Thompson and Thompson (2016) elaborated that the mantra for marketers is to "catch them young", to ensure loyal customers for long years. They added that "younger consumers can be more easily won because they are promiscuous consumers, more willing to try new things and to readily switch products" (p.1285).

Advertisements, particularly those targeting young people, have a considerable impact on their perception and behavior, often prompting them to test things without critical examination (Sarmah

et al., 2023). Pop-up advertising raises awareness, improves recall, and encourages impulsive purchasing behavior among children. Youth are more likely to respond to ads including celebrities, good music, and storytelling, which influences their view of social advertising campaigns. Youth exposure to advertising, particularly unhealthy products, can result in requests and consumption, influencing their behavior and health. Advertising influences adolescents' attitudes, demonstrating that critical thinking may not insulate them from its effects. Targeted commercials are effective at influencing youth behavior and product choices due to influencers' relatability and the wishful identification phenomenon (Jessica et al., 2022).

Thus, the main objective of this research is to investigate the efficacy of educating Lebanese students aged 13 to 15 about the language used in advertising, the underlying persuasive strategies, and the potential impact on their purchasing decisions. By boosting knowledge about the strategic use of language in advertising, the study aims to provide young Lebanese consumers with media literacy skills, allowing them to analyze advertisements and make better-educated decisions critically.

According to Neilson and Curry (2016), the youth-oriented creative style that advertisers use from quick-cut editing of television advertisements, short terse, incomplete sentences to quick, choppy sights and sounds is irresistible to children and adolescents. Prompted solely by the principle of profit, marketers employ different techniques for transforming the youth into consumers. Livingstone and Helsper (2006) ensured that "children of all ages could be, more or less equivalently, affected by advertising, but that the effects of advertising are dependent on advertising literacy" (p.572); they continued that "the popular assumption [is] that less literacy means more effects" (p. 573). Faced with such a fact, media literacy (ML) is one of the most effective ways to protect children from being abused and nurtured into mere numbers or statistics of a company's or a product's success.

Review of Literature

The review comprises essential titles to enhance understanding of media and literacy in relation to education.

Media and Advertising Literacy

Strasburger (2010), in an article titled "Policy Statement—Media Education" defined ML as being able to "successfully understand and decode a variety of different media" (p.2). He added that a media-educated person will be able to limit his or her media use; make positive media choices; select creative alternatives to media consumption; develop critical thinking and viewing skills; and understand the political, social, economic, and emotional implications of all forms of media. Results of recent research suggest that media education can make young people less vulnerable to negative aspects of media exposure.

Media Literacy is, then, an indispensable competence that empowers youth to decode nonverbal messages of a certain product and provides them with critical thinking skills to counter the hidden ideologies of advertisement language. The skills and knowledge that adults have about language, style, and voice differences used in ads are not yet acquired by youth and will mislead them (Kapoor & Verma, 2005). Lacking ML, young people, according to Calvert (2014), cannot understand the persuasive intent of commercial ads. Therefore, education is a key solution for most societal problems as it affects big portions, helping them broaden their thoughts and enriching their personalities to accept more logical demands than emotional ones.

Several theoretical models have been presented to examine and explain several aspects of advertising literacy in an organized manner. Malmelin (2010) presented an advertising literacy

model that divided its dimensions into four categories: informational literacy, visual literacy, persuasive literacy, and promotional literacy. This study contributed to the current study by proposing an advertising literacy model. This methodology was applied in the current study to assess the advertising literacy curriculum. Furthermore, Rozendaal et al. (2011) investigated advertising literacy as a defense against advertising effects. Rozendaal et al. proposed a three-dimensional conceptualization of children's advertising literacy: conceptual advertising literacy (recognition of advertising, understanding of selling intent, recognition of advertising's source, perception of intended audience, understanding of persuasive intent, strategies, and advertising's bias), and advertising literacy performance (retrieval of advertisements) (p. 346).

Advertising Language Impact on Consumer Perception

To effectively educate the youth, Valkenburg (2000) acknowledged the need to focus on the three effects of advertising on youth: Cognitive, Affective, and Behavioral. Cognitive is the ability of children to understand the persuasive content and distinguish what is true. Affective effects concentrate on children's favor and trust in the content of the ad. Finally, the behavioral effects study to what extent children are affected by advertisements in their buying decisions and requests.

Since the 20th century, many studies have been conducted to determine if children are affected by ads and how they are affected. A study done by Yankelovich Partners Youth Monitor, in the United States in 1993, found that young people depend on information in ads to make their buying decisions. Another study showed that there is a difference between youth and adults' attitudes, as youth consider those ads more in their buying decisions than adults since youth are more positive towards these ads and intend to use them (Ünal et al., 2014). Further supporting the negative influence of advertising such as age, TV viewing hours, food advertisement, school advertisement, TV advertisement, and rock music, Hameed (2014) showed a positive correlation between children's buying behavior and the advertising variables. In addition, Strasburger (2009) found different impacts of ads on youth such as violence and aggressive attitudes, earlier exposure to sexual intercourse, drugs, alcohol, tobacco, obesity, and eating disorders.

These behavioral effects were later discussed by Strasburger (2010) to explain the way media interferes with many health problems in young people through watching TV ads that show violence, sex, alcohol consumption, smoking desirability, and perfect body images. In Lebanon, only Hamadeh and Marquis (2017) studied the influence of youth lifestyle, perceptions, and choices in Lebanese schools showing youth their idols' preferred lifestyles as a young boy mentioned in the study "I will do whatever Justin Bieber will tell me to do".

On the other hand, ads can have positive effects on adolescents if formed and marketed ethically. Pabalkar and Balgaokar (2014) conducted a study to examine the effects of ads on youth's lifestyle. The variables that were under study and were proven to have an impact on youth are raising awareness about new products, educating through messages, realizing that the world is more competitive, making fact-based appeals, trying to fit with moral concerns, stimulating alcohol abuse in youth, making mind feeling relaxed, sexual content in ads may increase awareness about sexually transmitted diseases and teen pregnancy.

Advertising Literacy and Educational Intervention

Moving to the affective section, Sternkopf (2004) illustrated that language "best serve [s] the purpose of attracting attention, persuading and convincing as well as entertaining the recipients" (p.205). The advertising messages persuade receivers indirectly by unfolding the persuasive function under other functions as "the descriptive, narrative, expressive or poetic and aesthetic function of language" (p.205). Wangui (2017) concluded that there is a strong relationship between the language used in the ads and the effectiveness of the campaigns to attract more customers

suggesting that agencies recommend the use of local language to reach potential customers. This recommendation is highly true, as different studies show a great relationship between language and culture. For instance, Alfonzetti (2016) stated that language and culture mutually influence each other as language predisposes its speakers to particular ways of thinking and perception.

On another side of language usage, Calvert (2014) said that advertisers try to attract young people and children through hip language and the repetition of the message over and over to become more familiar and effective. Besides, for many marketers, English is considered a 'cool' language, as Leech and Svartvik (2013) stated, especially among young people, which explains why it's frequently used in brand names, advertising, and popular media.

According to Hosman (2002), the phonetic features in a word, such as the number of syllables or pattern of emphasis, have a great influence on persuasion; one example was the effect of the phonetic properties of politician names on the electorates such as Obama. Moreover, for Hosman (2002), the lexical diversity lies in the richness of vocabulary that is assessed by the type-token ratio (TTR) where the number of different words in a sentence is divided by the number of total words in the sentence. A high TTR gives the persuader extra credibility, resulting in more influence as Hosman expressed. In addition, the use of imaginary language that includes details, concrete words, and emotions stimulates receivers of the message to create images in their minds which is a very effective method allowing the ad to be recalled easily. Another important component of Hosman (2002) is the language intensity, which describes the power of words used; it has a positive effect on low-ego people, and on those who support the message, but it hurts high-ego people and on those who are against the message.

To force people to buy the advertised product, always marketers choose positive tone words avoiding negative ones. Sternkopf (2004) said that grammatically, elliptic structures are used where unnecessary words are omitted to make the message shorter and grab attention added, "Advertising language is dominated by main clauses. From a semantic perspective, subordinate clauses do occur, but they are often disguised as another pseudo-main clause, separated by a full stop, as in [w]e can't afford to waste water [b]ecause we need it for living" (p.216). The rules of punctuation are violated and sentence structure is modified. In the spelling issue, marketers tend to change the right spelling of a word for example using "kwik" instead of "quick". They tend to use the letters X and Z as they are attractive and not used a lot daily. replace C with K as in KustomKar, the name of a shop in America.

While advertisers use several linguistic methods to influence customers, research has shown that educational interventions can improve advertising literacy abilities, as evidenced in the following study. Stanley and Lawson (2020) discovered that an advertising literacy intervention dramatically boosted students' comprehension of advertising's persuasive and selling intent, suggesting that even a brief instruction can help children understand the aims of commercials. Furthermore, the intervention had a greater impact on younger children (3rd graders) than older students (4th graders), implying that advertising literacy instruction may be most effective when given at a young age (Stanley & Lawson, 2020). Notably, the intervention raised both students' advertising literacy and their capacity to construct convincing arguments on their own merits. Students displayed improved logic, function, and perspective in their written arguments following the class. Also, the findings provide support to the Persuasion Knowledge Model, which suggests that growing knowledge about persuasive strategies might change how people interpret and employ persuasion (Stanley & Lawson, 2020).

Cognitive abilities are one of the most acquired elements in one's personality to enhance better consciousness, but these abilities are lacking by most youth. For the importance of this issue, many studies have been done since 1975, even before the great revolution of technology and media which multiplied the effects of ads on youth. Another study found that the oldest group of children [11 to 13 years old] expressed a high level of skepticism towards authority figures but appeared less bothered than younger groups about adult deceptions and even cynicism about social and

economic misrepresentation (Kapoor & Verma, 2005). Another study done by Linn, Benedictis, and Delucchi (1982) about the role of competence and performance factors in reasoning about ads reporting product tests concluded that adolescents can be skeptical about advertisers and recognize misleading aspects in ads, but they still believe the advertisements reporting product tests. They added that "adolescents' reasoning about advertisements appears expedient rather than thoughtful and may result in acceptance of misleading claims" (p.1612).

After the revolution of technology and media the research concerning the youth and their trust in ads increased. For example, Pine and Nash (2002) said that youth tend to think that ads are always real and true as they don't know that the main aim of advertisers and manufacturers is to gain profit and that youth can't comprehend properly how trade markets work. In this scope, Kunkel, et al. (2004) elaborated more, "because young children lack the cognitive skills and abilities of older children and adults, they do not comprehend commercial messages in the same way as do more mature audiences, and, hence, are uniquely susceptible to advertising influence" (p.1). Also, Barve et al. (2015) argued that children cannot critically evaluate the persuasive messages in ads which makes them less immunized to these advertisements.

As the consequences of ads on youth increased, the research for having an effective solution that increases youth understanding abilities and helps them distinguish what is true also increased. Various research, articles, and reports agreed on the same recommendation as Boush, Friestad, and Rose (1994), who concluded that increasing adolescents' knowledge about tactics used in ads made them more skeptical.

Strasburger (2009) concluded that one of the non-argumentative and executable solutions is to educate children and teenagers about ML which makes them more conscious of the effects of advertising. Also, the curricula have to teach young people to think critically about all media forms, especially advertising. Media education can lessen the threats of media, similar to that of the harmful effects of cigarettes, alcohol, and food ads. For Strasburger (2009), the final positive impact is if ads are used correctly and positively and if schools determined the media revolution and new ways of learning as "Children and teens can learn anti-violence attitudes, empathy, tolerance toward people of other races and ethnicities, and respect for their elders" (p.204) emphasizing that parents, schools, pediatrics, psychologists, and researchers can no longer ignore the effects of ads on youth and teens.

Other researchers as Opree, Buijzen, and Valkenburg (2014) suggested that future research must be done to investigate which of the following three different strategies, would be more effective in reducing children's materialism and its long-term effects. Those strategies are adjusting children's exposure to ads, teaching children to think critically about ads and the persuasive styles used in them, or educating children about other sources of happiness in life as love, friends, and play... Emphasizing this idea, Charafeddine et al. (2014) conducted research among Lebanese students to improve awareness of preconception health (women's health before they become pregnant) among adolescents by educating them about good practices in preconception for a 30-minute educational session. The results showed a 47.2% improvement in answers to questionnaires as participants scored higher results in the post-test than in the pre-test. These results emphasized the importance of education at schools to make youth more aware of certain issues in life one of which would be media and ads as we have done in our case in this study.

Media Literacy Awareness in Lebanon's Society

Within the Lebanese context, according to the UNDP article news (2019), entitled "Media Education and Cultural Transformations", media literacy entails more than just content consumption; it also necessitates a thorough comprehension of advertising methods and their unique socio-cultural implications. The unique landscape highlights the importance of increased advertising literacy, as Lebanese consumers face a mix of global ads influenced by Western

modernity and local campaigns that may not correspond with traditional values or economic realities.

Furthermore, according to Dr. Melki (2019), the pervasiveness of materialism and consumerism in Lebanese society creates a favorable environment for advertising to propagate false narratives. Inequalities are made worse by the absence of diversity and representation in advertising, especially regarding minorities and gender equality (UNDP, 2019). In light of this, Lebanese consumers need certain abilities to analyze discriminatory advertising content. Full advertising literacy must be incorporated into schooling to empower informed customers and spark societal change. While Lebanon has led efforts at the university and civil society levels, leveraging its free media environment and academic freedom, there is an urgent need to expand initiatives within the school curriculum, capitalizing on Lebanon's broad curricula and strong civil society (Melki, 2019).

Advertising Education in the Lebanese Context

Saleh and El-Jardali (2017) conducted a study on alcohol consumption and noted a high increase among young Lebanese people; they offered possible solutions to delay initiation and reduce harm. Some of these solutions were investing in planning school programs to increase awareness and controlling alcohol advertisements in Lebanon, as they are promoting the idea of the drinking youth as a normal one that everyone is doing and having fun, instead of displaying ads that show the harm of alcohol on youth.

On the other hand, Valkenburg (2017) stated that there is no consensus on the way media and ads affect youth as many believe that children have the necessary cognitive ability that can protect them and make them think critically while others believe that young are more vulnerable than adults to persuasive messages that can impact their beliefs, values, ethics and morals. In another study by (Ji et al., 2004) developing awareness and cognitive abilities was not considered enough, and they asked in their paper about the age at which a young person can control his/her purchase decision and not only understand the implied persuasive messages in the ads. This means that the explicit attitudes for purchasing behavior and choices have control over the implicit attitudes that usually dominate their minds at younger ages to make decisions. The result showed that there is no specific age to attain these abilities as they think that resisting a normal ad is easier than resisting an ad with celebrity stimulation. Although to some critics the way that ads influence youth may be debatable, the investigation of this study will show that the impact is quite evident.

Hence, many studies and articles by various researchers emphasized the importance of teaching students, especially youth, ML as a main subject to protect them from unfavorable behaviors, decisions, lifestyles, diseases, and disorders.

There is a clear gap in the area of the affective aspect of language in advertising, a detailed model lesson about the language used in ads is designed to address the gaps and to emphasize the importance of awareness and cognitive abilities for youth. This will be the approach to highlight to what extent youth are being affected by the language used in ads and how teaching ML would protect them.

The Lebanese young generation, especially the age group between 13 and 15 years old are the future society builders and consumers. For that, Spero (2015) called teenagers between 12 and 16 years old "change agents"; he justified his use of this term as it means in artificial intelligence development: the entities of decision-making and action-taking. Then, he demonstrated this connection by defining teenagers as, "independent entities who, alone and with aligned peers, create their own rules of engagement and social behavior" (p.3). Based on the above and considering the current Lebanese curriculum includes an insufficient focus on media literacy.

Consequently, a need to investigate the outcome of developing an intensive course/ chapter as newly integrated into the curriculum sets the guidelines of the current study.

Karma Abdel Salam Solh (2011) conducted a study to establish a drug awareness program specifically for Lebanese teenagers. Data were gathered through questionnaires distributed to adolescent students and discussions with school counsellors. The majority of respondents believed that a drug awareness program in schools was necessary, with an emphasis on integrating information about alcohol and tobacco. They also emphasized the importance of practical seminars on how to resist peer pressure and prevent drug use. However, there were differing views on the effectiveness of random drug tests in schools.

A troubling rate of alcohol and tobacco use among young people was found, emphasizing the critical need for comprehensive drug education programs. It suggests that these programs should include social skills training, resistance skills, and comprehensive information on the dangers of substance misuse. The study's defined drug awareness program takes a comprehensive approach, encompassing the effects of numerous substances on the body, safe alcohol usage recommendations, and tobacco and HIV/AIDS education. Notably, guest speakers, including police officers, share anti-drug messages and personal stories, adding to the program's effectiveness.

Thus, in the current study, the effect of educating a selected group of Lebanese students in grade 8 has been investigated for the first time in schools to raise awareness of the language used in advertisements, the nonverbal messages embedded in the ads, and the control they have on consumers' buying decisions. Moreover, by designing a model lesson on language awareness and buying decisions, youth are guided to explore their choices and become more literate in reading advertisements. The lesson focused on the language techniques used in ads to attract youth and influence their decisions. Finally, studying the effectiveness of an educational intervention on Lebanese students (specific age group and geographic location) provided insight into the literacy development of the target population, aiming to answer the following three questions:

1.   What are the effects of the language used in advertisements on a selected group of young consumers between 13 and 15 years old in Lebanon?

2.   How can awareness of languages in ads affect young Lebanese students' buying behaviors?

3.   How will the ad awareness change students' purchase behavior after teaching a lesson about the language used in ads among a selected group of grade eight Lebanese students?

Materials and Methods

To understand the effect of using different languages in advertisements on youth in Lebanon and to check on the level of awareness our future generations have, this research will use both qualitative and quantitative approaches to inquiry. Qualitative research provides a rich and deeper understanding of information and allows this research type to examine the reaction of young students to the model lesson that will be explained to them about ads. Quantitative approaches are more generalizable, yet they will provide an overview of the level of awareness Lebanese young teens have about the hidden and nonverbal messages of advertising (using certain techniques that enhance the power behind language). As indicated earlier, both approaches provide a clearer understanding of the purpose of the study.

A sample of size 110 students 51 males and 59 females from a private school in Mount Lebanon, ranging between 12 and 15 years old participated in this study. No exclusion criteria were applied to the current study. The inclusion of wide demographic representation ensures a thorough grasp of the target population's perspectives and behaviors, which improves the study's validity and reliability.

This study was empirical since its main objective was to address the effects of media education on young Lebanese consumers as well as to show if increasing awareness among students in grade eight would influence the purchasing decisions of customers to buy certain goods and services. This study also had an explanatory area where a quantitative analysis was presented to display the results of viewing hours per day (Less than two hours, from 2 to 4 hours, from 4 to 6 hours, more than 6 hours), watching period (Morning, afternoon, evening, night, constantly), favorite type of advertisement (fast food, mobiles, cars, clothes, travel, makeup) in comparison between the studied variables, with a significant variation between gender and all of the qualitative variables. The findings are also presented as tables and graphs. In this research, the effect of students' awareness levels of underlying nonverbal issues and the extent to which students' buying behaviors were investigated to study the effectiveness of implementing an intervention about advertisements and language.

Pre-test and post-tests were (3 periods after the explanation of the model lesson) conducted and designed to evaluate the impact of the intervention on the student's awareness of media literacy, using a 15-item questionnaire to investigate the changes before and after the intervention:

● The effect on eating habits and healthy decisions (Item 1)

● The study examined the indirect impact of language and advertising features (Item 2).

● Participants' influence on their parents' purchasing decisions (Items 3 and 4).

● The likelihood to spend pocket money on marketed products for social acceptance and popularity (Items 5 and 6).

● The role of language, cultural connotations, and distinctive phrasing in appealing to teenagers (Items 7, 9, 14, and 15)

● The impact of marketing on gift selection indicates materialism as a cultural component (Item 8).

● The influence of celebrity endorsements on perceived product quality based on marketing (Items 10, 11, and 12)

● Attitudes for prohibiting cigarette marketing (Item 13)

The participants' responses were divided into strongly agree, agree, neutral, disagree, and strongly disagree. The questionnaire included close-ended questions and one open-ended question for qualitative analysis. Any judgmental language was avoided, and the policy of the research was respected by avoiding or harming any authority or data used in the research.

In the intervention, a model lesson was adapted from the English comprehension and grammar books for grade eight class, online sources, and websites. The model lesson on the effect of language in ads was designed to cover three teaching sessions, focusing on various persuasive language methods used in advertisements, such as repetition, rhyme, metaphor, and emotional appeals. Interactive activities and discussions were used to engage and reinforce students' learning.

After getting permission from the participating schools, the questionnaires were distributed and explained to the students. Later, students were informed about the model lesson as being an intervention-based lesson. The activities of the lesson relate to different language skills. After conducting the session, the students were divided into groups and asked to design a project for an ad. Each project was assessed in a way to analyze the students' way of thinking and acquired awareness. These observations provided essential qualitative data, shedding light on the dynamics of student engagement with the class material and the efficacy of various approaches to instruction used. Researchers also noticed how students actively participated in group activities, communicated with classmates, and displayed critical thinking skills while producing advertising initiatives. The observation and assessment approach allowed researchers to uncover patterns, trends, and areas of strength or improvement in the classroom, which guided later interventions

and instructional improvements. Moreover, to take into consideration the impact of the lesson on the students' awareness, a post-test questionnaire was distributed in a way to survey the impact of this chapter on their cognitive abilities and their buying decisions.

The data was analyzed by using the Statistical Package for the Social Sciences, Version 21. Descriptive analyses to explore the demographic background of the participants along with paired t-tests were conducted to detect any significant difference in (P- value < 0.05). More specifically, this research uses quantitative analysis with inductive coding schemes. Induction is the most suitable type of reasoning in such a study since it is the process of reasoning that goes from particular to general by which the results will be interpreted from the questionnaires to reach a general premise, which by itself will be a theory to be examined in future research. The qualitative part deals with students' reactions during the lesson and the project assessment. As monitoring students' reaction and their instant feedback is considered a subjective evaluation, a deeper study of the results will be tackled quantitatively using the Statistical Package for the Social Sciences (SPSS).

Ethical Consideration

Every participant's rights and welfare were protected throughout this study by strict respect to ethical guidelines. The research was initially done at XXX university without the presence of an institutional committee or ethics committee prior to the lead researcher joining XXX university as a Ph.D. candidate. Therefore, formal IRB permission was not acquired because of the timing and institutional transfer. However, the study was designed and executed with the highest ethical care to protect and honor all participants, and it adhered to the ethical norms typically required for this kind of research.

The present study has important ethical implications, particularly regarding the issue of informed consent. Paper based consent forms were provided to be answered by the participant and their legal guardian and included information on the purpose of the study, procedures involved, possible risks and benefits. The forms were put in plain language so that people could understand them. The participation was completely voluntary and the students and their parents were informed that they could withdraw at any time during the study without incurring penalties.

During data analysis, all personal information of participants was de-identified - personal characteristics that could be identified are not shown. All responses were stored on password-protected files that only the researchers could access; each participant provided a unique identification code. Findings did not include any identifying information in publications to be respectful of participant's privacy.

The study posed minimal risk to participants. The intervention consisted of standard educational activities designed to enhance media literacy without exposing students to any physical or psychological harm. The questionnaires and observation techniques employed were non-invasive and aligned with regular educational assessments.

The risks to participants in this study were minimal. The trial was an intervention involving standard educational activities that were designed to reduce risks related to media literacy and did not involve any other intended physical risk or psychological risk for the participants. None of the questionnaires and observation techniques used to measure the dependent variables were invasive yet it fell in line with what is considered routine educational assessment.

Upon the study's completion, participants received a debriefing. They received a summary of the study's conclusions as well as the chance to ask questions and get further details about the investigation. The main advantage for the participants was the possibility of improving their media literacy abilities. Through active engagement with the model lesson and research, students acquired a deeper comprehension of advertising strategies and the influence of language in media, potentially enhancing their critical thinking and decision-making skills.

Results and Discussion

The idea of this research was tackled earlier by Melki in an article published in the Daily Star newspaper (August 18, 2018) where he stated that the concept of Media Literacy was not applied in the Lebanese educational system until he founded the Media and Digital Literacy Academy at The American University of Beirut in 2013. This fact raised the importance of examining the reliability of the topic at hand not only at the higher education level but also in Lebanese schools. The goal of this intervention was to spread awareness and teach the target group about the effect of language and other tactics on consumers' buying decisions. The effectiveness of the intervention was evaluated by comparing the pre-and post-test scores of the students.

The hypotheses of the study can be expressed as follows:

Null hypothesis: H_0: $\mu_1 = \mu_2$ ("the two population means are equal")

Alternative hypothesis: H_1: $\mu_1 \neq \mu_2$ ("the two population means are not equal")

where

- μ_1 is the population mean of the pre-test scores, and

- μ_2 is the population mean of the post-test scores.

If the two populations' mean scores are equal (no significant difference between the first and the second test), thus the intervention didn't improve the students' perception of advertisements. Consequently, the null hypothesis (H_0) should be accepted.

Otherwise, if there is a significant difference between the first and the second test, thus the intervention effectively improved the students' perception; consequently, the null hypothesis should be rejected.

Discussion of the Quantitative Results

110 high school students (53.6 % females) attended the training session on the hidden messages of ads on the audience. The mean age of the sample is 13.09 years. Pre-test and post-test were conducted using a 15-item questionnaire to investigate the changes before and after the intervention. The participants' responses were measured using a scale from 1 (strongly disagree) to 5 (strongly agree). A reliability analysis was carried out on the perceived task values scale comprising 15 questions. Cronbach's alpha coefficient was quite satisfactory with a score of $\alpha = 0.836$, which is worthy to indicate that the set of items is closely related as a group on the reliability scale.

Table 1 shows the descriptive statistics of the students' responses divided into the separate-item score and the total score from the pre- and post-tests of the intervention. The mean difference (calculated as pre-test mean minus post-test mean) was also presented, along with the results of the t-tests. Based on the table results, the student performance (measured through 12 out of the 15 items) was improved with a significant decrease in the total score after the intervention (pre-test mean score = 47.13 and post-test mean score = 40.45 with similarly dispersed standard deviations). The responses of most students have shown a clear improvement in their knowledge after the intervention. Only 14, we noticed students didn't change their minds Only the students' responses on questions 4, 12, and 14 were not affected by the intervention specifically in the areas of trusting celebrities, affecting their parents' buying decisions, and repeating advertisements jingles and mottos in their daily talk.

Figure 1 presents the mean scores of the pre-test and the post-test. The red line shows that the scores of the students in the post-test have decreased (randomly) except for questions 4, 12, and 14, in which the results didn't show any progress after the training sessions.

Chi-square Analysis

The Chi-square test showed that there was an association between the gender and each of the following variables; the TV viewing hours per day ($\chi^2 (2) = 8.65$, p = .013), the watching period ($\chi^2 (4) = 27.144$, p = 0.000), the interest in mobiles ($\chi^2 (1) = 24.182$, p = 0.000), the interest in cars ($\chi^2 (1) = 35.55$, p = 0.000), the interest in clothes ($\chi^2 (1) = 18.364$, p = 0.000), and the interest in make-up ($\chi^2 (1) = 39.437$, p = 0.000). However, there was no association between gender and fast food ($\chi^2 (1) = 0.398$, p = 0.569) or interest in travel ($\chi^2 (1) = 1.024$, p = 0.312) (Table 2).

Independent t-test Analysis

Table 3 displays the outputs of the inferential t-test statistics. The latter was used to investigate the significant difference between the conditions, and whether the null hypothesis should be rejected in favor of the research hypothesis. The results showed that the scores were different among the items of the questionnaire, where all the questions showed a significant difference between the pre-test and the post-test score except questions 4, 12, and 14, which did not show any significant difference between the two tests.

Most importantly, in the entire questionnaire, the students recorded a lower score in the second test (mean 40.45, SD= 9.593) compared to that in the first test (mean=47.13, SD=0.6865). Consequently, the t-test showed a significant difference between the pre-and post-tests, t (218) = 4.973, p<0.05. The 95% confidence interval estimate ranges between 4.028 and 0.6212 agrees with the p-value.

In summary, the quantitative study has shown a significant difference between the pre-test and the post-test; therefore, the intervention effectively improved the level of awareness among the students.

Discussion of the Qualitative Results

In an attempt to guarantee that students who participated in the training achieved its objectives, a practical project was assigned to students by which they had to design their ads by applying the features that make an ad attractive to a larger audience. In the first project, the student used techniques of creating cadence in an ad such as the repetition of the word class, parallelism "good smell, good day" and alliteration "Spray and Stay".

In the second project, the students used alliteration and a catchy title "Magical Marker" to attract the audience to buy the product. The students also used a comparison stating the advantages of the marker in comparison to other available markers. However, the students in the third project showed a creative title that invited people to be in style, using slang and the informal colloquial contraction "wanna" in a way to establish familiarity with the audience as well as break the ice and speak the language of the teens as a target buying group for H&M brand. In the fourth project which was an advertisement for the Apple mobile phone; the students used parallel structure and action verbs "eat, use" to advertise the product. In the last project which was a "Kitkat" ad that is crunchy, sweet, and delicious, the students employed the above adjectives to serve the purpose of marketing the chocolate bar while keeping on the famous slogan "Have a break, have KitKat".

In this study, there was a time limitation to view additional details and wider segments as it was unknown to what limit would this method of teaching apply to Lebanese students in the Lebanese context. Also, this study was limited to a specific age group of youth, in only one school, and one Lebanese region. For that, there are some suggestions for perspective studies. First, additional primary data should be investigated concerning the influence of advertisement education on students' awareness and buying decisions. Second, a larger scale of analysis (participants, age, socioeconomic) should be applied to ensure the generalization of the quantitative and qualitative outcomes. The outcome of the study could be transferred to other contexts providing a primary platform for further investigations in the development of schools' curriculum.

Conclusion

The current study examined the effect of media literacy education on Lebanese youth's awareness and purchasing behavior concerning commercials. While the findings cannot be generalized due to the limited sample size, they can provide useful insights for future advertising literacy research, particularly in non-Western contexts. These findings show the potential benefits of including media literacy in school curricula to encourage critical thinking and informed decision-making among young consumers. To improve generalizability and application, larger-scale investigations spanning cultures and demographics are required. Incorporating qualitative methods including interviews and observations can broaden quantitative data, resulting in an improved understanding of advertising literacy dynamics. Furthermore, investigating advertising literacy in non-Western nations allows for cross-cultural comparisons and analysis of how cultural variations influence teenage consumer behavior and the efficacy of media literacy programs. Tailored techniques that account for these contextual aspects can then be developed. Consequently, by addressing the aforementioned recommendations, future studies can significantly increase our understanding of the consequences of advertising literacy for youth consumer behavior in a variety of cultural situations. This information can be used to create developmentally appropriate and culturally sensitive media literacy programs. Such programs can enable young people to navigate the influential world of advertising critically, developing educated decision-making skills and a greater knowledge of persuasive strategies.

Acknowledgments

Declaration of Interest Statement

The authors declare that there are no conflicts of interest regarding the publication of this paper.
The author and corresponding author declare no competing interests.

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Table 1

The mean and the standard deviation of the pre and post-tests for each item

	Pre-test		Post-test		Mean Difference
	Mean	Std. Deviation	**Mean**	Std. Deviation	
Q1	**3.46**	1.081	**2.86**	1.153	0.60
Q2	**3.48**	1.155	**3.07**	1.239	0.41
Q3	**3.32**	1.066	**2.86**	1.260	0.45
Q4	**2.94**	1.078	**2.79**	1.242	0.15
Q5	**2.55**	1.398	**2.21**	1.174	0.35
Q6	**2.86**	1.317	**2.42**	1.266	0.45
Q7	**3.20**	1.319	**2.39**	1.041	0.81
Q8	**3.62**	1.249	**3.21**	1.382	0.41
Q9	**3.61**	1.126	**2.91**	1.201	0.70
Q10	**3.36**	1.147	**3.01**	1.289	0.35
Q11	**3.05**	1.168	**2.54**	1.106	0.51
Q12	**2.93**	1.283	**2.65**	1.337	0.27
Q13	**2.92**	1.609	**2.23**	1.325	0.69
Q14	**3.12**	1.194	**3.16**	1.351	-0.05
Q15	**2.71**	1.336	**2.14**	1.088	0.57
Score per Questionnaire	**47.13**	10.298	**40.45**	9.593	6.68
Mean per Questionnaire	**3.142**	.6865	**2.697**	.6395	0.445

Table 2

Chi-square tests for gender versus students' interest

Variables	Chi-square value (χ^2)	p-value
Gender*viewing hours per day	8.65	0.013
Gender*watching period	27.144	0.000
Gender*Fast food	0.398*	0.569
Gender*Mobiles	24.182	0.000
Gender*Cars	35.55	0.000
Gender*Clothes	18.364	0.000
Gender*Travel	1.024	0.312
Gender*Make up	39.437	0.000

Table 3
The independent t-test for each item

	t	Sig. (2-tailed)	Mean difference	95% Confidence Interval of the Difference	
				Lower	Upper
Q1	3.981	.000	0.600	0.303	0.897
Q2	2.532	0.012	0.409	0.091	0.727
Q3	2.889	0.004	0.455	0.144	0.765
Q4	0.928	0.355	0.145	-0.164	0.454
Q5	1.984	0.048	0.345	0.002	0.689
Q6	2.558	0.011	0.445	0.102	0.789
Q7	5.050	0.000	0.809	0.493	1.125
Q8	2.304	0.022	0.409	0.059	0.759
Q9	4.461	0.000	0.700	0.391	1.009
Q10	2.155	0.032	0.355	0.030	0.679
Q11	3.319	0.001	0.509	0.207	0.811
Q12	1.544	0.124	0.273	-0.075	0.621
Q13	3.476	0.001	0.691	0.299	1.083
Q14	-0.264	0.792	-0.045	-.384	0.293
Q15	3.486	0.001	0.573	0.249	0.897
Score	4.973	0.000	6.673	4.028	9.317
Mean	4.973	0.000	0.4448	0.2685	0.6212

Figure 1
Line graph showing the mean scores of the pre-test compared to the post-test
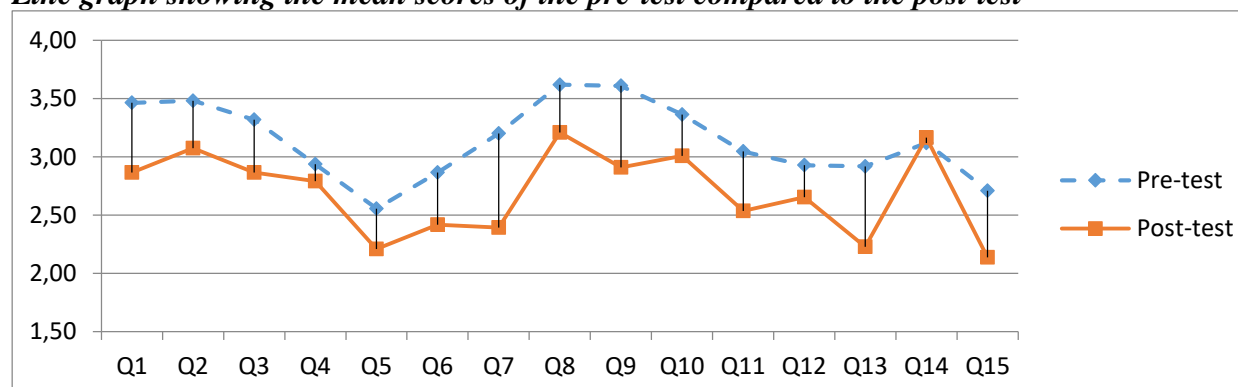
PRESCHOOL TEACHER CANDIDATES' GENDER PERCEPTIONS AND METAPHORICAL PERSPECTIVES ON THE CONCEPTS OF WOMAN AND MAN

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ABSTRACT

Introduction and Purpose: Adults have a great impact on the development of children. Children gain their sexual identity at an early age, learn gender roles and acquire gender stereotypes. University students are potential parents. At the same time, they are teachers of the future as teacher candidates. Therefore, the behaviors and attitudes of teacher candidates are very important factors in children learning gender roles. Therefore, it is important to learn the perspectives and gender perceptions of preschool teacher candidates regarding women and men as teachers of the future. What is desired is for university students to have an approach that supports gender equality. In this context, the aim of this study is to determine the gender perceptions and metaphorical perspectives of university students studying in the Preschool Education Department towards the concepts of woman and man.

Materials and Methods: The study is a mixed study where qualitative and quantitative methods are used together. Phenomenology design, one of the qualitative research designs, was used in the qualitative dimension and the screening model was used in the quantitative dimension. The sample of the study consists of 200 university students determined by the easily accessible sampling method. The Gender Perception Scale developed by Altınova and Duyan (2013) was used to determine the participants' Gender Perceptions in the study. In addition, in order to determine the metaphorical perspectives towards the concepts of woman and man, they were asked to fill in the blanks 'woman is like……..; because………' and 'man is like……..; because………'. The participants were also determined with a personal information form and demographic characteristics. The data of the study will be analyzed and evaluated in the SPSS program for the quantitative dimension. In the qualitative dimension, the data collected within the scope of the study will be analyzed with the content analysis technique and the analyzed data will be interpreted.

Results: The data analysis process is ongoing and the results obtained will be shared.

Discussion and Conclusion: Discussion and results will be shared later as research analysis continues.

Key Words: young people; preschool teacher candidate; gender perception; woman; man

MERGING SUSTAINABLE DESIGN WITH ECO-FRIENDLY MATERIALS TO EMPOWER YOUTH FOR A GREENER FUTURE

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Abstract

The world is facing multiple interconnected challenges, including climate change, rapid urbanization, and recurring economic crises. These global issues underscore the urgent need for sustainable development (SD), which demands a balanced approach across key institutional sectors. The SD framework is anchored in three fundamental pillars—social, economic, and environmental—which necessitate well-coordinated institutional efforts to effectively implement sustainable practices. Youths studying in higher education institutions play a pivotal role in fostering awareness and promoting the practical integration of SD principles within communities, extending their impact to the grassroots level. University students, as emerging leaders, are well-positioned to address 21st-century challenges by disseminating SD principles to younger generations. This short research emphasizes the significance of integrating natural fibers in the development of bio-composites, an initiative led by university students to engage and educate school students on sustainability. Through such initiatives, universities not only impart knowledge on SD but also cultivate the mindset of future decision-makers, equipping them with the necessary skills to tackle sustainability challenges. This also serves as a practical example of how university-led education can instill responsibility among school students, empowering them to become agents of positive environmental and social change.

Keywords: Sustainable development, Youths, higher education, bio composites

SUSTAINABLE MATERIALS IN OFFICE INTERIOR DESIGN IN HO CHI MINH CITY

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Abstract

The demand for sustainable materials in office interiors reflects growing environmental awareness and the desire to minimize waste in office relocations. This paper examines widely used sustainable materials and their environmental benefits in Ho Chi Minh City, where short office leasing cycles increase waste. The study focuses on materials and brands with environmental certifications suited for Vietnamese projects. Leading interior design firms in Ho Chi Minh City, such as ADP Architects, Vacons, DWP, and HUYNCHI, demonstrate sustainable material use in projects, showcasing a shift toward eco-friendly office spaces in Vietnam.

Keywords: Sustainable materials, office interior design, Ho Chi Minh City, environmental certifications, material waste reduction, Vietnamese design firms.

Introduction

The focus on sustainable materials in interior design has grown alongside the need to address global environmental concerns, particularly in urban centers like Ho Chi Minh City. Sustainable materials are a crucial solution to minimizing environmental impact through reduced resource depletion, lower emissions, and a healthier indoor environment. Office spaces with short lease durations contribute significantly to waste, as the frequent turnover often results in discarded non-reusable materials. Companies increasingly seek sustainable options to align with corporate social responsibility (CSR) and green building goals.

In Vietnam, sustainable material choices are expanding to meet these needs, with green-certified products and eco-friendly brands readily available. Certified materials—such as FSC-certified wood, low-VOC paints, and PET acoustic panels—are now frequently used by top firms, including ADP Architects, DWP, and HUYNCHI, all of whom integrate sustainable practices in their office design projects. This paper explores popular certified materials and brands in Vietnam, underscoring their value in office interiors for waste reduction and environmental stewardship.

Main Content

Overview of Sustainable Materials in Office Design

Sustainable materials are characterized by their renewable, recyclable, or low-impact production, supporting green building initiatives like LEED and LOTUS standards. In office design, they offer multiple advantages, from reducing waste to enhancing indoor air quality. Popular sustainable materials include bamboo, reclaimed wood, and recycled PET panels, which provide a balance between function and environmental responsibility (Cabeza et al., 2014; Yang & Peng, 2014).

Key Sustainable Materials and Certified Brands in Vietnam

This section identifies prominent sustainable materials and brands in Ho Chi Minh City, selected for their certification standards and alignment with sustainable office interiors.

Bamboo and Rattan

Brands: Bamboo Village, EcoCraft Vietnam.

Certification: FSC (Forest Stewardship Council).

Applications: Bamboo and rattan, locally sourced and fast-growing, are commonly used in wall panels, furniture, and flooring. These materials suit both contemporary and rustic interior designs, providing a renewable option that enhances the natural aesthetic of office spaces (Ashby, 2012).

FSC-Certified Reclaimed Wood

Brands: NatureWood, GreenPly.

Certification: FSC-certified.

Applications: Reclaimed and FSC-certified wood products are ideal for desks, cabinetry, and wall cladding, reducing demand for new timber and contributing to a circular economy (Kibert, 2016).

Low-VOC Paints and Finishes

Brands: Dulux, Nippon Paint, Jotun.

Certification: Green Label (Singapore Green Building Council), GreenGuard.

Applications: Low-VOC paints reduce harmful emissions, promoting healthier indoor environments crucial in office interiors. They are used on walls, ceilings, and furniture finishes to ensure air quality (Cabeza et al., 2014).

Recycled PET Panels for Acoustics

Brands: Autex, ReForm.

Certification: Cradle to Cradle, ISO 14001.

Applications: Recycled PET panels are increasingly popular in open-plan office layouts for their sound absorption properties. They support waste reduction by reusing plastics, serving as both aesthetic and functional design elements (Yang & Peng, 2014).

Natural Fiber Carpet Tiles

Brands: Shaw Contract, Interface.

Certification: Cradle to Cradle, LEED-compliant.

Applications: Carpet tiles made from natural fibers, like jute and wool, are biodegradable and offer modular design flexibility. Both Shaw Contract and Interface have take-back programs that encourage responsible disposal and recycling (Ramesh et al., 2010).

Modular, Sustainable Furniture

Brands: IKEA, Herman Miller, Steelcase.

Certification: FSC, BIFMA Level 3.

Applications: Modular furniture promotes adaptability, enabling reuse across multiple office setups. Brands like Herman Miller and Steelcase lead in offering sustainable solutions for leased office spaces, while IKEA provides modular eco-friendly options with accessibility (Sassi, 2006).

Case Studies of Sustainable Office Design in Ho Chi Minh City

Leading office design firms in Ho Chi Minh City, including ADP Architects, Vacons, DWP, and HUYNCHI, emphasize sustainable materials in their projects to meet evolving client expectations and environmental goals. ADP Architects often integrates bamboo and reclaimed wood in its projects, and HUYNCHI's designs include PET acoustic panels, enhancing workspace functionality while reducing environmental impact. These projects, documented on platforms like Office Snapshots, illustrate how certified materials can elevate office spaces in both form and function (Kibert, 2016; Chang & Chen, 2019).

Benefits and Challenges of Using Sustainable Materials in Office Design

Benefits

Waste Reduction: Sustainable materials minimize environmental harm by reducing waste and promoting reuse (Chang & Chen, 2019).

Indoor Air Quality: Low-VOC and natural materials enhance air quality, supporting a healthier workplace (Cabeza et al., 2014).

Corporate Image and CSR: Eco-friendly materials help companies align with CSR goals, appealing to environmentally-conscious clients and employees (Yang & Peng, 2014).

Challenges

Higher Initial Cost: Certified sustainable materials may have a higher upfront cost, which can be a barrier for budget-limited projects (Kumar et al., 2020).

Supply Chain Constraints: While availability is improving, some sustainable materials are still limited in Vietnam (Thormark, 2006).

Design Flexibility: Sustainable material choices may be more limited in variety, posing a challenge for certain aesthetic or structural requirements (Kibert, 2016).

Future Directions

Future partnerships between suppliers and design firms could enhance the accessibility and affordability of certified sustainable materials in Vietnam. Research on expanding local supply chains would support greater use of eco-friendly products in office design, addressing both environmental and economic needs.

Conclusion

Incorporating sustainable materials in office interiors is essential for reducing environmental impact, promoting healthier work environments, and aligning with corporate social responsibility. By choosing certified materials, companies in Ho Chi Minh City, with support from designers like

ADP Architects and HUYNCHI, are setting a new standard in sustainable office design. Increasing access to eco-friendly materials will further facilitate this shift, driving a sustainable transformation in the industry.

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UNDERSTANDING THE RELATIONSHIP BETWEEN FINANCIAL LITERACY AND FUTURE CONCERNS AMONG UNIVERSITY STUDENTS: EVIDENCE FROM TURKEY

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ABSTRACT

Introduction and Purpose: In Turkey, there is growing concern about the financial preparedness of young adults, especially students entering the workforce. This study investigates the relationship between financial literacy and future concerns among university students in Turkey. It aims to assess students' financial knowledge and its impact on their financial anxieties. By exploring these factors, the study seeks to provide insights into the effectiveness of financial education and its role in shaping financial behaviors, contributing to the literature and offering practical advice for educators.

Materials and Methods: A total of 217 university students took part in the study, comprising 41.5% males and 58.5% females. Financial literacy was assessed by counting the number of correct responses participants provided to questions designed to evaluate their knowledge and understanding of financial matters, with scores ranging from 0 to 5. The independent variables included gender, age, work experience, parental education status, income level, and financial attitudes towards the future. For statistical analysis, Pearson Chi-Square tests, Spearman correlation analysis, and independent samples t-tests were employed. Furthermore, logistic regression and Ordinary Least Squares (OLS) regression methods were utilized for the multivariate analyses.

Results: The research findings indicate that gender significantly influences financial literacy, with female participants showing lower levels than males ($p < 0.05$). A positive correlation exists between parental education and children's financial literacy, particularly for parents with high school or higher education. Increased income is associated with better financial literacy, but this improvement plateaus for those earning above 45,001 TL. Additionally, individuals experiencing financial anxiety have lower financial literacy compared to those without such anxiety ($p < 0.05$). **Discussion and Conclusion:** These findings suggest that gender, parental education, and income

level significantly influence the financial literacy of university students. Furthermore, the results indicate that anxieties related to future financial circumstances have a detrimental effect on individuals' levels of financial knowledge.

Key Words: Financial literacy; Future Concerns; Financial Behavior; University Students

CURCUMA LONGA AND GINKGO BILOBA REHABILITATION EFFECTS ON ALZHEIMER DISEASE EXPERIMENTAL ANALOGUE

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ABSTRACT

Introduction and Purpose: This study's goal is to search for natural antioxidants that can regulate AD development and memory rehabilitation. The Curcuma (C) and Ginkgo Biloba (GB) rehabilitation role was studied in creating AD experimental analogue. The method of bilateral bulbectomy was used. After complete memory impairment, we used C and GB.

Materials and Methods: The objects were albino rats weighing 180-270 g. The animals were divided into three groups: control (I); C (II) extract administration; GB (III) extract administration. All groups were trained in the Morris pool (1983). The platform with a diameter of 12 cm was below the water surface. The training lasted 7 days. The latency (L) of searching for naive rats was 90 - 120 s. By the end of all groups training, the L was 10-12 s. Spatial memory was formed. The AD model was created by bilateral bulbectomy. Testing was conducted three months after bulbectomy. The spatial memory total disturbance was observed (90 - 120 s.). Then, for 7 days group (II) had C extract administration, (III) - GB extract.

Results: Testing (I) revealed a spatial memory disturbance. Therefore, an analogue of AD was obtained. Extract C (II) administration decreased the search for L (to $2 – 8 - 10$ s.). Administration of extract GB (III) for 15-25 s. "C" has a more powerful effect than "GB".

Discussion and Conclusion: The C and GB rehabilitation role and mechanisms on the AD analogue has been proven. Rehabilitative effect the presence and difference of the brain functions from the C and GB on the AD model has been revealed. The L of the platform search by a group

of rats after C administration is 3 times shorter than after the GB administration. Therefore, the C extract has stronger rehabilitation properties compared to the GB extract.

Key Words: Vision; Alzheimer Disease; Memory; Curcuma, Ginkgo Biloba

YOUNG SUFI PIONEERS: YOUTH IN THE PATH OF SUFISM DURING THE FIRST THREE CENTURIES OF THE HIJRI

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ABSTRACT

During the formative period of Sufism, spanning the first three centuries of the Hijri calendar, many prominent figures adopted Sufi teachings at a young age and went on to play pioneering roles in the development of this spiritual path. This paper aims to explore the biographies of these young Sufis and their roles in the evolution of Sufism, emphasizing the profound connection between youth and Sufism. The lives, works, and teachings of these individuals offer a wellspring of guidance for today's youth, addressing their spiritual crises and quests for meaning.

This paper will examine several young Sufi pioneers from the first three Hijri centuries and analyze their impact through concrete examples.

Hasan al-Basri (d. 110/728)

Hasan al-Basri is one of the most important figures of early Sufism. He adopted the concept of asceticism (zuhd) at a young age and is considered one of the foundational figures for subsequent Sufi movements. He began his scholarly pursuits in his youth and, in the second century of the Hijri calendar, delivered significant lessons on zuhd and taqwa (piety). Growing up under the influence of the Sahabah, Hasan al-Basri's advice to young people of his time and his impact on the public will be analyzed in this study.

Sufyan al-Thawri (d. 161/778)

Recognized for his intellectual depth at a young age, Sufyan al-Thawri was an early Sufi who made asceticism and piety his way of life. In his early twenties, he chose to pursue a Sufi path, becoming a model for young Sufis in the second Hijri century. His influence in popularizing the Sufi way of life among the youth and his exemplary character will be examined in this paper.

Ibrahim ibn Adham (d. 165/718)

Ibrahim ibn Adham is renowned for abandoning a life of luxury at a young age and embracing the Sufi way, known for his life of asceticism and renunciation of worldly pleasures. His radical decision in his youth left a profound impact on later generations of young Sufis. His journey from the palace to a life of spiritual seclusion and how this choice inspired interest in Sufism among the youth will be explored in detail.

Rabi'a al-Adawiyya (d. 185/801)

Rabi'a al-Adawiyya was a woman Sufi who entered the path of Sufism at a young age and became famous for her thoughts on divine love. Despite facing challenges in her youth, Rabi'a adopted Sufi teachings and made significant spiritual contributions, especially in the concepts of zuhd and divine love. Her understanding of divine love, acquired at a young age, and its influence on subsequent generations of Sufis will be discussed within the context of this study.

Junayd al-Baghdadi (d. 297/910)

Junayd al-Baghdadi began showing an interest in Sufism at a young age and became one of the most significant Sufis of the third Hijri century. He delved into the fields of fiqh (Islamic jurisprudence), kalam (Islamic theology), and Sufism during his youth and later shared his Sufi experiences with younger Sufis. His influence on the youth and his role as a spiritual guide will be thoroughly examined.

Conclusion: This paper aims to shed light on the lives of those who adopted Sufi teachings at a young age and took significant steps in the path of Sufism during the first three Hijri centuries, highlighting the pioneering roles of youth in the development of Sufism. The determination and spiritual quest exhibited by these individuals in their youth not only inspired their own era but also left a lasting legacy for subsequent generations. Their stories stand as powerful examples that a Sufi journey, even for the young, is not only possible but also deeply transformative.

Key Words: Tasawwuf; Youth; Youth Sûfîs.

THE RELATIONSHIP BETWEEN BODY IMAGE, PEER INFLUENCE, AND SELF-ESTEEM OF ADOLESCENTS

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ABSTRACT

A person's feelings, thoughts and emotions about their appearance are part of the complex structure of body image. Body dissatisfaction predicts negative behavior in adolescents. Adolescence is an important period of physical, intellectual and emotional development. During this time, a person's body and mind are changing rapidly, which affects their thinking and self-creation.

Body dissatisfaction and self-esteem are common concerns among young people and can have a significant impact on their mental health. Poor body image and poor self-esteem are linked to many psychological problems such as depression, anxiety and eating disorders. The approach of peers and their behaviour in different groups has an important influence on self-esteem, thus having a critical aspect in the development of this age, mainly in general mental health.

This article explores changes in body image, behaviour and self-esteem during adolescence. Through a comprehensive review of existing literature and empirical studies, it sheds light on the relationships that shape young people's sense of self and body in social contexts. The study was based on the collection of data from a structured questionnaire and their analysis in the SPSS 25 program using Cronbach's Alpha, T Test and Pearson correlation analysis techniques.

The sample included 53 respondents (N=53), where 23 of them belonged to the male gender, and 30 were female aged 15, 16, 17 and 18 years. The sample consisted of students from randomly selected classes at the "Gjergj Kastiroti Skënderbeu" high school in Krujë.

Three questionnaires were used for data collection: Multidimensional Body-Self Relations Questionnaire -Appearance Scales (MBSRQ-AS) which consists of 34 statements, Peer Pressure, Popularity, and Conformity Scale which consists of 30 statements, Rosenberg Self-Esteem Scale which consists of 10 statements.

The analysis revealed significant effects of peer relationships on the constructs of body image and self-esteem.

Key words: Adolescence; Body image; Self-esteem; Peer

Introduction

Worries and negative thoughts about the body can lead to depression, eating disorders, as well as depression and anxiety. Many factors can influence this, including social pressure, personal experience and culture. Self-esteem is a person's general feeling and is directly related to body image. On the other hand, a good body image can improve a person's life as a whole by increasing their self-esteem and confidence. To promote physical health and better health outcomes, people and health professionals can find ways to improve the relationship between self and body image. A person's feelings, thoughts, emotions, and behaviours about their body, including its size, shape, and appearance, are known as body image (Vuong, Jarman, Doley, & McLean, 2021). Self-consciousness is influenced by many factors, including culture, personal characteristics, and standards of beauty. A person's self-esteem, emotions, behaviour and overall health are affected by body image, which can be positive, negative or neutral. Body image is a multifaceted construct that includes perceptions, emotions, knowledge, and behaviours that reflect one's attitudes, beliefs, and knowledge about one's best body. Thomas F. Cash explains that body image is a complex concept that affects the way a person sees, thinks, feels, and behaves, affecting both the body and their body image. Body image, defined as the subjective perception of their physical appearance, has important implications for adolescents' overall well-being and social functioning. Teenagers are bombarded with societal ideals of beauty through various media platforms, leading to increased pressure to conform to unrealistic standards. Consequently, many adolescents experience body dissatisfaction, which can profoundly affect their self-esteem and mental health (Thompson, Schaefer, & Cash, 2019).

Adolescence marks a key stage in human development, characterized by rapid physical changes, cognitive maturation, and increased social interactions. During this period, individuals navigate a complex terrain of self-discovery, identity formation, and social integration. Central to this developmental journey are perceptions of body image, influenced by a host of internal and external factors, including peer interactions and self-esteem. Peer influence emerges as a powerful force shaping adolescents' perceptions of themselves and others. As adolescents strive to be accepted and belong to peer groups, they engage in social comparison, often using peers as a benchmark to assess their appearance and worth. Peer feedback, whether positive or negative, can significantly influence adolescents' body image and self-esteem, with lasting consequences for their psychological adjustment (Alleva, Tylka, & Diest, 2017).

Understanding the complex interrelationship between body image, peer influence, and self-esteem is essential to addressing the unique challenges facing adolescents in today's social landscape. Research in this area not only sheds light on the mechanisms underlying these phenomena, but also informs the development of targeted interventions and support systems aimed at promoting healthy body image and positive self-esteem in adolescents.

In this paper, we begin an exploration of the multifaceted relationships between body image, peer influence, and self-esteem in adolescence. Through a comprehensive review of existing literature and empirical studies, we aim to elucidate the underlying mechanisms driving these phenomena, identify key factors contributing to their development, and discuss implications for theory, research, and practice. By delving into this critical area of adolescent development, we strive to contribute to a deeper understanding of the complex interplay between individual experience and social context during this transformative stage of life.

Objectives

By addressing the following objectives for this paper, we aim to advance scientific knowledge:

1. To investigate the complex relationships between perceptions of body image, peer interactions, and self-esteem among adolescents;

2. To identify the main risk factors related to negative body image and low self-esteem in adolescence;

3. To explore protective factors and resilience factors that promote positive body image and self-esteem in adolescents;

4. To provide recommendations for interventions and preventive strategies aimed at promoting positive body image and self-esteem in adolescence.

Literature review

Many teenagers have questions and concerns about their bodies that are generally similar for the age group. During adolescence, they think a lot about their appearance and seem to be constantly changing. Everyone has an "image" of their body and symptoms, and this resembles what they think is normal or attractive. For teenagers, body image is an important part of their whole identity. They are very sensitive and react to criticism about body images they find disturbing, and they also have negative feelings about negative things like communication language and criticism. Many begin to lose self-esteem if they are treated negatively or if negative comments are made about their appearance, physical abilities, social behavior and physical changes associated with growth. On the other hand, they should pay equal attention to other important issues that contribute to creating a more complete picture of their lives, such as mental health, character, personal image and inner strength, acting and music. and a series of other factors. Adolescence is a distinct period, generally considered to occur between the ages of 10 and 19, when certain changes occur in humans, including social, morphological and emotional changes. There is evidence that responsibility increases when friendships are needed and changes occur during this stage of life (Javaid & Ajmal, 2019).

The level of self-confidence, also known as self-esteem, depends on how valuable a person believes he is and how respected he feels by others. Self-esteem is important because self-esteem affects a person's emotional state and how a person acts in certain situations. On March 26, 2012, J. A. OâDea of the University of Sydney in New South Wales, Australia, led research focused primarily on body image and self-esteem in children and adolescents. It shows that physical fitness and self-esteem encourage young people to develop a positive self-image and promote general health, good health and regular physical activity (O'Dea, 2012).

Other scientific research shows that the percentage of body fat increases even in females during adolescence. These and several other changes can affect a person's appearance. Self-perception is a person's impression of the sexually engaging style or quality of his or her body. Image complaints express dissatisfaction with one's body, appearance and weight. From 2012 to 2013, Defora conducted research on the self-awareness and self-confidence of young people in Brazil. The Rosenberg Self-Esteem Scale was used to measure the relationship between body image and self-esteem, where 387 young people participated. The results showed that 30.6% of young people were disappointed with their bodies. 56% of young people report low self-esteem due to dissatisfaction with their body image. Research results show that self-confidence has a significant impact on self-esteem (Nima & Rosenberg, 2013). In another study conducted by Clay, Vignoles and Dittmar "Body image and self-esteem in adolescent girls aged 11-16" were examined. The results support calls for timely instructional interventions to help young women deconstruct media images (Clay, Vignoles, & Dittmar, 2005).

METHODOLOGY

The sample of this study included the students of the tenth, eleventh and twelfth grades at the "Gjergj Kastiroti Skënderbeu" high school in Krujë. Accordingly, 53 respondents (N=53)

participated in this research, where 30 of them belonged to the female gender and 23 of them belonged to the male gender aged 15, 16, 17 and 18 years.

The sample consisted of students of randomly selected classes. The reasoning behind the selection of this age group as a sample for the realization of this study rests on the fact that teenagers, due to significant physical and emotional changes, are likely to be more influenced by their peers, and also have the opportunity to experience more dynamic perceptions of body image. , and there is the highest probability of fluctuations in the level of self-esteem.

The questionnaires used were Multidimensional Body-Self Relations Questionnaire -Appearance Scales (MBSRQ-AS) (Cash et al, 1985), The Peer Pressure, Popularity, and Conformity Scale (Santor, Messervey & Kusumakar, 2000), The third questionnaire used is: Rosenberg Self-Esteem Scale (RSE).

The data collected during the realization of this study were analyzed through SPSS 25. Through this program, the basis was first formed in accordance with the questions and statements of the measuring instruments that were used. Also, responses were coded and then data entered in order to conduct relevant analyzes against testing the research questions. The following techniques were used in the work:

THE RESULTS

Reliability coefficients of the questionnaire

In the study, questions were used which were constructed with the Likert scale. Based on this fact, we used Cronbach's Alpha reliability coefficient to see the internal consistency of the instrument.

5 participants were surveyed in the pilot phase and for the entire sample 53 participants who answered according to the Likert scale.

Cronbach's Alpha reliability coefficient of the questionnaires

FAQ	Cronbach's Alpha n=5	Cronbach's Alpha n=53	No. of questions
Assessment of appearance	.766	.754	7
Orientation towards appearance	.742	.768	12
Pleasure of body areas	.736	.736	9
Preoccupation with weight	.710	.744	4
Self-classification of weight	.889	.893	2
Body image	.758	.752	34
Peer influence	.711	.897	30
SELF-ASSESSMENT	.825	.803	10

The reliability coefficient of the questionnaires used in the case study is greater than 0.7, which is also the lower limit accepted by the literature for the validity of questionnaires. This shows that the questionnaire was understood by the users and we have no problem with the reliability of the data.

DATA ANALYSIS

Table x: Gender

	N	%
WOMAN	30	56.6
Male	23	43.4
Total	53	100.0

In the study we have 43.4% men and 56.6% women

Figure x: Gender
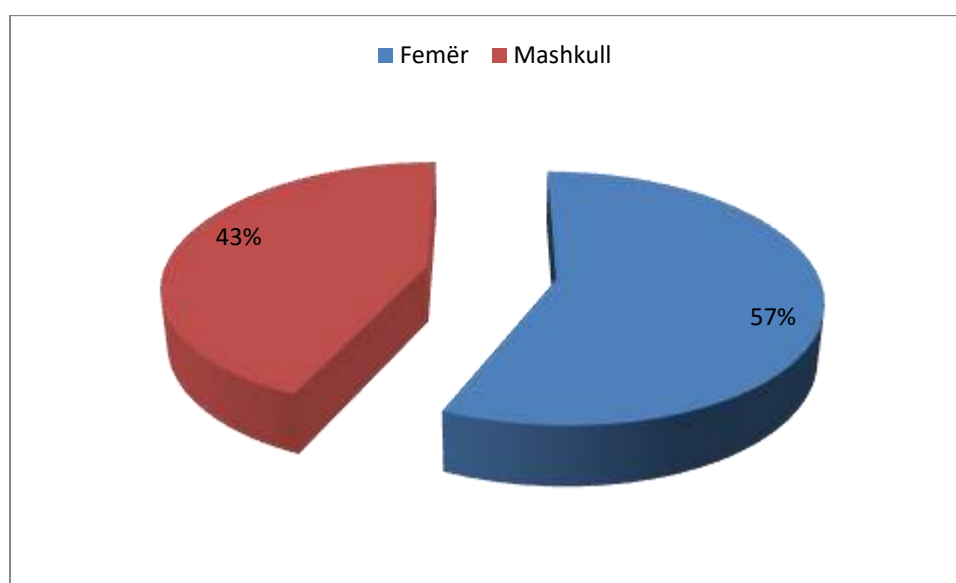
Table x: Age groups

	N	%
15-16 years old	10	18.8
16-17 years old	17	32.1
17-18 years old	26	49.1
Total	53	100.0

Referring to the age group, 15-16 years old with 18.9%, 16-17 years old with 32.1% and 17-18 years old with 49.1%

Figure x: Age groups
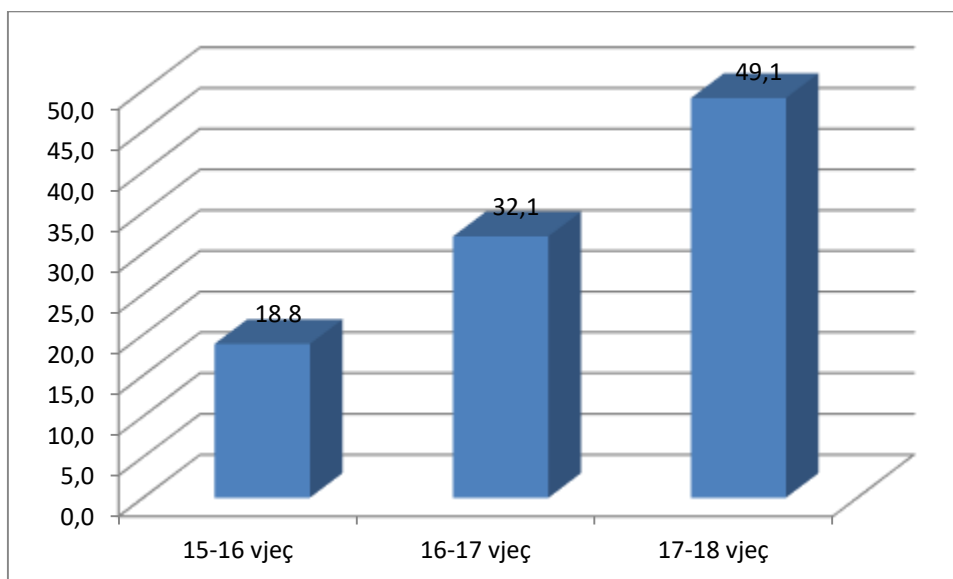
Table X: Class

	N	%
Class X	11	20.8
Class XI	20	37.7
Class XII	22	41.5
Total	53	100.0

As for the class, the result is class X with 20.8%, class XI with 37.7% and class XII with 41.5%

Figure x: Class
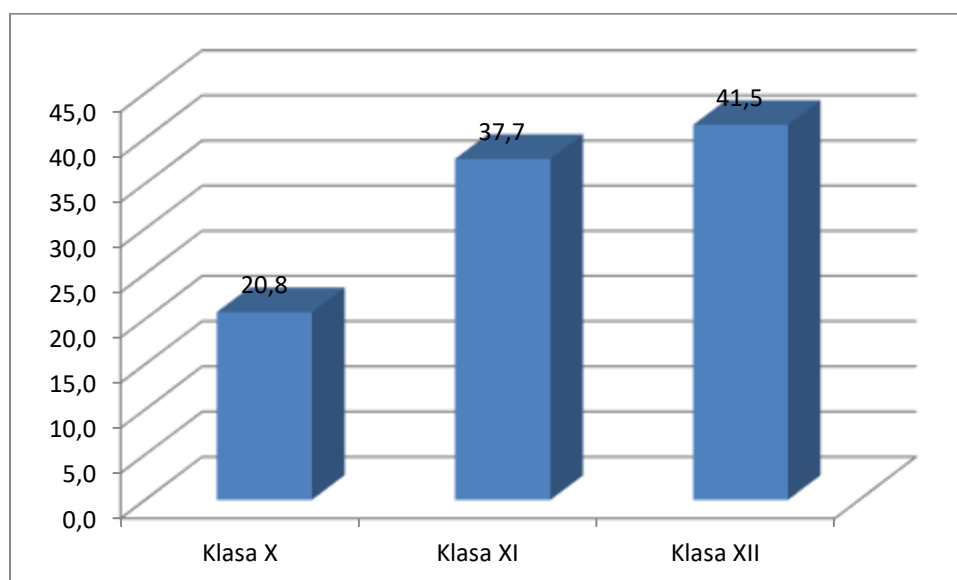
Table x: Descriptive data of body image

	N	Minimum	Maximum	The average	Standard Deviation
6. Assessment of appearance	53	1	5	3.15	0.55
7. Orientation towards appearance	53	1	5	3.45	0.46
8. Pleasure of body areas	53	1	5	3.84	0.68
9. Preoccupation with weight n	53	1	5	2.48	1.01
10. Self-classification of weight	53	1	5	2.87	0.65
Body image	53	1	5	3.16	0.42

The table above presents the average data of body image dimensions, namely Evaluation of appearance (M=3.15, ds=.55), Orientation to appearance (M=3.45, ds=.46), Satisfaction of body areas (M=3.84, ds=.68), Weight Preoccupation (M=2.48, ds=1.01), Weight Self-Classification (M=2.87, ds=.65) and Body Image (M=3.16, ds=.42) .

Figure x: Average body image
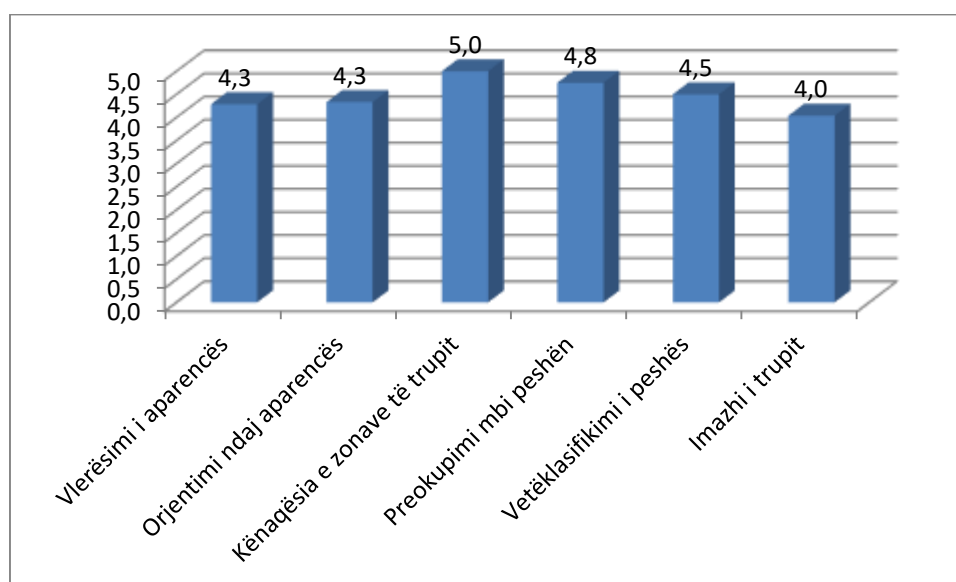
Table x: Descriptive data on peer influence

	N	Minimum	Maximum	The average	Standard Deviation
Peer influence	53	43.0	126.0	74.72	17.86

The table above presents the descriptive data of peer influence, minimum 43 points, maximum 126 points with an average (M=74.72, ds=17.86)

Table x: Descriptive data of self-esteem

	N	Minimum	Maximum	The average	Standard Deviation
SELF-ASSESSMENT	53	11	37	20.02	5.66

The table above presents the descriptive data of self-assessment, minimum 11 points, maximum 37 points with an average (M=20.02, ds=5.66)

Table X: Level of self-esteem

	N	**%**
Low self-esteem	45	84.9
Average self-esteem	5	9.4
High self-esteem	3	5.7
Total	53	100.0

Referring to the scoring, self-esteem is low with 84.9%, medium with 9.4% and high with 5.7%

Figure X: Level of self-esteem
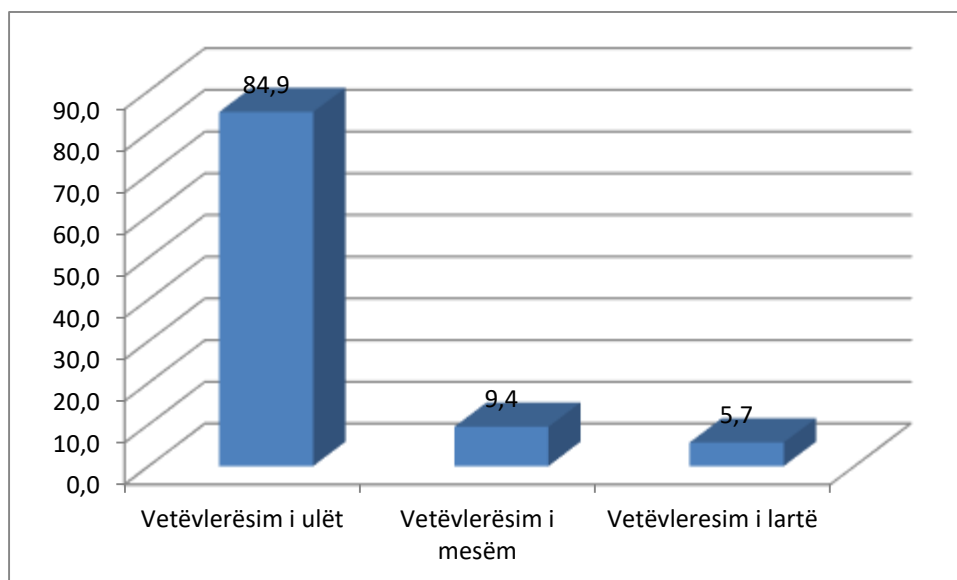
Table x: Pearson correlation between self-esteem and body image

		SELF-ASSESSMENT
Appraisal of appearance	Pearson Correlation	.472 **
	Sig. (2-tailed)	.000
	N	53
Orientation towards appearance	Pearson Correlation	.418 **
	Sig. (2-tailed)	.000
	N	53
Pleasure of body areas	Pearson Correlation	.485 **
	Sig. (2-tailed)	.000
	N	53
Preoccupation with weight	Pearson Correlation	.014
	Sig. (2-tailed)	.919
	N	53
Self-classification of weight	Pearson Correlation	.097
	Sig. (2-tailed)	.488
	N	53
Body image	Pearson Correlation	.464 **
	Sig. (2-tailed)	.000
	N	53

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

To see if there is a significant relationship between self-esteem and body image we used the Pearson correlation. From the table above, we see that there is a statistically significant relationship between them (p ≤ .01).

There is a significant positive correlation of self-esteem with appearance evaluation (r $_{(n=53)}$ =.472, p ≤ .01), a significant positive correlation of self-esteem with appearance orientation (r $_{(n=53)}$ =. 418, p ≤ .01), significant positive correlation of self-esteem with body area satisfaction (r $_{(n=53)}$ =.485, p ≤ .01) and significant positive correlation of self-esteem with body image (r $_{(n=53)}$ =.464, p ≤ .01). The result shows that as body image increases, so does self-esteem.

Table x: Pearson correlation between self-esteem and peer influence

		SELF-ASSESSMENT	Peer influence
SELF-ASSESSMENT	Pearson Correlation	1	.393 **
	Sig. (2-tailed)		.004
	N	53	53
Peer influence	Pearson Correlation	.393 **	1
	Sig. (2-tailed)	.004	
	N	53	53

**. Correlation is significant at the 0.05 level (2-tailed).

To see if there is a significant relationship between self-esteem and peer influence, we used the Pearson correlation. From the table above, we see that there is a statistically significant relationship between them (p ≤ .01).

There is a significant positive correlation of self-esteem with peer influence (r $_{(n=53)}$ =.393, p ≤ .01). The result shows that as peer influence increases, self-esteem increases.

Table x: Pearson correlation between body image and peer influence

		Peer influence
Appraisal of appearance	Pearson Correlation	.443 **
	Sig. (2-tailed)	.000
	N	53
Appearance orientation	Pearson Correlation	.498 **
	Sig. (2-tailed)	.000
	N	53
Pleasure of body areas	Pearson Correlation	.466 **
	Sig. (2-tailed)	.000
	N	53
Preoccupation with weight	Pearson Correlation	-.016
	Sig. (2-tailed)	.911
	N	53
Self-classification of weight	Pearson Correlation	.085
	Sig. (2-tailed)	.544
	N	53
Body image	Pearson Correlation	.453 **
	Sig. (2-tailed)	.000
	N	53

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

To see if there is a significant relationship between peer influence and body image we used the Pearson correlation. From the table above, we see that there is a statistically significant relationship between them (p ≤ .01).

There is a significant positive correlation of peer influence with appearance evaluation (r $_{(n=53)}$ =.443, p ≤ .01), a significant positive correlation of peer influence with appearance orientation (r $_{(n=53)}$ =.498, p ≤ .01), significant positive correlation of peer influence with body area satisfaction (r $_{(n=53)}$ =.466, p ≤ .01) and significant positive correlation of peer influence with body image (r $_{(n=53)}$ =.453, p ≤ .01). The result shows that as peer influence increases, so does self-esteem.

Table x: T-test of differences in body image means by gender

Gender		N	The average	Standard Deviation	t	p
Appraisal of appearance	WOMAN	30	3.13	0.52	-.264	.793
	Male	23	3.17	0.60		
Appearance orientation	WOMAN	30	3.61	0.40	2.977	**.004**
	Male	23	3.25	0.47		
Pleasure of body areas	WOMAN	30	3.83	0.63	-.089	.929
	Male	23	3.85	0.75		
Preoccupation with weight	WOMAN	30	2.57	0.85	.737	.464
	Male	23	2.36	1.21		
Self-classification of weight	WOMAN	30	2.80	0.68	-.865	.391
	Male	23	2.96	0.62		
Body image	WOMAN	30	3.19	0.37	.593	.556
	Male	23	3.12	0.49		

To see if there are significant differences between genders in terms of body image level we used the T-test. From the above table we see that only Orientation towards appearance (t=2.977, p ≤ .05), shows statistically significant differences between genders since the p value is less than .05.

The result shows that Orientation towards appearance is higher in women (M=3.61, ds=.40) compared to men (M=3.25, ds=.47).

Figure X: Average body image by gender
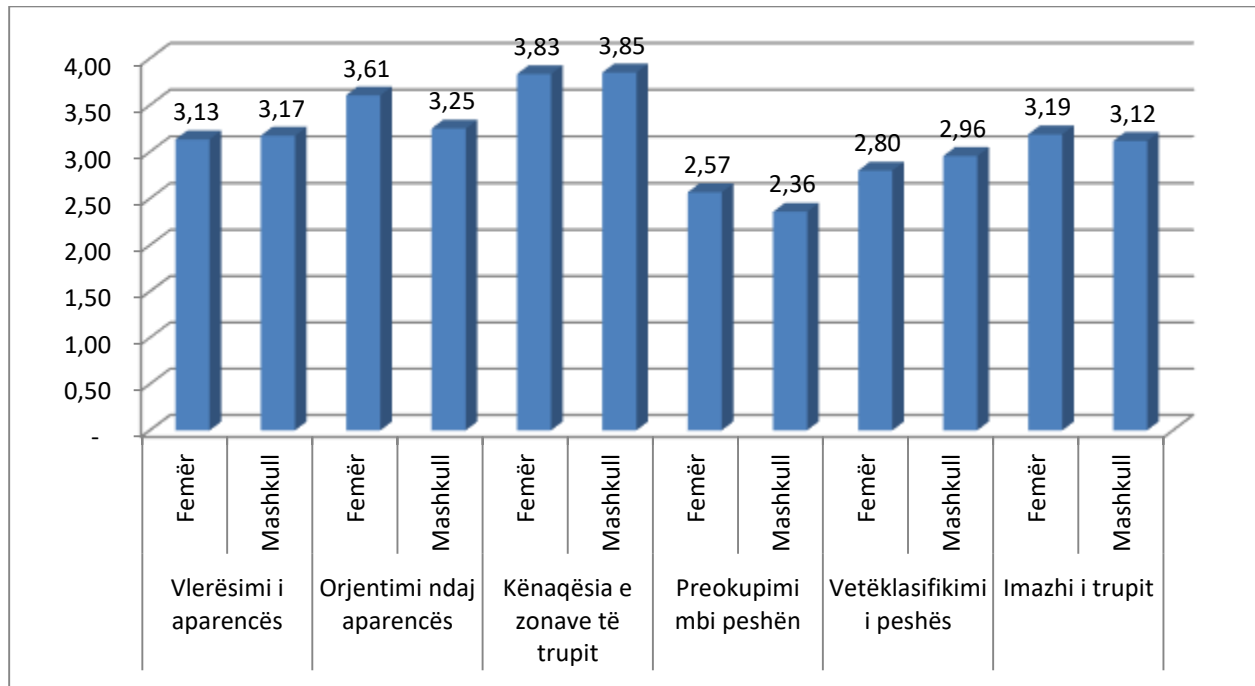
DISCUSSION

Our results reveal statistically significant relationships that reinforce existing literature and provide new perspectives on factors influencing self-esteem and body image in youth.

Our findings indicate that there is a strong positive relationship between self-esteem and various components of body image, including appearance evaluation, appearance orientation, and satisfaction with body areas. This suggests that improved body image perceptions are associated with increased self-esteem. Also, peer influence has been shown to be an important factor in shaping self-esteem and body image, including positive influences on appearance perception and orientation. These results are consistent with previous studies that emphasize the importance of social support and peer influence in youth psychological development.

In the discussion chapter, we will examine these findings in more detail, relating them to the existing literature and exploring their implications for potential interventions and support practices for young people. We will also discuss the limitations of our study and suggestions for future research in this area.

The results of our study show that there is a significant positive relationship between self-esteem and body image, including components such as appearance evaluation, appearance orientation, and satisfaction with body areas. These findings are consistent with recent research showing a strong correlation between positive body image perception and higher levels of self-esteem. For example, a study conducted by Jackson et al. (2019) found that individuals with a more positive body image tend to have higher self-esteem, suggesting that positive body perceptions directly influence psychological well-being. Another research by Grabe, Ward and Hyde (2018) confirms that satisfaction with physical appearance is a powerful predictor of self-esteem, highlighting that interventions that improve body image can have positive impacts on self-esteem. Our study further adds to this body of literature by showing that improvement in specific elements of body image, such as valuing and orientation towards appearance, as well as satisfaction with body areas, is strongly associated with higher levels of self-esteem in a specific population. of young people. These results underscore the importance of promoting a healthy body image as a way to improve self-esteem and overall psychological well-being.

The results of our study show that there is a significant positive relationship between self-esteem and peer influence, with a Pearson correlation coefficient of $r(n=53)=.393$ and a level of statistical significance of $p \leq .01$. These findings suggest that individuals' self-esteem increases in proportion to positive peer influence. Recent research supports this approach, highlighting the important role of peer groups in the development of young people's self-esteem. For example, the study conducted by Brown and Larson (2020) shows that positive social inclusion and peer support contribute to increased self-esteem and emotional development of young people. Another study by Prinstein and Giletta (2019) found that peer influence, especially when it is positive and supportive, is associated with higher levels of self-esteem and mental health. Our study contributes to the existing literature by demonstrating that in a sample of youth, peer influence is an important factor influencing self-esteem improvement. These results underscore the importance of developing strategies and programs that promote positive peer support as a way to increase youth self-esteem and overall psychological well-being.

The results of our study show a significant positive relationship between peer influence and body image, including appearance evaluation, appearance orientation, and satisfaction with body areas. These findings suggest that positive peer influence contributes to improving individuals' perception of their body image. Recent research supports these findings, highlighting the important role of peers in shaping youth body image. For example, a study by Jones et al. (2021) shows that positive peer support and evaluation significantly influence adolescents' body satisfaction and self-esteem. Another study by O'Dea and Caputi (2018) identified that positive social interactions and peer expectations are closely related to a healthier body image and a more positive appearance orientation. Our study contributes to the existing literature by showing that in a youth sample, peer influence is an important factor influencing positive body perceptions and increased self-esteem. These results underscore the importance of creating a supportive and positive peer environment to improve youth body image and psychological well-being.

T-test results show that there are statistically significant differences between genders in terms of appearance orientation. Specifically, females show a higher appearance orientation (M=3.61, ds=0.40) compared to males (M=3.25, ds=0.47), with a value of t=2.977 and a significance level of p=0.004. This suggests that women tend to be more focused and influenced by aspects of external appearance than men.

In other aspects of body image, such as evaluation of appearance, satisfaction of body areas, preoccupation with weight and self-classification of weight, no statistically significant differences were found between genders, suggesting that for these variables, men and women have levels similar. For example, the appearance rating shows a very similar mean between females (M=3.13, ds=0.52) and males (M=3.17, ds=0.60), with a t value=-.264 and a significance level of p=0.793 .

These results are consistent with the existing literature, which suggests that females are often more sensitive to cultural and social messages that emphasize the importance of physical appearance. Recent studies by Tiggemann and Slater (2020) show that women are more likely to focus on their appearance and feel pressure to meet beauty standards set by the media and society. Another study by Fardouly, Diedrichs and Vartanian (2019) points out that women experience more influence from social networks in terms of their physical appearance compared to men.

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POST-COVID19 INTERIOR DESIGN TRENDS FOR COFFEE SHOPS IN HO CHI MINH CITY, VIETNAM

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ABSTRACT

Introduction and Purpose: Coffee could be seen as the commercial public space which is concern in building and design in large and modern urban. In Ho Chi Minh City, the number of coffee shops has significantly increased, showcasing a variety of forms and designs. After COVID-19, the reasons and ways in which people enjoy coffee shop environments have changed significantly. These changes reflect the city's vibrant coffee could be impacted by social and economic factors. This leads to the design of interior space of coffee shop should be changed and updated to follow the requirements of consumers. The primary aims of this paper are to investigate the reasons behind changes in coffee shop design and to discover design trends in the interior spaces of coffee shops that can help adapt to these changes, especially after Covid-19.

Materials and Methods: Qualitative methods are the main research methodology of this paper, including literature review, research and analysis academic journals, books, and coffee brand's story, as well as site analysis some site of coffee shops in Ho Chi Minh area.

Results: The results of this paper investigate key factor on client preferences and purpose in going to coffee shop, and highlight important elements in interior design space can impact on clients through their time in coffee shop. Not only that, the results mention about design trends in interior space of coffee shops, specific on post Covid-19.

Discussion and Conclusion: The results of this paper provide benefits not only to interior designers but also to startups in the coffee market, helping to understand design trends will be decisioned by client's tastes which influenced by various factors, such as cultural and social factors.

Key Words: interior design, university space, spatial experience, student's learning experience

THE INFLUENCES OF INTERIOR DESIGN OF UNIVERSITY SPACE ON STUDENT'S LEARNING OUTCOMES

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ABSTRACT

Introduction and Purpose: The important role of interior design is adapting three key demand of humans, including physical development – psychology development – socio-emotional development. Hence, the design of interior space can impact significantly on human body and human mind through enhancing human spatial sensory experience. In the interior space of university, the spatial interaction of students in university different spaces, including academic areas, administrative areas, common areas, support areas, as well as specialized areas, could influence students significantly in many sides. This leads to an impact on students learning outcomes. This leads to an impact on students learning outcomes. That's the reason why this study's aim is to investigate the influences of the design of public interiors of university spaces on students' learning experiences.

Materials and Methods: The research methodology combines a literature review from documents, academic journals, books, and related websites, along with taking photos and conducting visual analysis case study. Case study is the interior space of University of Architecture Ho Chi Minh city, focus on key areas with students such as classrooms, library, material rooms, painting rooms, conference room, canteen, where students spend major or their time per school day.

Results: The research results highlight impacts of interior design of these space in university on student's spatial experiences, and then how it impacts on learning's process and learning's outcomes. Not only that, these interior design elements are explored what are them and how their influences.

Discussion and Conclusion: The findings of the paper highlight which elements of interior design in university spaces impact students' learning experiences and how they do so. The findings of this paper provide benefits and value not only to architects but also to educators who seek to enhance students' learning experiences and improve their academic outcomes.

Key Words: interior design, university space, spatial experience, student's learning experience

INTRODUCTION

The important role of interior design is adapting three key demand of humans, including physical development – psychology development – socio-emotional development. Hence, the design of interior space can impact significantly on human body and human mind through enhancing human spatial sensory experience. In the interior space of university, the spatial interaction of students in university different spaces, including academic areas, administrative areas, common areas, support areas, as well as specialized areas, could influence students significantly in many sides. This leads to an impact on students learning outcomes. This leads to an impact on students learning outcomes. That's the reason why this study's aim is to investigate the influences of the design of public interiors of university spaces on students' learning experiences.

Qualitative methods are the main research methodology of this paper, including literature review, research and analysis academic journals, books, and coffee brand's story, as well as site analysis some site of coffee shops in Ho Chi Minh area.

The insights gained may inform future design practices, encouraging the creation of interior spaces of university that are socially responsive and actively enhance student studying and living. Not only that, this paper points out the important roles and huge responsibilities of interior designers in having to understand about relationship between human interaction and interior space in the design process of public interior space, can impact on quality of working and studying. The design of public interiors can create a chain of influences on a great deal of citizens, and from that, encouraging the creation of public interiors that are socially responsive and actively enhance not only in indoor environment but also urban living.

LITERATURE REVIEW

There are previous studies highlight about interior design in learning spaces significantly impact student's learning. It is claimed that space planning for mutual collaboration to achieve enhanced cognitive and sensory experience in students, space arrangement supports peer-to-peer communication, influence on sub-conscious state of the student (SamiaKaleem, 2022); color on students' perception in learning spaces (Naz, 2024); physical environment stand as a powerful component with open space design influence students' learning (Ender Peker & Anlı Ataöv, 2019); flexible space, comfort, privacy can influence students' learning outcomes (Romyanond); relationship between interior and exterior space play important role that affect the physical and psychological situation of users' comfortability and behavior, include factors of visual connection, continuity, building design (Oday Qusay Abdulqader, Joan Atheel Ahmed, 2020); design of learning space, including university space, is important for maximizing student learning outcomes (Ronghuai Huang, J. Spector, Junfeng Yang, 2019); for optimal learning outcomes in higher education (Avery, 2024); classroom environment effects on student's satisfaction and comfort (Bukola Adewale, et al, 2020). These literature review highlighted that the design of interior learning space can influence on student both physical and mental health, through daily sensory spatial experiences by design elements. Design elements of interior space could impact on students by both ways, both negative and positive, based on the quality of these elements and how they combine in unity space.

As (Caan, 2011) mentioned about the role of interior designer is adapting the human needs, include physical needs, psychological needs, socio-emotional needs, design element in interior space could impact on learning process and social life of student. Therefore, the design of interior space has a significant influence on human interaction and human behavior when they live and experience within interior space. Design elements of interior space such as spatial forms, color, lighting, furniture, material, spatial composition (Ching, 2018). These elements are quite various and complex so that it is essential to have further knowledge about characteristics of these design elements, and combine all of them in holistic design to create optimal learning space for university students. To be more precise, there are previous studies pointed out interior design element in space can impact directly on student's study process as well as student's learning outcomes. Jenna (2024) mentioned about lighting, acoustics, spatial layouts, and biophilic design elements in effective learning environment; color design and natural element contribute to physical wellness and mental health; collaborative spaces facilitate meaningful socialization, engagement to force student take more active role in their educational process (Avery, 2024); thermal conditions, acoustic conditions, lighting conditions, furnishings, aesthetics, technology, and view conditions, with positive students outcomes (S.Choi, D. A. Guerin, H. Kim, J. K. Brigham, Th. Bauer, Volume 2, Number 2. 2013-14); air circulation, quietness, cleanliness, adequate & supportive facilities, and peer attendance (Widiastuti, Kurnia; Susilo, Mohamad Joko; Nurfinaputri, Hanifah Sausan, 2020).

According to the literature review, the interior design of university spaces with diverse functional areas impacts students' physical, mental, and socio-emotional health. Through design of design elements such as form, color, lighting, furniture, materials, spatial composition, layout, and atmosphere, spaces can be crafted to influence our experiences and emotions. Not only in physical environment but also social environment impact on student learning process. There are many functional interior spaces in university environment, such as classrooms, library, material rooms, painting rooms, conference room, canteen, where students spend major or their time per school day.

CASE STUDY

The paper presents an analysis of a case study conducted on-site at the University of Architecture, Ho Chi Minh City (UAH). Through observations of the space and student interactions within their working and studying processes, it highlights how the interior design of university spaces can be effectively developed.

The university of Architecture is one of popular university in Vietnam, famous with architecture, art & design. The university is the flagship university in architecture, civil engineering, design education and research. In addition to architecture and civil/structural engineering, the university provides higher education in several relating disciplines including urban planning, infrastructural engineering, fine arts, fashion design and building interior design (https://www.uah.edu.vn/, n.d.). Due to differences in academic disciplines, as well as variations in teaching and learning methods, the design of interior spaces in learning environments differs between traditional and modern classrooms.

Figure 1 shows the layout and spatial arrangement of a traditional classroom, where the teacher stands at a designated point to speak, while all students are seated at tables to listen. This layout helps to focus students' attention on the teacher, but it limits interaction both between students and among students and the teacher, especially for those seated at the back of the classroom. Furthermore, in classes that involve practical or workshop activities, such as drawing or group discussions, this traditional layout can be restrictive. In such cases, the spatial arrangement should be adapted to facilitate easier conversation and communication.

Figure 1: Spatial arrangement in traditional classroom

Figure 2 illustrates the lack of connection between the teacher and students seated at the back of the classroom, as well as the inconvenience faced by students when larger spaces are needed for art tools during drawing practice. The fixed arrangement of furniture complicates the flexibility of the layout. While few elements of a traditional classroom can be easily changed, such as furniture layout and lighting (both natural and artificial), the interior space should be adjusted according to

the type of study activity. For example, when activities shift to discussions, teamwork, or one-on-one guidance, the layout should adapt to meet the specific requirements of the subject.

Figure 2: A classroom in drawing time

That is why the layout of a traditional classroom should align with traditional educational methodologies. When teachers want to change the teaching and studying methods, or the content of teaching, they can meet difficult in creating optimal classroom layout to support their ideas. Figure 3 shows an alternative classroom layout currently used in university spaces. The classroom can become the place for teaching and studying, stage for presentation, or display space for student's art work. The characteristic of space can be changed while changing furniture arrangement and spatial layout.

Figure 3: Flexible furniture enables a versatile spatial layout.

However, these figures show that the design options of color, light, or material of these kind of classroom are quite simple and similar for almost classroom interior space for all majors. It is too simple with safe design options. The lack of various in using color or material selections and task lighting make space become boring and poor. Not only that, the core characters of architecture university are quite blur in these classrooms. It is difficult to identify signs of architecture students or evidence of art and design activities in these spaces.

Figure 4: The interior design of main hall in UAH

Besides that, in UAH, the main hall of university environment could be seen as a large interior space of university, where take place a lot of kind of activities such as team studying, meeting, social life, events… Study and learning activities can take place anywhere within a university, not limited to classrooms or laboratories. Figure 4 shows various and different activities happens in lobby of university. The design of interior space of main hall are quite simple. It is convenience for flexible in design and set up for different event or activities per month or per year. There is no boundary in term of the types of activities here, specially, the social life of students takes place more bustle in public interior space, such as lobby, hall than private interior space such as classroom. It can be claimed that the main hall serves as the social hub of a university, where people gather, interact, and transition to other spaces.

Figure 5: The green space of UAH

Not only that, one of key important element in whole interior space of university is green space where student love and spend a lot of time to enjoy. Previous studies mentioned that the green

space in university space might be good for student's mental health (Bing Si, Azlin Iryani Mohd Noor, Kexin Wen, 2024) (Yi-Jun Bai, Ruoyu Wang, Linchuan Yang, Yantao Ling, Mengqiu Cao, 2024). Figure 5 shows the design of green space in UAH environment, creating the beauty of nature in school space. It is nor difficult to find green visual space in UAH space. This create the whole beauty and vibe for this university.

In conclusion, the process of spatial observation, photo analysis, and monitoring students' interactions during daily and study activities suggests that the design of university interior spaces plays a significant role in students' lives and their learning outcomes within the university environment. The main hall of a university can serve as a social space where students spend time with friends during their university life.

DISCUSSION

The research results highlight impacts of interior design of these space in university on student's spatial experiences, and then how it impacts on learning's process and learning's outcomes. Not only that, these interior design elements are explored what are them and how their influences. Due to of time and space, the limitation of this paper is lack of analysis directly on student interaction and directly study learning process keep going on in long time. In the scope of this paper, this research raises a voice about the important role of interior space of university on student which is underestimated in previous students when mentioned about the public space design. Not only that, it is necessary for future research go to further on which elements in interior design could impact and how they do on students' physical and mental health through their university life.

CONCLUSION

The findings of the paper mention the role of interior design in university spaces could impact students' learning experience through student spatial interaction. The findings of this paper provide benefits and value not only to architects but also to educators who seek to enhance students' learning experiences and improve their academic outcomes. Future research can develop this issue by conducting more deep methods with students, such as questionnaire, in-depth interview, record study process in different interior space within university environment to have multidimensional data for analysis.

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THE POLITICAL IMPLICATIONS OF ALBANIA'S TRANSITION TO DEMOCRACY

ARNAVUTLUK'UN DEMOKRASİYE GEÇİŞ DÖNEMİNİN SİYASİ YANSIMALARI

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Özet

Arnavutluk, 1946'dan itibaren Enver Hoca'nın liderliğinde izole bir komünist rejimle yönetildi ve uzun yıllar boyunca dünyadan kopuk bir şekilde varlığını sürdürdü. Hoca yönetimi altında, ülke ekonomik ve siyasi açıdan kapalı kaldı, hatta diğer sosyalist ülkelerle olan bağlarını bile zayıflattı. Ancak 1980'lerin sonlarında Sovyetler Birliği'nin dağılması ve Doğu Bloku'ndaki devrimler Arnavutluk'u da etkiledi. 1990'da ekonomik zorluklar ve özgürlük talepleriyle halk sokaklara döküldü ve bu toplumsal hareketler 1991'de çok partili seçimlerin yapılmasına yol açtı. Bu seçimler, ülkenin komünist rejimden çok partili demokrasiye geçişinde önemli bir adım oldu. Yeni siyasi sistemde Demokratik Parti ve Sosyalist Parti ön plana çıktı. Demokratik Parti, Batı yanlısı liberal politikalar izlerken, Sosyalist Parti eski komünist kadroların desteğini aldı. 1992 seçimlerinde Demokratik Parti kazandı ve Sali Berişa, demokratik yollarla seçilen ilk cumhurbaşkanı oldu. Ancak bu dönemde ülke, ciddi ekonomik zorluklar ve siyasi istikrarsızlıklarla boğuştu. Yetersiz reformlar ve hızlı özelleştirme derin toplumsal eşitsizliklere yol açtı. 1997'de patlak veren Piramid Krizi, Arnavutluk'un demokratikleşme sürecinde büyük bir kırılma yarattı. Kriz, hükümetin istifasına yol açarken, Sosyalist Parti yeniden iktidara geldi. Ardından, Avrupa Birliği ve NATO ile ilişkiler derinleşti ve demokratik kurumlar yeniden inşa edilmeye başlandı. 2009'da NATO üyeliği sağlandı ve AB ile müzakereler başladı. 2020'lere gelindiğinde, Arnavutluk genç bir demokrasi olarak değerlendirilmeye devam etmekte, ancak Avrupa Birliği'ne üyelik süreci ülkenin demokratikleşme çabalarında en büyük motivasyon kaynağı olmaktadır.

Anahtar kelime: Arnavutluk, Enver Hoca, Baskı, İstikrarsızlık, Özelleştirme, Demokratikleşme.

Abstract

Albania was governed by an isolated communist regime under the leadership of Enver Hoxha from 1946 onwards, remaining cut off from the outside world for many years. Under Hoxha's rule, the country remained economically and politically closed, even weakening its ties with other socialist nations. However, the collapse of the Soviet Union and the revolutions in the Eastern Bloc in the late 1980s also affected Albania. In 1990, economic difficulties and demands for freedom led to widespread protests, which paved the way for the first multi-party elections in 1991. These elections marked a crucial step in Albania's transition from a communist regime to a multi-party democracy. In the new political system, the Democratic Party and the Socialist Party emerged as the dominant forces. While the Democratic Party pursued pro-Western liberal policies, the Socialist Party gained support from the former communist cadres. In the 1992 elections, the Democratic Party won, and Sali Berisha became Albania's first democratically elected president. However, the country faced severe economic challenges and political instability during this period.

Inadequate reforms and rapid privatization led to deep social inequalities. The 1997 Pyramid Scheme Crisis marked a significant setback in Albania's democratization process. The collapse of these financial schemes led to mass protests and the resignation of the government, paving the way for the Socialist Party to return to power. Subsequently, Albania strengthened its ties with the European Union and NATO, and efforts to rebuild democratic institutions began. By 2009, Albania had joined NATO and commenced EU membership negotiations. By the 2020s, Albania is still considered a young democracy. However, the country's ongoing EU accession process remains the key driver for its democratic reforms and political development.

Keywords: Albania, Enver Hoxha, Oppression, Instability, Privatization, Democratization.

MIDDLE-CLASS WHITE COLLARS IN THE AGE OF CRISES

KRİZLER ÇAĞINDA ORTA SINIF BEYAZ YAKALILAR

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ÖZET

Geçmişten, günümüze, orta sınıf meselesi çeşitli tartışmaların odak noktası haline gelmiştir. Orta sınıflar, aklı ön plana alan, birçok konuda ölçülü davranan ve uçlara savrulmayan, sorumluluk sahibi, bireyselci, adalete ve demokrasiye güvenen sınıflardır. Orta sınıfın oluşmaya başladığı dönem ile günümüzdeki orta sınıf birbirlerinden farklılaşmaktadır. Orta sınıfın ilk oluşmaya başladığı dönemde, içerisine esnaflar, küçük çiftçiler gibi meslek grupları dahil olurken; günümüzde Türkiye perspektifinde orta sınıf içerisine, kentte yaşayan, çeşitli eğitimler almış, büyük çoğunluğu beyaz yakalılardan oluşan meslek grupları dahil olmaktadır. Bununla ilişkili olarak orta sınıf çalışmalarında meslek, temel değişkenler arasında yer almaktadır. Bundan dolayı da orta sınıflar toplumda önemli bir konuma sahiplerdir. Orta sınıf hakkında gündeme gelen bir diğer mesele ise orta sınıfın aşınması problemidir. Orta sınıfın aşınması problemi, toplumdaki gelir durumlarının değişiminden kaynaklanmaktadır. Yaşanan ekonomik krizlerin, farklı birçok krizi de beraberinde getirmesi orta sınıfları, çeşitli sorunların kesiştiği bir grup haline dönüştürmüştür. Türkiye'de yaşanan geçmişten bugüne ekonomik krizler, alım gücünün düşmesi, Türk lirasının değer kaybetmesi ile beraber bir kopuş yaşanmış ve orta sınıf ise bu değişimlerden büyük oranda etkilenen kesim olmuştur. Yaşanan krizler, orta sınıfın kendini göstermesini zaman içerisinde daha da azaltmıştır. Geçmiş dönemlerde, orta sınıfı diğer sınıflardan ayıran etken eğitim seviyesi iken; bugün için aldığı eğitimin öneminin azaldığı bir durum oluşmaya başlamıştır. Bu perspektiften bakıldığında ise bugün orta sınıfın belirli bir kesiminin sınıf atlamaya çalıştığı görülürken, diğer kesiminin ise konumunun sarsıntıya uğradığı görülmektedir. Orta sınıfın yaşadığı kırılmaya tanıklık edilen bu süreçte, durumu literatüre aktarmak çalışmanın önemli hedefidir.

Anahtar Kelimeler: Orta Sınıf, Orta Sınıfın Aşınması, Krizler Çağı, Beyaz Yakalılar

ABSTRACT

From the past to the present, the issue of the middle class has become the focus of various discussions. The middle classes are responsible, individualistic, trusting in justice and democracy, who put reason at the forefront, behave moderately on many issues and do not go to extremes. The period when the middle class began to form and the middle class of today are differentiating from each other. At the time when the middle class first began to form, professional groups such as shopkeepers and small farmers were included in it, while; today, from the perspective of Turkey, the middle class includes professional groups that live in the city, have received various educations, the vast majority of which are white-collar people. In relation to this, occupation is among the main variables in middle-class studies. Dec. Because of this, the middle classes have an important position in society. Another issue that has been raised about the middle class is the problem of the erosion of the middle class. The problem of the erosion of the middle class stems from the change of income situations in society. The fact that the economic crises experienced

have brought with them many different crises has turned the middle classes into a group where various problems intersect. From the past to the present, economic crises in Turkey, a decline in purchasing power, a depreciation of the Turkish lira have led to a rupture, and the middle class has been the segment that has been greatly affected by these changes. The crises experienced have further reduced the self-manifestation of the middle class over time. In past periods, the factor that distinguishes the middle class from other classes was the level of education, while; a situation has started to occur in which the importance of the education he received has decreased for today. From this perspective, it can be seen that a certain part of the middle class is trying to skip classes today, while the other part of the position is being shaken. In this process, which testifies to the fracture experienced by the middle class, it is an important goal of the study to transfer the situation to the literature.

Keywords: Middle Class, Erosion of the Middle Class, Age of Crises, White Collars

CANCER AWARENESS IN YOUTH

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ABSTRACT

Introduction: Cancer is a common health problem worldwide, affecting millions of individuals each year. Although young people generally think that cancer is a distant problem, some types of cancer can be seen at a young age. Therefore, it is critical to increase cancer awareness in young people. This article will examine the importance of cancer awareness in young people, the types of cancer seen, risk factors and ways to raise awareness. The most common types of cancer in young people include lymphoma, testicular cancer, breast cancer, skin cancer and brain tumors. Risk factors include genetic predisposition, family history, excessive sun exposure, smoking and alcohol use. The absence of symptoms in the early stages of cancer can lead young people to be careless. However, it is important to recognize symptoms such as abnormal weight loss, constant fatigue and changes in the skin. Various strategies such as education programs, social media campaigns, community events and family support can be implemented to increase cancer awareness in young people. These methods are important in order to ensure that young people are informed about cancer and take their health seriously. Awareness in the fight against cancer will contribute to young people making healthier life decisions in the future.

Conclusion: Cancer awareness in young people is of critical importance in terms of protecting their health. The fact that cancer can occur at a young age requires individuals to approach their health more carefully. Education programs, social media campaigns and community events can contribute to raising awareness in young people. It should not be forgotten that early diagnosis saves lives. Young people being more informed about their own health will help them live healthier lives in the future.

Key Words: Cancer, Awareness, Early Diagnosis

INTRODUCTION

Cancer is a disease characterized by uncontrolled growth and spread of cells (Soerjomataram and Bray, 2021). Normally, cells divide and die according to a certain cycle when they age or are damaged. However, cancer cells disrupt this cycle, divide rapidly and form tumors (Öztürk and Uyar, 2021). Tumors are divided into two groups: benign and malignant. Malignant tumors can spread to surrounding tissues and metastasize. There are many types of cancer and they are usually classified according to their starting point. Carcinoma originates from epithelial cells of the skin

or internal organs. Breast cancer and lung cancer are the most common types of carcinomas. Sarcoma originates from connective tissue, muscle, or bone. Leukemia is cancer of blood cells. It produces abnormal white blood cells in the bone marrow. Lymphoma is cancer of lymphocyte cells, which are part of the immune system (Whitaker, 2020).

There are two main types: Hodgkin's and non-Hodgkin's lymphoma. Many factors play a role in the development of cancer. Genetic predisposition, environmental factors, lifestyle choices, and viruses can increase the risk of cancer. For example, smoking significantly increases the risk of lung cancer, while obesity is associated with types such as breast and colon cancer. In addition, some viruses (such as HPV) may play a role in the development of cancer. The symptoms of cancer vary depending on the type and stage. General symptoms include unexplained weight loss, constant fatigue, pain, skin changes, and bleeding or discharge. These symptoms are often associated with other health problems, so a medical evaluation is necessary for a definitive diagnosis. Cancer treatment varies depending on the type, stage of the disease, and the general health status of the patient. The main treatment methods include surgery, chemotherapy, radiotherapy, immunotherapy, and targeted therapy (Sahu et al., 2020).

Therefore, cancer is a complex disease and the treatment process for each individual varies. Early diagnosis and appropriate treatment play an important role in the fight against cancer. Therefore, regular health checks and healthy living habits are of great importance.

Cancer in the World and in Our Country

Cancer is the second most deadly disease worldwide and affects millions of people every year. According to the World Health Organization (WHO) data in 2020, approximately 19.3 million new cancer cases were recorded worldwide and 10 million people lost their lives due to cancer. The most common types of cancer include breast, lung, colon and prostate cancer (Soerjomataram and Bray, 2021).

These types create significant health problems in both developed and developing countries. In Turkey, cancer stands out as a critical problem in terms of public health. According to the 2021 data of the Turkish Statistical Institute (TÜİK), 232,000 new cancer cases were detected in Turkey in 2019. The most common types of cancer include lung, breast, colon and prostate cancers. According to the 2021 data, the death rate due to cancer in Turkey is around 18% of all deaths, which clearly shows the impact of cancer on health (Öztürk and Uyar, 2021).

Importance of Cancer

The importance of cancer is great not only in terms of individual health but also in terms of social and economic dimensions. Cancer treatment requires significant health expenditures, which can put a heavy burden on health systems. In addition, cancer patients staying away from the workforce leads to social and economic losses. The prevalence of cancer in society necessitates the development of early diagnosis and treatment strategies (Deniz, 2022).

Early Diagnosis

Early diagnosis of cancer increases the chance of treatment and positively affects the course of the disease. Cancers diagnosed at an early stage are generally associated with lower treatment costs and better quality of life. For early diagnosis, it is important for individuals to pay attention to certain symptoms, have regular health checks, and consider their family history (Whitaker, 2020).

Screening tests and early diagnosis methods are of great importance, especially in certain age groups or individuals with risk factors. For example, mammography is recommended for women over the age of 40, and colon screening tests are recommended for individuals over the age of 50.

Cancer Screening Programs

Turkey has developed various programs for early diagnosis and screening of cancer. The Ministry of Health organizes screening tests for individuals in certain age groups within the scope of the "National Cancer Screening Program". These programs include breast cancer, cervical cancer and colon cancer screenings (Smith and Oeffinger, 2020).

• Breast Cancer Screening Program: Monthly self-breast examination and biennial clinical examination are recommended for women aged 20 and over, monthly self-breast examination, annual clinical examination and biennial mammography are recommended for women aged 40-69. Early diagnosis increases the chance of treatment.

• Cervical Cancer Screening Program: Pap smear and HPV-DNA tests are recommended for women aged 30-65 every five years. This test helps early diagnosis of precancerous lesions in the cervix.

• Colon Cancer Screening Program: Biennial fecal occult blood test and ten-year colonoscopy screening are recommended for individuals aged 50-70.

These screening programs increase awareness of early cancer detection in society and constitute an important step towards reducing the effects of the disease on society (McDonald et al., 2023). Cancer is a serious health problem that affects not only the elderly but also the young.

Cancer cases in young people are increasing and this situation requires increasing awareness about cancer in society. The level of knowledge of young people on this subject significantly affects their chances of early diagnosis and treatment.

Cancer Awareness Among Young People

Although cancer is generally perceived as a rarer condition in young people, certain types can occur in this age group. The most common types of cancer in young people include leukemia, lymphoma, testicular cancer, and some solid tumors. For example, cancer is the second most common cause of death in individuals aged 15-29. Therefore, raising awareness of young people about cancer is of great importance in terms of early diagnosis and intervention (Tuna et al., 2022).

Early Diagnosis and Treatment: Recognizing the signs of cancer in young people paves the way for early diagnosis. Cancers diagnosed at an early stage have a higher chance of being treated and have a positive impact on quality of life.

Healthy Lifestyle Choices: Awareness encourages young people to make healthy lifestyle choices. Not smoking, limiting alcohol consumption, regular exercise and a balanced diet are factors that reduce the risk of cancer.

Family and Community Awareness: Young people can also have an impact on their families and their surroundings. Aware individuals can create awareness among family members and friends by sharing information about cancer.

Access to Support and Resources: Awareness makes it easier for young people to access health services and support groups. This includes receiving emotional and psychological support, which plays an important role in the fight against cancer.

Education and Information Programs: Regular education programs, seminars and workshops should be held in schools and community centers to increase cancer awareness in young people. Such events inform young people about the symptoms of cancer, risk factors and ways to prevent it. Social media and other digital platforms can be an important tool in spreading awareness by making it easier for young people to access this information (Abraham et al., 2021).

CONCLUSION

Cancer continues to be a major health problem both worldwide and in Turkey (Donar, 2021). Early diagnosis and screening programs positively affect the course of the disease and increase the quality of life of individuals. Increasing the awareness of the society on this issue, encouraging healthy lifestyle habits and encouraging regular health check-ups are of vital importance in the fight against cancer. Working together as health authorities and individuals for the prevention and treatment of cancer is the key to creating a healthier society (Sahu et al., 2020; Deniz, 2022).

Cancer awareness in young people is of vital importance in terms of protecting their health and being effective in the fight against cancer. Early diagnosis, healthy lifestyle choices and family awareness play a critical role in this process. Raising awareness in young people is a great gain not only for their own health but also for the health of society. An effective approach in the fight against cancer is possible when all individuals are conscious and informed. Therefore, awareness-raising efforts aimed at young people should continue and be supported.

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EVALUATION OF FINANCIAL LITERACY AMONG YOUTH AND MUTUAL FUNDS FROM AN ISLAMIC LAW PERSPECTIVE

GENÇLERDE FİNANSAL OKURYAZARLIK VE YATIRIM FONLARI ÜZERİNE FIKHÎ BİR DEĞERLENDİRME

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ABSTRACT

This study aims to contribute to the literature on increasing the financial literacy levels of young people and evaluating investment funds within the framework of Islamic law. Increasing the financial literacy levels of young people is of great importance not only as a requirement of the modern economic system, but also in terms of living a life in accordance with Islamic values. The recent significant developments in the interest-free finance sector have attracted the attention of Muslim individuals in different geographies and institutional and individual investors who want to act in accordance with Islamic finance principles and increased the demand for this field. In the conventional finance system, mutual funds are in a remarkable position among the structures closest to Islamic finance and its principles. Mutual funds are defined as financial structures that enable individuals to create a large portfolio by combining their capital instead of small portfolios. When the establishment structure, functioning processes, legal relations between the parties and investment areas of mutual funds are analyzed in terms of Islamic law, it is seen that they contain some controversial elements. For this reason, certain criteria have been developed for mutual funds operating within the framework of Islamic law, and with these criteria, it has been tried to ensure the compliance of mutual funds with Islamic finance and principles. From the perspective of Islamic law, the contractual basis on which these funds are evaluated is of critical importance. Because in interest-free finance practices, each transaction is based on a certain type of contract and the legal consequences of the contract and the rights and obligations of the parties are determined accordingly. In today's Islamic economics literature, it is discussed that Islamic mutual funds can theoretically be associated with contract types such as proxy, trust company and mudaraba. Within the scope of this study, it will be determined which type of contract is preferred in practice, and the basis of this contract in terms of Islamic law and the legal consequences of the contract will be evaluated. In addition, what needs to be done to raise awareness and financial awareness of young people about Islamic mutual funds will be emphasized, and solutions will be offered for possible fiqh problems encountered in current practices. These evaluations will provide guidance for both individual investors and Islamic financial institutions and will contribute significantly to increasing the knowledge of young people about Islamic financial instruments.

Keywords: Islamic Law, Islamic Finance, Financial Literacy, Islamic Mutual Funds, Young Investors.

Introduction

This paper aims to examine the financial literacy levels of young people and their awareness of mutual funds and to discuss the suitability of these funds in terms of Islamic law. With the increase

in financial awareness among young people, the demand for interest-free financial products has also increased. Therefore, the jurisprudential rulings of mutual funds are directly related to the financial preferences of today's youth. For this reason, this study will examine the relationship between the financial literacy of young people and mutual funds, and in this context, a jurisprudential evaluation of mutual funds will be made. It is essential for young people to increase their financial literacy not only as a requirement of the modern economic order, but also to live in accordance with Islamic law. Evaluating modern financial instruments such as mutual funds from an Islamic perspective will contribute to raising the awareness of young people in this area.

Financial Literacy among Youth and Challenges

Financial literacy is a concept that refers to individuals having the necessary knowledge and skills to make informed and accurate financial decisions.[1] Today, as economic systems have become increasingly complex, financial literacy has become an important requirement. Individuals with low levels of financial literacy are likely to make unconscious choices in financial decisions such as saving, investing and spending. Especially young people should have a good command of financial information in order to make informed financial decisions in the future. Many young people are confronted with financial decisions during university education, choosing a profession and entering business life. Financial literacy skills acquired at an early age will enable them to make the right decisions in areas such as budgeting, saving, borrowing, investment and risk management.[2]

With the rapid advancement of technology, new financial dynamics such as cryptocurrency, online shopping and digital banking have entered the lives of young people. However, with these innovations, risks such as cyber fraud, overconsumption and unconscious borrowing have also increased. Therefore, it is vital to provide financial literacy to young people at an early age so that they can cope with such risks. Young people's lack of knowledge on these issues can lead to significant financial problems at both individual and societal levels. Research shows that the level of financial literacy among young people is low. This situation may cause young individuals to make wrong investment decisions and incur financial losses. To this end, various strategies should be developed for the education system to increase the financial literacy levels of young people. Educational institutions, families and public institutions should work together to increase the financial literacy skills of young people and build an informed society. For example, adding financial literacy courses to secondary education curricula can help young people acquire financial skills at an early age.

Islamic legal literature emphasizes that individuals should be aware of their financial obligations and act justly in debt-credit relationships. Therefore, the financial literacy of young people in accordance with these basic principles of Islam is an important factor in fulfilling their financial responsibilities. In today's economy dominated by the interest-based banking system, interest-free financial instruments offer an important alternative for young people who adhere to Islamic values. In this context, mutual funds are among the instruments that can attract the interest of young people and at the same time offer an opportunity for growth and accumulation. However, the issue of whether mutual funds are permissible from the perspective of Islamic law and how these funds

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should be invested is important for young Muslim investors. For this reason, it is of great importance for young people to have knowledge about financial instruments and products and to develop a consciousness that will enable them to act in accordance with Shari'a rules while investing.

Mutual Funds: Definition, Legal Nature and Establishment

Mutual fund capital holders create one large portfolio by combining their capital instead of creating their own separate small portfolios.[3] The fourth section of the Capital Markets Law regulates investment trusts, mutual funds, portfolio management companies and portfolio custody services under the subtitle "Collective Investment Institutions". Accordingly, pursuant to the provisions of the Capital Markets Law, a mutual fund is an unincorporated asset established by portfolio management companies with a fund bylaw in order to operate a portfolio or portfolios consisting of assets and rights determined by the Board in accordance with the principles of fiduciary ownership for the account of the savers with the money or other assets collected from the savers in return for fund participation shares.[4]

The draft fund rules determine the content of the contract to be concluded between the founder of the mutual fund and the investors investing in the mutual fund. Article 8 of the Regulation on Mutual Funds explains that the fund rules are a participatory contract containing the general transaction terms and conditions between the fund's founder and the portfolio custodian and, if applicable, the manager.

Mutual funds, which are private assets, are operated within a tripartite structure. These three parties are the founders, investors and portfolio asset custodians, respectively.[5] The founder first appoints a fund board consisting of at least three persons and an auditor in accordance with the law for each fund to carry out fund transactions on its behalf.[6] As the founder, the asset management company first fills out the draft bylaws prepared by the Capital Markets Law and establishes one of the umbrella fund types specified in the legislation. This is because mutual funds must be established as umbrella funds.[7]

⇒ *The founder applies to the board with the draft bylaws and the application form determined by the board and other information and documents requested by the board.*
⇒ *Establishment applications shall be decided by the board within two months following the submission of the required documents to the board in full.*
⇒ *The bylaws approved by the board shall be registered with the trade registry of the place where the founder's head office is located within six business days following the date of notification of the board decision by the company and announced in the TTSG and KAP.*
⇒ *If the application is approved as a result of the examination, the applicant shall be notified by stating the reasons thereof.* [8]

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[3] Feryâl Orhon Basık, *Ansiklopedik Muhasebe ve Finans Terimleri Sözlüğü* (İstanbul: Türkiye İş Bankası Yayınları, 2011), "Fon", 439.
[4] "Sermaye Piyasaları Kanunu", *Resmî Gazete*, (Haziran 2012), Mad. 51/1; Mehmet Fahrettin Önder, *Türk Hukukunda Yatırım Fonları* (İstanbul: Marmara, 1996), 28.
[5] "Yatırım Fonlarına İlişkin Esaslar Tebliği", *Resmî Gazete*, (2012), 8/1.
[6] Esra Güngör, *Yatırım Fonları ve Türkiye'de Yatırım Fonlarının Portföy Yapısında Hisse Senetlerinin Oranını Etkileyen Faktörlerin Araştırılması* (Niğde: Niğde Üniversitesi, Yüksek Lisans, 2006), 26.
[7] "Yatırım Fonlarına İlişkin Esaslar Tebliği", 10/1.
[8] "Yatırım Fonlarına İlişkin Esaslar Tebliği", 10/2,4,5,6,7.

In the establishment of a mutual fund, the founder initially deposits a certain amount of advance into the fund.[9] Thus, the fund is established and then units are issued and sold to investors. The founder later redeems the advance invested with the proceeds and there is no ownership relationship between the fund and the founder. Investors, on the other hand, are individuals and institutions that participate in the fund by paying money and receive participation shares in return. Investors' participation in a mutual fund is realized through the purchase of fund units. A mutual fund participation share is a negotiable instrument that can be issued in bearer or order form, indicating the rights of the savers and the number of shares they participate in the fund. In this context, Islamic mutual funds need to be analyzed from a fiqh perspective.

Mutual Funds in Terms of Islamic Law

According to Islamic law, mutual funds can be analyzed from three different perspectives. One is the contractual basis on which mutual funds are established, the other is whether mutual funds are guaranteed or not, and the other is the investment instruments through which mutual funds are operated.

Legal Nature of the Contract

Each transaction carried out in interest-free finance practices is based on a certain type of contract, and these contracts are theoretically based on three basic contracts for investment funds in Islamic economics literature. In this context, these contracts stand out as mudaraba, musharakah and wakalah.[10]

Within the framework of the mudaraba contract, the investor assumes the role of "rabb al-mal", while the fund manager is considered as "mudarib", i.e. the operator. The mudarib is responsible for directing the funds collected from investors in accordance with predetermined objectives. In this model, both the fund manager and the investors agree to share in profits and losses. Thus, the mudarabah contract brings investors and managers together in a relationship based on profit-loss partnership. [11]

The Musharakah contract, on the other hand, refers to the investors' partnership status in the fund. According to this contract, the fund manager receives a certain percentage of the profits in return for his labor. Thus, the musharakah model refers to a structure in which investors are treated as partners and the management function is left to the fund manager.[12]

Under the proxy contract, the fund manager is the agent of the investors and manages the fund on their behalf and in their interests. Pursuant to the agency relationship, the fund manager receives a fixed fee for this management service. In this framework, while the fund manager, as the agent of the investors, directs all his/her efforts to the management of the fund, the compensation for his/her labor is determined as a fixed fee.

These three types of contracts are theoretically used in interest-free finance practices to establish the jurisprudential basis for the management of investment funds. However, the main issue to be

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[9] "Yatırım Fonlarına İlişkin Esaslar Tebliği", 15/6.
[10] Abdullah Durmuş, "Modern bir Yatırım Yöntemi Olarak Yatırım Fonu ve Fıkhi analizi", *Uluslararası İslam Ekonomisi ve Finansı Araştırmaları Dergisi* 3/3 (2022), 253.; Akyüz, Yunus – Kalkan, Cemal. "Proje Tercihli Özel Fon Havuzuna Dair Bazı Fıkhî Mülâhazalar". *Kocatepe İslami İlimler Dergisi* 6/Özel Sayı (Ekim 2023), 286-302.
[11] Cemal Kalkan, *Mudârabe Sözleşmesinde Kâr* (İstanbul: İstanbul Üniversitesi, Sosyal Bilimler Enstitüsü, Doktora Tezi, 2020), 41.
[12] Akyüz, Yunus. Azalan *Ortaklık İslam İktisadı Açısından Bir Değerlendirme*. İstanbul: İktisat Yayınları, 2021.

considered here is the contractual framework within which this transaction is evaluated in practice. In current practices, it is seen that mutual funds are generally operated in accordance with the provisions of the paid proxy contract.

From a jurisprudential perspective, the category of contract in which a transaction is included plays a fundamental role in determining the rights and responsibilities of the parties. This is because the rights and obligations of the parties are determined by taking into account the relevant type of contract. In this context, it is important to determine the rights and responsibilities of the proxy as the fund manager in mutual fund management. Because mutual funds are established on the basis of a paid proxy contract, the provisions of this contract must be complied with.

Some scholars have criticized the treatment of mutual funds as a form of fee-based agency. The first of these criticisms is related to the inability of the savers (principal) to intervene in the fund manager's transactions. However, there is a point that is overlooked here: By granting general powers to the fund managers, the clients completely delegate the execution of the business to them. Therefore, the allegation that the fund manager exceeded its limits of authority and usurped authority is unfounded.[13]

The second focuses on whether the subject matter of the power of attorney is fully capable of performance. However, while authorizing fund managers, savers expect them to exercise due diligence in the management of their funds. In this context, the transactions carried out by the fund manager are objectively known and accepted practices by the industry. Therefore, it is wrong to consider mutual fund management as an issue that is not amenable to proxy.[14]

A third criticism concerns the remuneration to be received by the portfolio management company, the founder of the fund. When evaluated from the perspective of Islamic law, it can be said that there is no harm in the portfolio management company receiving remuneration in return for the labor it provides in mutual funds. The legal relationship between the investor and the asset management company is shaped within the framework of the contract of proxy. The asset management company manages the capital of investors on their behalf and receives a certain fee for this service in accordance with the contract of agency.

Whether Mutual Funds are Guaranteed

The issue of guaranteeing the capital of portfolio management companies in order to increase the demand of investors during the offering of participation shares to the market is one of the remarkable debates in the interest-free finance literature. While this issue has an important place especially in ensuring investor confidence in participation funds, it is discussed around two main views on whether the investor's capital can be guaranteed in the context of Islamic law.

According to the first view, guaranteeing the capital invested in participation funds is not permissible. This approach is based on the principle that Islamic partnership contracts are based on the principle of risk sharing. Another view is that it is permissible if the capital guarantee is not provided directly by the portfolio management company or the fund founder, but through a third party. This approach emphasizes that if a third party steps in to guarantee the investors' capital, the investment will not contradict the principle of risk sharing. Accordingly, it is accepted that the guarantee may be permissible if it is provided not directly by the fund founder, but by an independent party that is not affiliated with the fund management.

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[13] Abdullah Durmuş, "Modern Bir Yatırım Yöntemi Olarak Yatırım Fonu ve Fıkhi Analizi", *Uluslararası İslam Ekonomisi ve Finansı Araştırmaları Dergisi* 3/3 (2022), 255.

[14] Abdullah Durmuş, "Modern Bir Yatırım Yöntemi Olarak Yatırım Fonu ve Fıkhi Analizi", 256.

As one of the ways to protect investors' capital, asset management companies can put the takaful system, known as Islamic insurance, into practice. Takaful insurance is a structure in which participants form a common risk pool in return for a certain premium and compensation is provided from this pool when needed. Since takaful is structured in line with Islamic financial principles and in accordance with Shari'ah principles, it is considered as a tool that can be used to protect capital.

In some cases, there is a view that the capital guarantee can be provided by the state as a third party in the form of a tebarru (donation) in order to encourage people to invest, which is permissible. The state's undertaking to cover the losses of individual investors to a certain extent provides an environment of trust for investors and is considered within the scope of investment incentive policies. In this case, while the assurance provided by the state protects the investor's capital to some extent, it does not cause a situation contrary to the principle of risk sharing in the financial system.

According to the Islamic Fiqh Academy and AAOIFI (Accounting and Auditing Organization for Islamic Financial Institutions), it is permissible for a third party, in a detached position, unrelated to the mudarib or the shareholder, to provide a guarantee for the principal amount in the form of charity without receiving any consideration.[15] Accordingly, the provision of a guarantee by an independent party for the sole purpose of protecting the principal amount without any expectation of profit is considered to be in accordance with the principles of Islamic law.

As a result, the issue of guaranteeing the capital when offering units to the market can be done by a third party under certain conditions, provided that it is not provided directly by the fund founder or portfolio management company. In order to provide security to investors, the guarantee to be provided by the state in the form of a tebarru or the use of Islamic insurance (takaful) mechanisms stand out as solutions that are compatible with the principles of Islamic finance.

Commitment to withdraw the Participation Certificate

Although the repurchase of participation certificates is usually made with a commitment, in some cases it may also be made without a commitment. If the repurchase is made without any commitment at the outset, there is generally no objection to this transaction. However, most Islamic jurists consider it permissible for the fund founder to give a commitment to repurchase the fund at the time of the issuance of the participation certificate, upon request.

The repurchase commitment in mutual funds is handled in two different ways in Islamic finance: Repurchase at market price and repurchase at nominal price. It is useful to evaluate these two methods separately in terms of Islamic law in order to understand the subject.

In redemption at market price, when the investor wishes to exit the fund, the participation certificate is purchased at the price formed in the market on that day and the price is paid to the investor. Since the price of the participation certificate is directly related to the market value of the fund assets, it is stated that there is no harm in making such a commitment within the framework of Islamic law.[16] The relevant commitment states that the market price of the participation certificate on the repurchase date will be taken as a basis. The fact that the market

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[15] Heyet, Meâyîru'l-muhâsebe ve'l-müracaa ve'l-havkeme ve'l-ahlâkiyyât (AAOIFI) (Menâme: Dâru'l-Meymân, 1437), 525; Kalkan, Cemal, "Katılım Hesaplarının Sigortalanmasının Fıkhî Analizi", Hitit İlahiyat Dergisi, (Aralık/December 2021) 20/3, 192,193; Münezzametü'l-mütemeri'l-İslâmî, Mecelletü Mecmai'l-Fıkhı'l-İslâmî (Mecelletü Mecma-i'l-Fıkhı'l-İslâmî), Mecmaü'l-Fıkhı'l-İslâmî, (2001), Kanun No. 122(5/13), 295.

[16] Abdullah Durmuş, "Modern Bir Yatırım Yöntemi Olarak Yatırım Fonu ve Fıkhi Analizi", *Uluslararası İslam Ekonomisi ve Finansı Araştırmaları Dergisi* 3/3 (2022), 258.

price cannot be known with certainty in advance and that there is no guarantee of principal or profit is presented as a justification for accepting such a commitment as permissible.

In the repurchase commitment at the nominal price, the fund founder commits to repurchase the participation certificates at the initial sale price in order to provide investors with a guarantee of no loss. However, such a commitment is not permissible under Islamic law since it means guaranteeing the capital. This is because, according to Islamic law, it is not appropriate for the mudarib or the trustee to guarantee the protection of the capital. In effect, this may cause the money received by the founder to be treated as a loan (qarz). This practice is problematic from a jurisprudential point of view, as any benefit provided for the investor from money that is within the scope of qarz would be considered as interest.

Some scholars argue that this commitment may be permissible if it is made after the issue is realized, rather than at the outset. Moreover, there may be no objection if the commitment to repurchase at the nominal price is made by a third party without any direct or indirect connection with the founder or manager and without any consideration. In this case, the commitment of a third party to purchase the participation certificate at the nominal price may be considered as an independent commitment.[17]

As a result, while repurchase commitments in mutual funds at the market price do not pose a problem in terms of fiqh, commitments made at the nominal price are not permissible since they include capital guarantees.

The utilization of mutual funds with investment instruments that comply with the principles and standards of interest-free finance is of great importance in terms of Islamic law. In this context, it is not considered appropriate to utilize bonds and bills that generate interest income in mutual funds. Among the investment instruments, stocks should only be selected from stocks that comply with the principles and standards of interest-free finance and are included in the participation index. This condition is set in order to ensure that the fund's activities remain within the framework of Islamic law.

Conclusion

This study reveals the necessity of increasing young people's knowledge and awareness of mutual funds. As the financial literacy levels of young people increase, their interest in mutual funds also increases. However, in this process, there is a need for more guidance on investment instruments that comply with the principles of Islamic law. For this reason, it is important to include fiqh evaluations in financial education programs for young people in order to make informed investment decisions in accordance with religious sensitivities. At the same time, this research makes meaningful contributions to the literature in terms of both promoting financial literacy and providing an academic framework on mutual funds that comply with interest-free finance principles and standards.

In this study, three basic types of contracts (mudaraba, musharakah and wakalah) that constitute the jurisprudential basis of mutual funds in interest-free finance practices are analyzed. In today's practices, it is seen that mutual funds are operated within the framework of a paid proxy contract. In this context, criticisms such as the non-intervention of investors in the management of the funds managed by the proxy contract and whether the subject of the proxy is suitable for performance necessitate a reassessment of the practice from a fiqh perspective. However, the fact that investors

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[17] Abdullah Durmuş, "Modern Bir Yatırım Yöntemi Olarak Yatırım Fonu ve Fıkhi Analizi", *Uluslararası İslam Ekonomisi ve Finansı Araştırmaları Dergisi* 3/3 (2022), 259.

delegate broad powers to the fund manager and that the management is based on objective principles and standards accepted by the industry supports the fiqh validity of the proxy contract.

The issue of providing capital guarantees in mutual funds is another area of debate. Within the framework of Islamic law, direct capital guarantees are not permissible as they are based on the principle of risk sharing. However, it is permissible for a third party to provide a guarantee in the form of charity or to provide protection through the Islamic insurance (takaful) system.

As a result, the evaluation of mutual funds within the framework of Islamic law requires compliance with the principles of interest-free finance, avoiding practices that provide capital guarantees, and preferring investment instruments that comply with Islamic principles. For this reason, mutual funds should not include instruments such as bonds or bills based on interest income, and should prefer stocks in line with the participation index. Paying attention to these factors contributes to the operation of mutual funds in accordance with Shari'ah provisions.

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TRANSITION RELATED SENSORY ISSUES OF ADOLESCENTS WITH AUTISM SPECTRUM DISORDERS: MENTAL HEALTH EXPERT'S PERSPECTIVE

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ABSTRACT

Introduction: Sensory Processing Disorder (SPD) or sensory issues describes the experiences children (and adults) have when their **brains interpret the sensory messages** they receive differently. During transition phase many autistic adolescents experience sensory issues, meaning they may experience touch, sound, light/seeing, smell or taste in a much more intense or much lower degree than neurotypical teens.

Aim/Objective: The present study was conducted to explore the transition related sensory issues faced by adolescents with the diagnosis of autism spectrum disorders.

Methodology: Data of the present study was collected qualitatively using structured interview protocols. Data about study variables was taken from mental health professionals having expertise in the field of autism. Questions of the interview guidelines were carefully formulated with the help of experts. Inclusion and exclusion criteria were established before the conduction of the study. Mental health professionals were individually approached. After taking informed consent, interviews were started.

Results: During thematic, different themes were generated. Categories having the same responses were formed and common themes were dig out from interview content. Mental health professionals reported that transition brings a lot of change in the daily lives of ASD adolescents. They also reported that adjustment to the new environment is the most difficult task for ASD adolescents. They are habitual of their fixed routine. Any change in their fixed routine disturb them mentally and emotionally. They reported that many sensory issues including Repetitive behaviors, meaningless sounds, Irrelevant touch, hyperactivity are more commonly faced by ASD adolescents when they are in their transition phase.

Conclusion: Our study concluded that transition is not easy for ASD adolescents. Their diagnosis makes transition more difficult and uncomfortable. We need to have some transition readiness programs to facilitate ASD adolescents transition easy and comfortable.

Keywords: Senory issues, sensory overload, Transition.

CREATING A HARMONIOUS SCHOOL ENVIRONMENT: THE RELATIONSHIP BETWEEN ORGANIZATIONAL CULTURE AND CHRISTIAN RELIGIOUS EDUCATION MANAGEMENT

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Abstract

The organizational culture of schools plays an important role in creating a harmonious environment that supports the management of Christian Religious Education (PAK). This article discusses how an organizational culture built on Christian values can strengthen the management of Christian Religious Education in schools, covering aspects of planning, implementation, and program evaluation. A good organizational culture enables the creation of synergy among school leaders, teachers, students, and parents in supporting effective Christian Religious Education programs. Factors such as inspirational leadership, open communication, and strong collaboration among all stakeholders become key elements in creating a conducive learning environment. This article also highlights that the integration of Christian values into the school's organizational culture not only impacts the quality of Christian Religious Education management but also shapes the spiritual character of students. This study employs library research and netnography methods. The findings indicate that a harmonious organizational culture can encourage more directed and structured management of Christian Religious Education, which ultimately contributes to improving students' learning outcomes in both academic and spiritual aspects. This article offers an important perspective on how organizational culture can support the achievement of holistic educational goals within the context of Christian Religious Education in schools.

Keywords: Organizational Cultur; Christian Religious Education (CRE); Educational Management

CRISIS INTERVENTION STRATEGIES IN YOUTH: INTEGRATED APPROACHES OF PSYCHIATRIC NURSING AND FAMILY COUNSELING

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ABSTRACT

Aim: The effects of nursing and counseling roles and collaborations on the mental well-being of young people in times of crisis are quite important. This review study aims to investigate how crisis intervention strategies in young people can be made more effective with integrated approaches of psychiatric nursing and family counseling. Method: The study was conducted through a systematic review of the current literature addressing the roles and effects of psychiatric nursing and family counseling in crisis management. The research was supported by articles, case studies and theoretical models obtained from academic databases such as PubMed, PsycINFO and Google Scholar. The literature review covers nursing and counseling practices in times of crisis, the effectiveness of integrated approaches and the role of multidisciplinary teams in crisis interventions. Findings: Psychiatric nurses play a critical role in the first intervention processes of young people in crisis situations. Nursing practices include strategies such as emergency management, brief psychotherapy and psychoeducation. The effectiveness of nurses in times of crisis depends on structured crisis protocols and multidisciplinary team collaboration. Family counselors play an important role in strengthening family communication, providing support, and protecting the psychological well-being of young people in times of crisis. Family therapy and counseling methods focus on resolving conflicts within the family in order to support the mental health of young people. Integrated approaches highlight the advantages of combining psychiatric nursing and family counseling in crisis intervention processes. These approaches provide the opportunity to provide comprehensive and effective support to young people at both individual and family levels. Integrated intervention strategies require the coordination of nursing and counseling services and the collaboration of multidisciplinary teams. Conclusions: Integrated approaches of psychiatric nursing and family counseling play an important role in increasing the effectiveness of crisis interventions in young people. The collaboration of both fields in crisis management processes contributes to the development of effective strategies in protecting the mental health of young people. In future studies, studies evaluating the long-term effects of integrated approaches are recommended.

Keywords: Crisis intervention, crisis, psychiatric nursing, family counseling

INTRODUCTION

Crisis can be defined as a situation where an individual's existing coping mechanisms fail, causing them to be unable to maintain psychological balance in the face of an unexpected event or situation (Pearson & Mitroff, 2019). In psychological literature, crises are often described as circumstances that threaten life or disrupt daily functioning (Dückers et al., 2019). For adolescents, crisis experiences can be more complex and intense due to the

During adolescence, risk factors related to the individual and the family can heighten psychological distress and the likelihood of experiencing a crisis. Negative life events that cause significant stress and lead to a crisis are critical risk factors (Zeng et al., 2020). The effects of crisis experiences in adolescents may include emotional instability, increased stress levels, declines in academic performance, and disruptions in sleep and eating habits (Ashworth et al., 2023). Since adolescence is a period marked by identity development, autonomy, and the establishment of independence in social relationships, crises during this time can pose significant threats to mental health (Skinner & Wellborn, 2019). These situations can undermine emotional stability and social functioning, potentially leading to traumatic experiences in the long term.

Several factors increase the likelihood of adolescents experiencing crises. Family issues, peer bullying, trauma such as loss or divorce, natural disasters, and social conflicts are common risk factors (Skinner & Wellborn, 2019). Such events can lead to harmful outcomes such as self-harm, social withdrawal, or risky behaviors in adolescents, who are developmentally vulnerable (Morshidi et al., 2024). Additionally, hormonal changes during adolescence heighten emotional responses to stress and crises.

Adolescent crisis intervention requires an interdisciplinary approach to help individuals preserve their mental health and cope effectively. In this context, psychiatric nursing and family counseling play key roles in enhancing the quality and scope of interventions during a crisis (O'Brien, 2016). Psychiatric nurses assess the emotional and behavioral effects of crises on adolescents, providing critical emotional support and facilitating healthy recovery (Jones et al., 2016). Family counseling focuses on strengthening family dynamics and building resilient relationships to support adolescents through crises. Family members are among the most important social support sources affecting adolescents' coping abilities (Walsh, 2015). Family counselors guide families through providing emotional support, improving communication, and developing effective coping strategies during crises (Walsh, 2015). The integration of psychiatric nursing and family counseling can help create a stronger social support network for adolescents, offering a holistic approach to crisis intervention.

CONCEPTUAL FRAMEWORK

Basic Theories and Models of Crisis Intervention

Caplan's Crisis Theory

Caplan (1964) defines a crisis as a temporary disruption in an individual's psychological equilibrium, which can be restored through appropriate support and intervention. In attempting to resolve problems, individuals typically activate various problem-solving mechanisms. While they may experience tension until a resolution is found, this tension is usually not overwhelming, as individuals are accustomed to such situations and they are generally short-lived. However, in crisis situations, the level of tension is significantly higher. There are two primary reasons for this: first, the problem presented by the crisis is more consequential, and second, the individual's usual coping mechanisms are inadequate in this instance. This distressing condition endures far longer than typical problem-solving processes and fosters feelings of helplessness and inadequacy in the individual. These emotions intensify as trial-and-error attempts to alleviate the tension or resolve the problem lead to dysfunction. During this process, the individual may develop new methods to address the issue, or they may be unable to find an effective solution and may instead avoid the problem altogether. If the new problem-solving techniques developed during the crisis prove effective, they are incorporated into the individual's behavioral repertoire, aiding future coping with similar challenges. However, failure to cope with the crisis, or the adoption of an ineffective solution, may impair future problem-solving skills (Halpern, 1973).

In crisis theory, Caplan describes the individual's response to a crisis as a four-stage process:

Stage 1: The individual attempts to resolve the situation by using existing coping mechanisms in response to the event that triggered the crisis.

Stage 2: If these initial coping mechanisms prove insufficient, the individual experiences heightened anxiety.

Stage 3: As the crisis persists, the individual begins experimenting with alternative coping strategies.

Stage 4: If the crisis remains unresolved, the individual may descend into a deeper crisis, necessitating serious intervention (Roberts & Ottens, 2005).

Aguilera and Messick's Crisis Intervention Model

Aguilera and Messick propose that a crisis disrupts an individual's internal and external balance, and therefore, effective crisis intervention should focus on three fundamental factors:

Perception: How the individual perceives the crisis situation; this perception is crucial for intervention, as managing the crisis perception shapes the individual's coping strategies.

Support Systems: Ensuring access to environmental support resources during the crisis. Family, friends, and community support systems play a critical role in mitigating the impact of the crisis.

Coping Mechanisms: The coping strategies the individual has previously used. These strategies influence how the individual responds to new crises and the effectiveness of their coping skills.

In Aguilera and Messick's model, crisis intervention is implemented by assessing and supporting the individual based on these three factors (Aguilera et al., 1992).

Roberts' Seven-Stage Crisis Intervention Model

Roberts (2005) offers a structured, step-by-step approach to crisis intervention. This model is designed to provide the support the individual needs during a crisis and to minimize its negative effects. The seven stages are as follows:

Stage 1: Ensure psychological and physical safety, helping the individual feel secure.

Stage 2: Conduct a detailed assessment to understand the nature of the crisis.

Stage 3: Analyze the individual's coping strategies to understand their response to the crisis.

Stage 4: Provide psychological support to help the individual cope with the crisis.

Stage 5: Develop new coping strategies to improve the individual's emotional state.

Stage 6: Guide the individual to external support resources.

Stage 7: Conduct follow-up and evaluation to observe the individual's post-crisis adaptation (Roberts & Ottens, 2005).

Lindemann's Theory of Grief and Crisis

Lindemann developed crisis theory in the context of dilemmas people face. He suggests that specific changes or "crises" disrupt an individual's internal balance, leading to sudden discomfort

within their social environment. The solution developed to overcome this discomfort will either return the individual to their previous balanced state or lead them to a "greater capacity for emotional well-being." However, if integrating the distress exceeds the individual's current capacity, they may develop "maladaptive solutions" and restore equilibrium at a lower level of integration (Harrison, 1965).

According to this theory, core symptoms of a crisis include emotional reactions such as guilt, anger, depression, and anxiety. Lindemann's theory can guide crisis intervention for young individuals experiencing loss (Lindemann, 1944).

James and Gilliland's Approaches to Crisis Intervention

An individual crisis occurs when a person perceives or experiences an event as an insurmountable challenge that exceeds their resources and coping capacity. If the individual does not find some relief from this situation, the crisis may lead to severe emotional, behavioral, and mental dysfunctions that can potentially be life-threatening or lead to self-harm or harm to others. Thus, for a crisis to arise, there must be a triggering event, a negative perception of the event, an adverse personal response to it, and a resulting decrease in functionality (James, 2016).

James and Gilliland propose various approaches to crisis intervention, including the accompanying approach (providing reassurance by being present with the individual), the problem-solving approach (teaching the individual strategies to resolve the crisis), and the restructuring approach (helping the individual view events from a different perspective). These approaches offer diverse pathways to support the individual in a crisis, providing a comprehensive intervention (Ahmad & Ashri, 2018).

ABC Intervention Approach

An individual crisis occurs when a person perceives an event as an insurmountable challenge that exceeds their personal resources and coping capacity. If the individual cannot find some relief from this situation, the crisis may lead to severe emotional, behavioral, and mental dysfunction, potentially endangering their life or causing harm to themselves or others. Thus, for a crisis to arise, there must be a triggering event, a negative perception of the event, a personal adverse reaction, and resulting diminished functionality (James, 2016).

The ABC approach is supported by scientific methods and evidence-based practices used to treat crises, modify behaviors, and reduce suicidal thoughts. By reframing perceptions (thoughts about the event), a human services crisis worker can facilitate crisis intervention promptly. The ABC model, an effective framework for crisis intervention, employs three fundamental components: establishing a relationship (A), understanding the problem (B), and taking action (C) (Flarey, 2024).

SAFER-R Intervention Model

The SAFER-R Model, developed by Dr. George Everly, is based on the biopsychosocial model and addresses the immediate needs of individuals in crisis. This model is not intended as an alternative to therapy but as a method to stabilize and alleviate acute crisis responses. It is widely recognized for its effectiveness in fields that require rapid and efficient psychological first aid, such as emergency services and military operations. The model's steps are as follows:

Stabilization: This first step involves ensuring that the individual's basic needs are met. It includes assessing their safety, health, and any immediate physical needs, such as food or drink, to help them regain stability.

Acknowledgment: This step focuses on accepting the crisis event and the individual's response to it. It involves listening to the details of the incident without judgment and understanding the emotional impact on the person.

Facilitating Understanding: At this stage, the intervener helps the individual comprehend and normalize their response to the crisis. It encourages the expression of difficult emotions and provides reassurance as they progress toward recovery.

Encouraging Effective Coping: This involves identifying and strengthening the individual's personal coping mechanisms. It also includes discussing physical self-care practices like nutrition, hydration, and sleep, and exploring available social support to assist with stress reduction and normalization.

Recovery or Referral: The final step evaluates the individual's progress toward recovery and determines if further care is necessary. If the individual's condition is not sufficiently stabilized, referrals to mental health professionals for continued support and care are considered.

By following these steps, practitioners can provide urgent and effective support to individuals experiencing a crisis, helping them overcome immediate challenges and begin the path to recovery (Flarey, 2024).

Crisis Intervention in Psychiatric Nursing

There are various approaches to integrating crisis intervention, and each member of the healthcare team can take on different steps in the intervention process. First responders assess and triage victims of traumatic events, helping to prevent long-term mental health issues and providing psychological first aid when necessary. This approach facilitates access to emergency crisis intervention and supports more positive outcomes.

In a hospital setting, the needs of a patient in crisis should be thoroughly understood and communicated by the entire management team. Studies suggest that healthcare professionals should come together beforehand in crisis situations to agree on a care plan that best supports patient recovery. Psychiatric nurses, who are at the forefront of patient care, are essential members of crisis management teams. With their ability to recognize early signs of declining mental health, psychiatric nurses can quickly mobilize necessary crisis intervention resources. Crisis intervention should be accessible to all healthcare professionals and be based on strong communication and collaboration for effective care. The expertise of psychiatric nurses, especially during moments of crisis, is crucial to providing effective and holistic intervention that supports patient health (Wang & Gupta, 2020).

Crisis intervention aims to provide fast and effective support when an individual experiences acute psychiatric issues, allowing treatment within their own environment without the need for hospitalization. Home-based crisis intervention approaches can help individuals maintain functionality by preserving their connections within family and community. Crisis-focused home care programs aim to protect patients and their families from unnecessary hospitalizations and shorten treatment duration. For example, a crisis-focused home care program implemented in the Netherlands reduced the frequency and duration of psychiatric hospitalizations through support provided in patients' own living spaces, emphasizing the role of psychiatric nurses in care organization (Boomsma et al., 1997).

Crisis Intervention in Family Counseling

The physical, mental, and social health problems experienced by individuals exposed to adverse childhood experiences (ACEs) in adulthood profoundly impact not only them but also their families. Chronic stress, mental health disorders, and substance abuse within the family can negatively affect family dynamics and weaken individuals' capacity to provide healthy support to one another. Particularly in individuals with four or more adverse experiences, the risk of physical health problems, substance dependence, and mental illnesses in adulthood increases. This creates a substantial emotional and practical burden for family members. Furthermore, the relationships and responsibilities of individuals with mental health disorders or chronic illnesses may suffer within the family, leading to challenges in family functioning. Therefore, recognizing the risks associated with ACEs and creating a supportive environment to cope with them within the family is crucial (Ernstmeyer & Christman, 2022).

Family counselors play a vital role in guiding parents and other family members during crises that affect adolescents, helping them create a supportive environment. Counselors focus on strengthening family communication and fostering skills that help family members understand each other's needs and emotions. This process enables families to become more resilient during crises and actively support adolescents in coping with stress and trauma. Additionally, family counselors assist adolescents in developing healthy coping strategies, preventing mental health issues from worsening in the long term. Thus, family counselors who support adolescents during crises are critically important for both the healthy development of young individuals and the unity of the family (Gireesan & Deb, 2023).

Integration of Psychiatric Nursing and Family Counseling

The integration of psychiatric nursing and family counseling enhances the effectiveness of mental health services by providing holistic support to individuals and families in need of psychiatric assistance, especially in crisis situations. Psychiatric nurses play a crucial role in delivering direct care for the mental and psychosocial needs of individuals during treatment. Family counselors, on the other hand, analyze family dynamics and focus on improving relationships and communication among family members. The collaboration of these two disciplines fosters a more comprehensive recovery process by supporting the mental health and functionality of not only the individual but also the entire family. While psychiatric nurses provide essential care and support during times of mental crisis in hospital or home settings, family counselors facilitate the family's involvement in the process, contributing to effective crisis intervention.

In the literature, psychiatric nursing and family counseling are seen as two distinct professions, but family counseling has also been integrated into psychiatric nursing education. Given the essential role families play in the care process, the importance of family counseling training within the psychiatric nursing curriculum has emerged as a significant need. The family acts as an effective support system for an individual's mental health, contributing to the recovery process, particularly in the treatment of mental disorders. A comparative study of Canadian and Iranian psychiatric nursing curricula highlighted that psychiatric nursing programs in Canada are structured to address community needs and prioritize students' practical experiences (e.g., Brandon University Program). This approach offers an important opportunity for nurses to develop skills in involving families in the treatment process and in counseling. Considering the critical role family dynamics and support systems play in mental health, the inclusion of family counseling training in the curriculum enables mental health nurses to provide more comprehensive care. Iran's current curriculum was noted to lack this component, with recommendations for practical training that would give students experience working with families, alongside theoretical education. This

indicates that a community-focused and more flexible curriculum could significantly contribute to involving families in the treatment process (Alaee Karahroudy & Sheikhbahaeddinzadeh, 2020).

In conclusion, the integration of psychiatric nursing and family counseling facilitates a family-centered approach to mental health services, especially in crisis intervention. This holistic approach can offer a valuable model that promotes faster recovery, enhances family cohesion, and contributes to the sustainability of mental health.

METHODOLOGY

Research Design

This study adopts a systematic literature review approach to examine crisis intervention strategies in adolescents and the integration of psychiatric nursing and family counseling. The literature review aims to comprehensively explore best practices, existing interventions, and theoretical frameworks by synthesizing both qualitative and quantitative studies, focusing on the combined application of these two fields.

Inclusion and Exclusion Criteria

Included Studies:

o   Studies published in peer-reviewed journals within the last 10 years (2013-2023).

o   Research focused on crisis intervention in adolescents, integrating psychiatric nursing and family counseling.

o   Empirical studies and theoretical articles.

o   Studies published in English.

   Excluded Studies:

o   Studies that do not cover adolescents or do not examine the integration of psychiatric nursing and family counseling.

o   Research focusing on adults or unrelated to mental health crises in adolescents.

o   Articles not published in peer-reviewed journals, including meta-analyses, systematic reviews, opinion pieces, or book chapters.

Search Strategy

A comprehensive search was conducted in the following databases to identify relevant articles:

o   PubMed

o   PsycINFO

o   Google Scholar

Search terms included "crisis intervention," "adolescents," "psychiatric nursing," "family counseling," "integration," and "youth mental health."

RESULT AND DISCUSSION

The integration of psychiatric nursing and family counseling is essential in youth crisis intervention. A review of the literature reveals a notable gap in integrated approaches that combine psychiatric nursing and family counseling specifically for youth crisis intervention. Most existing studies focus on these areas separately, examining the effectiveness of psychiatric nursing interventions or family therapy in crisis situations individually; however, they rarely employ a combined or integrated approach. Literature suggests that multidisciplinary teamwork in youth crisis management can lead to more sustainable outcomes for youth in crisis by fostering a supportive environment that addresses both individual psychological needs and family dynamics (Colizzi et al., 2023; McDowell et al., 2022).

Family collaboration during crises is critical for strengthening intra-family relationships and building a healthy support system. Parsons (2016) presents significant findings on the role of family-based interventions in supporting adolescents' emotional recovery during crisis situations. The study emphasizes the importance of family support in adolescent crisis management, noting that enhanced communication and solidarity within the family directly contribute to youths' psychological recovery. Coordinated actions by family members, especially parents, during crises can help adolescents cope with emotional challenges. These findings demonstrate that integrated approaches combining psychiatric nursing and family therapy can be crucial tools for preparing families to respond effectively to crises and supporting adolescents' mental recovery.

Baena et al. (2020) examined the role of parental alliance in family functioning among adolescents with mental health disorders. Their study found that emotional and behavioral disorders in adolescents did not significantly affect family cohesion. More importantly, they identified parental alliance as a protective factor for family cohesion. This finding underscores the importance of strengthening the relationship between parents when working with families affected by adolescent mental health issues. The research supports the idea that interventions targeting family systems, particularly those promoting a positive parental alliance, play a critical role in improving family dynamics and reducing the impact of mental health challenges on adolescents (Baena et al., 2020). These insights highlight the importance of an integrated approach in crisis intervention strategies, where family counseling and psychiatric nursing can collaboratively improve outcomes for both adolescents and their families.

CONCLUSION

In conclusion, the integration of psychiatric nursing and family counseling offers a valuable framework for crisis intervention in adolescents. The combined expertise of psychiatric nurses and family counselors provides a multifaceted approach that addresses both individual and family-level factors. While challenges exist in implementing these integrated strategies, evidence suggests that when effective communication and collaboration are prioritized, this approach holds significant promise for improving outcomes for adolescents in crisis. Further research is needed to evaluate the long-term effects and to refine these models for even greater effectiveness in crisis intervention

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EDUCATION AND YOUTH

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Abstract

Education plays a crucial role in shaping the future of youth, equipping them with essential skills, knowledge, and values. In an increasingly interconnected world, accessible and quality education is vital for personal and societal development. Key issues include educational equity, digital learning, mental health support, and vocational training. Innovative approaches, such as project-based learning and community engagement, foster critical thinking and creativity. Addressing the challenges faced by marginalized youth and promoting inclusive practices are essential for building resilient societies. Collaborative efforts among governments, NGOs, and communities are necessary to create supportive environments that empower young people to thrive.

Education is vital for youth development, providing essential skills and knowledge for personal and societal growth. Key challenges include educational equity, access to digital learning, and mental health support. Innovative methods, such as project-based learning, enhance creativity and critical thinking. Promoting inclusivity and addressing the needs of marginalized youth are crucial for fostering resilient communities. Collaborative efforts among stakeholders are necessary to empower young people for a successful future.

Key words: Educational equity, Digital learning, Mental health support, Innovative approaches

EMPOWERING YOUTH IN EARLY ISLAM: THE LEADERSHIP AND LEGACY OF YOUNG COMPANIONS DURING THE PROPHET'S ERA

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ABSTRACT

This presentation investigates the manner in which Prophet Muḥammad (PBUH) empowered young individuals with leadership roles in both military and administrative capacities, thereby demonstrating a progressive approach to the establishment of the Islamic state. A notable instance of this is the appointment of ʾUsāma b. Zayd to lead a military expedition at the remarkably young age of 18. This decision not only exemplified the Prophet's faith in the capabilities of youth but also underscored his readiness to prioritize merit over tradition in leadership selection. Another significant figure, ʿAlī b. ʾAbī Ṭālib, a close relative of the Prophet, consistently demonstrated exceptional bravery and allegiance on the battlefield, particularly in pivotal engagements such as the Battles of Badr, Uhud, and Khaybar. His participation in these conflicts was indicative of his profound dedication and aptitude as a young leader.

Moreover, young individuals played a crucial role in shaping the intellectual and spiritual landscape of the early Muslim community. Muʿādh b. Jabal, renowned for his profound comprehension of Islamic jurisprudence, was considered one of the most erudite scholars of his era. The Prophet appointed him as a religious leader and educator, particularly in Yemen, where he provided guidance to the community on legal and religious matters. Similarly, ʿAbd Allāh b. ʿAbbās, despite his youth, gained recognition for his extensive knowledge of the Qurʾān and Sunnah, subsequently becoming a highly respected scholar. His intellectual contributions would later serve as a cornerstone for much of Islamic jurisprudence and exegesis.

In the realm of state administration, Prophet Muḥammad further demonstrated his trust in youth by assigning them significant political responsibilities. For instance, Attāb b. ʾAsīd, at the age of 21, was appointed as the governor of Mecca following its conquest, tasked with overseeing the city's transition to Islamic governance. Additionally, Zayd b. Thābit, another prominent young figure, was entrusted with the critical task of compiling the Qurʾān during the Prophet's lifetime. These examples serve to highlight the integral role that young individuals played in fostering the growth, stability, and intellectual vitality of the early Islamic state.

Key Words: History of Islam, Prophet Muḥammad, Youth Leadership, ʿAlī b. ʾAbī Ṭālib, ʾUsāma b. Zayd, Zayd b. Thābit, Muʿādh b. Jabal

EVALUATION OF THE ROLE OF ARCHITECTURAL EDUCATION IN SHAPING THE PERCEPTION OF CULTURAL HERITAGE OF YOUNG GENERATION

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ABSTRACT

Cultural heritage encompasses both tangible and intangible values passed down from past generations to the present. These values are among the most crucial elements that shape a society's identity. The perceptions and approaches of younger generations toward cultural heritage are of critical importance for ensuring cultural continuity and preserving heritage sites sustainably. In this context, the perspectives of architecture students on cultural heritage are particularly noteworthy due to their profession's potential to contribute to future heritage conservation efforts. Therefore, architectural education plays a vital role in shaping this awareness.

This study aims to highlight the role of architectural education in shaping students' understanding of cultural heritage, focusing on the multi-layered heritage sites of Istanbul. In doing so, the research will explore the perceptual impact of cultural heritage education on architecture students and identify areas where educational strategies need further development.

The research methodology includes a literature review, fieldwork, and a quantitative analysis through surveys. The study will evaluate two main focus groups: 1st and 2nd-grade architecture students in the first group, and 3rd and 4th-grade students in the second group. The purpose of this grouping is that from the third year onwards, students begin to receive education on the conservation of cultural heritage. The aim is to identify differences between students who have taken courses on heritage conservation and those who have not. A survey will be administered to 50 students in each group. In the survey, students will be asked to evaluate cultural heritage sites in Istanbul based on various preservation and heritage values.

In conclusion, this research will contribute to a better understanding of how cultural heritage awareness is shaped through education, the place of heritage sites in young people's perceptions, and the role young people can play in preserving this heritage. The findings will reveal the impact of educational strategies on enhancing cultural heritage awareness in architectural education.

Keywords: Cultural Heritage, Architectural Education, Cultural Assets

INTRODUCTION

According to the International Charter for Cultural Tourism (1999) published by ICOMOS, cultural heritage is defined as 'Natural and cultural heritage is a tangible and intangible resource that tells the story of historical development. It has an important place in contemporary life and should be physically, intellectually and emotionally accessible to a wide audience." The tangible and intangible resource mentioned here can be interpreted as a wealth that can both physically exist and have intangible values and can be considered as an important part of society. The evaluation of the impact of the characteristics of cultural heritage attributed to the contemporary development and sustainability of societies on young generations is also important in order to evaluate the future of societies. The most important reason for this is that how cultural heritage will be protected or how it will be passed on to future generations depends on the perception of today's young generation, who will play important roles as decision-makers in the future (Prepis, 2018).

In accordance with the United Nations, the term 'youth' is defined by member states and statistically corresponds to people between the ages of 15-24. However, it is also stated that this age range may vary by different organisations. As of today, this age range, which corresponds to 16 per cent of the global population, is approximately 1.2 billion young people (URL 1).

Entity/Instrument/ Organization	Age	Reference
UN Secretariat/UNESCO/ILO	Youth: 15-24	UN Instruments, Statistics
UN Habitat (Youth Fund)	Youth 15-32	Agenda 21[7]
UNICEF/WHO/UNFPA	Adolescent: 10-19, Young People: 10-24, Youth: 15-24	UNFPA[8]
UNICEF /The Convention on Rights of the Child	Child until 18	UNICEF[9]
The African Youth Charter	Youth: 15-35	African Union, 2006[10]

Figure 1. Accepted youth age range according to the United Nations Secretariat (URL 1)

This rate takes into account the impact of this group, which will be in a decision-making position in the future of societies, on the future of cultural heritage. Therefore, it is imperative to understand the current perceptions of young people and to develop and integrate the missing aspects of the importance of cultural heritage into the education system. In line with this aim, one of the objectives of the study is to examine how the relationship that young people establish with cultural heritage sites and assets in the region where they live is shaped in architectural education. Thus, important data will be provided for the regulation of educational programmes in the future. at the same time, the Amsterdam Declaration published in 1975 states that 'Architectural heritage can only survive if it is valued by the public and especially by the younger generation. Therefore, educational programmes for all age groups should pay more attention to this issue' (Jokilehto, 2007).

Embaby (2014), who previously presented methodological studies on the protection of cultural heritage at the design stage of architectural education, drew attention to the importance of Adaptive re-use projects by considering the principles of 'conservation principles, consciousness and cultural context of historical buildings, continuity with the needs of local communities'. Here, he presented a proposal for conservation education by combining theoretical ideas and practices. He drew attention to the importance of the impact of design courses on the students' idea of

protecting cultural heritage. It was emphasised that conservation courses should be carried out practically and should propose methodologies to establish a relationship with the local community. Working on the role of architectural education in understanding urban heritage, Helmy (2019), like Embaby (2014), encourages the integration of cultural heritage into courses in design studios and 'conservation' not only as a focus in projects, but also creative approaches that allow students to reinterpret urban heritage. In the study, 6 important topics are addressed on which field heritage education is integrated in architectural education. These are analysed through the concepts of heritage as history, geography, spirit of place, architecture, culture and technology.
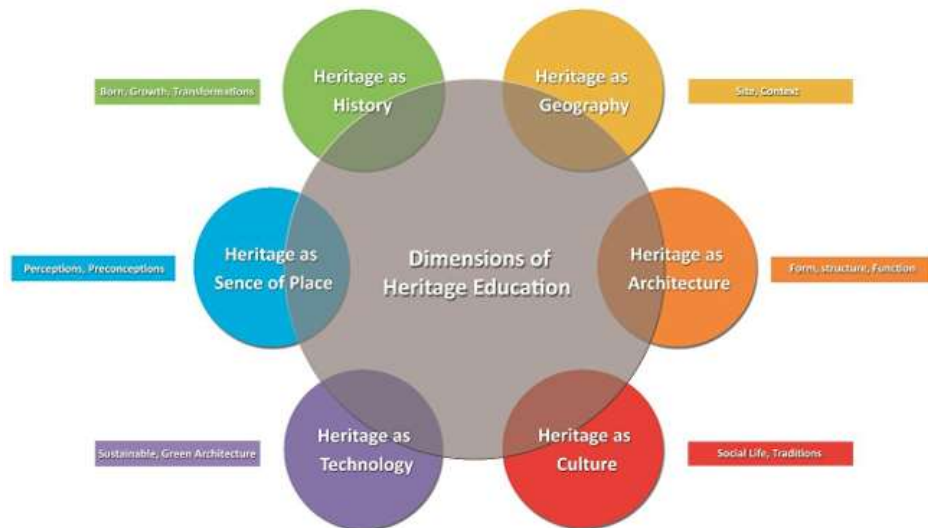
Figure 2. Dimensions of cultural heritage education (Helmy, 2019)

In this study, it is aimed to understand which aspects of heritage come to the fore in the perception of students studying architecture, apart from the courses in the design studios on the protection of cultural heritage, in the courses on the protection of cultural heritage, which are directly related to the subject. The analysis will be carried out through Istanbul, which is located in the built environment and the region where the students live. With this analysis, it is aimed to reveal the interaction between the last years of education and the first years.

In addition, the main purpose of providing the data obtained in this study through architecture students is to evaluate the extent to which the perception of cultural heritage of architects, who will have critical decision-making roles in the design of cities in the future, is sufficient in the education process. In this way, the aspects that need to be improved in education will become more evident and new studies can be proposed for the missing areas.

CONCEPTUAL FRAMEWORK

Architectural Education and Cultural Heritage Perception

In Article 3 of the Law No. 2863 on the Protection of Cultural and Natural Assets, 'Protection and Conservation' is defined as conservation, maintenance, repair, restoration, function change operations in immovable cultural and natural assets; and conservation, maintenance, repair and restoration works in movable cultural assets. The concept of conservation encompasses all efforts aimed at understanding cultural heritage, exploring its history and significance, ensuring the protection of its materials, and preserving, restoring, and developing it appropriately (ICOMOS, 1994). While architectural and environmental conservation is fundamentally driven by society's

desire to utilize values from the past in the present, other motivations include providing insight into the creators, users, or significant individuals and events from our cultural memory. Additional reasons include reflecting the unique beauty and character of the era in which the heritage was created, the recognition that redevelopment often causes harm, its economic and revitalizing impacts, and its role in promoting interest in a sustainable future (Warshaw et al., 2000).

Methodology

With this study, it is aimed to evaluate the effect of the education received by Architecture students on young people in the perception of Cultural Heritage areas. As the study method; literature review, determining the target group, creating a questionnaire and evaluating the results of the questionnaire were determined.

In the literature review section, the titles of 'Cultural Heritage and Youth Concepts' and 'Architecture Education and Cultural Heritage Perception' were scanned.

Following the literature review for the study, the study question was determined as 'What are the effects of the education given to architecture students on the perception of Cultural Heritage?'.

In order to answer this question, the education programme of Architecture students was taken into consideration. It was determined that the students did not receive any education on 'Cultural Heritage and Conservation' in the first 4 semesters, and it was observed that it was aimed to increase the conservation awareness of the students by providing this education in the last 4 semesters.

As a result of the data obtained, the students were divided into two target groups as those who took courses on Conservation and Cultural Heritage and those who did not. This classification played an important role in the evaluation of the survey results.

Since the students who will participate in the survey are studying architecture in Istanbul, cultural heritage sites in Istanbul were preferred in the survey questions. in this context, three different examples were selected from four different historical layers of Istanbul while selecting heritage sites for the survey. These examples are;

• Ottoman Period: Hekimpaşa Salih Efendi Mansion, Topkapı Palace, Süleymaniye Mosque

• Byzantine Period: Hagia Sophia, Tekfur Palace, Basilica Cistern

• 19th century buildings: Kabataş Boys' High School, Silahtarağa Electric Power Plant, Akaretler Row Houses

• Modern Heritage Period: Zeyrek Social Insurance Institution, Tercüman Building, Florya Naval Pavilion

as the building's name.

The survey questions were prepared through an online questionnaire by giving photographs and names of the buildings. The students were asked to evaluate the values of the cultural heritage sites on a 5-point Likert scale. While selecting these cultural heritage values, Emre Madran's classification was taken as a basis (Madran, 2011). A judgement corresponding to each heritage value was given and the students were asked to what extent they agreed with this judgement. The values determined for the survey study and the explanation of the values are given in the table below.

Cultural Heritage Value	Value Definition
Social Value	The building reflects the social and cultural life of its period.
Authenticity Value	The building has a unique scientific and cultural value.
Technical Value	The structure has technical and artistic value.
Architectural Value	The building reflects the architectural and design approach of the period.
Memorial Value	The building is an important part of the identity of the neighbourhood.

The definition of the values specified for each construct was specified and these five values selected for a construct were asked to be answered on a Likert scale. Questions given on a 5-point Likert scale;

- Definitely disagree

- I don't agree.

- Undecided

- I agree.

- I completely agree

as the target group.

The survey was conducted with the participation of 50 students for each of the two target groups. The results were analysed through Google Forms in Excell software, separately for the buildings and for the buildings as a whole, in order to compare the results of the two target groups.

Analysis of the research problem

According to the results of the survey, 56% of the 100 students who participated in the survey were 1st and 2nd year students, while the remaining 44% were 3rd and 4th year students. As explained in the methodology, the subjects were divided into two groups and an evaluation was made on the period in which the perception of cultural heritage was shaped in architectural education. When the survey results are analysed, it is seen that the expected answer to the question 'Have you ever taken a course on the protection of cultural heritage?' for Subject Group 2 (3rd and 4th year students) should be 'yes'. The main reason for this is that in the course contents of the leading institutions providing architectural education in Turkey, courses on conservation, restoration and cultural heritage are generally concentrated from the 3rd year onwards. However, according to the survey results, 76% of the respondents answered 'no' to this question. This situation suggests that students have not yet received sufficient education on cultural heritage and that this issue has not developed sufficiently in the student perspective.

Considering that Byzantine, Ottoman, 19th Century and Modern Architectural Heritage are divided into periods and these subjects are taught in architectural history courses in schools, three building examples were given for each period in the survey. In these evaluations, analyses made on one building selected from each period provide a more concise understanding. Accordingly; Hagia Sophia Museum / Mosque for the Byzantine Period, Süleymaniye Mosque for the Ottoman Period, Kabataş Boys' Highschool as an example of 19th century architecture and Tercüman Building for the Modern Period were analysed.

Byzantine Period: Hagia Sophia Museum/ Mosque

For the Byzantine Period, the rate of using precise statements about the buildings is much higher. Another noteworthy point is that there is no 'undecided' answer on the technical, memory and authenticity values for Hagia Sophia and very clear results are given. 64% of the students stated 'completely agree' and identified Hagia Sophia as the building for which they had the clearest opinion among all buildings. The highest positive value for Hagia Sophia reached 92% with the value of originality, technique and memory.
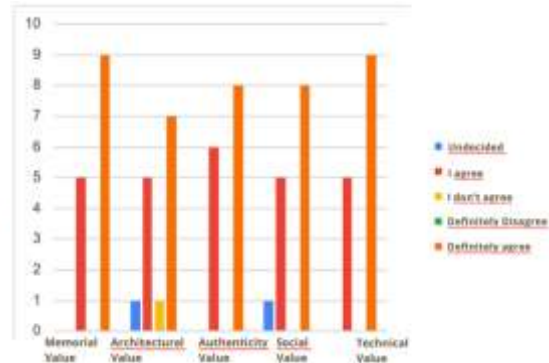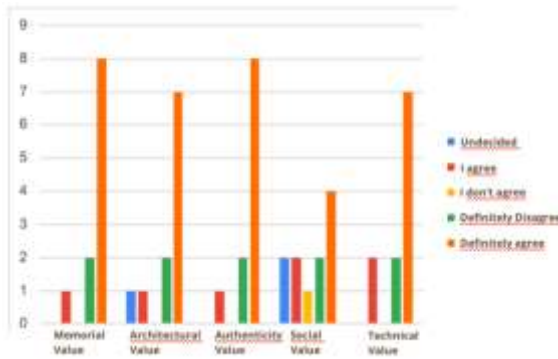
Figure 3. First Group evaluation   Figure 4. Second Group Evaluation

Ottoman Period: Süleymaniye Mosque

After Hagia Sophia, the second building that the students gave the clearest evaluation was Süleymaniye Mosque. The total rate of those who 'completely agree' with the values of originality and technicality for Süleymaniye Mosque shows the second highest rate with 56% for both values. In addition, the social and technical values of Süleymaniye Mosque are also included in the total of 'agree' and 'completely agree' options with a rate of 88%.

We can state that both groups believe that Süleymaniye Mosque, as an example of this period, embodies all heritage values. However, while the first group included responses of "definitely disagree" for each value, the proportion of such responses in the second group is 0%.
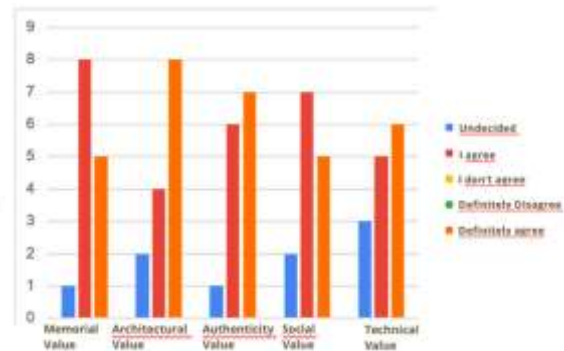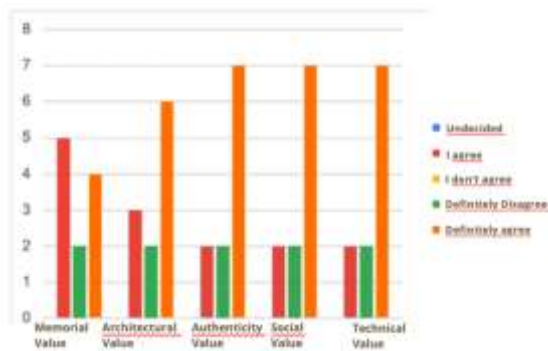
Figure 5. First group evaluation Figure 6. Second group evaluation

19th century: Kabataş Highschool

Based on the survey results regarding the values of the Kabataş High School structure, conducted within the context of youth perceptions of cultural heritage, significant differences in the evaluation of certain cultural heritage values were observed between the two groups.

The first group rated "Architectural Value," "Authenticity Value," and "Social Value" highly, marking "Definetely Agree" in these categories, which highlights these aspects as prominent features of the structure. In particular, the high ratings for social and authenticity values indicate that the group perceives the building as valuable both in terms of historical continuity and its impact on society.
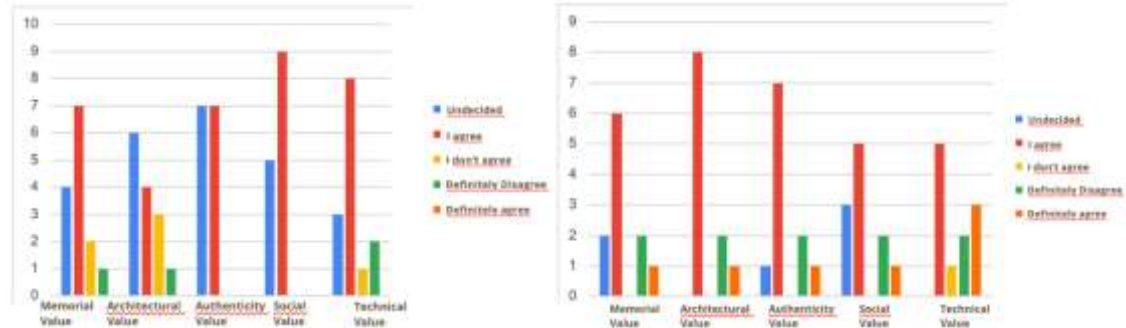
Figure 8. Second group evaluation   Figure 7. First group evaluation

In contrast, the second group provided lower ratings for "Social Value," instead giving more positive responses for "Technical Value." This suggests that the second group places greater importance on the structural integrity and engineering features of the building rather than its social role. Additionally, this group showed lower ratings for authenticity value compared to the first group, which may indicate some doubts about the historical accuracy or originality of the structure.

Both groups showed relatively low agreement in the "Memorial Value" category, suggesting that the building is perceived more for its functional or structural aspects rather than for any symbolic or monumental value.

In conclusion, the cultural heritage value of the Kabataş High School building is emphasized by the first group in terms of social and authenticity aspects, while the second group highlights its technical and structural qualities. This difference reflects varying perceptions between the groups and demonstrates the diverse set of values attributed to the building. This diversity underscores the multidimensional nature of cultural heritage, showing that individuals interpret it through different sets of values.

Modern Architectural Heritage: Tercüman Building

When examining the evaluations of the modern architectural heritage value of the Tercüman Building conducted by two groups, it is observed that the groups have different perceptions in terms of certain values.

The first group marked "Architectural Value" and "Social Value" with a high rate of "Definetely Agree," indicating that the building's aesthetic and social contributions are prominent. These evaluations show that the architectural features and societal impact of the building are considered valuable by the first group. On the other hand, there is a lower rate of agreement for "Technical Value," suggesting that the technical aspects of the structure are less prioritized by this group.

Looking at the evaluations of the second group, a high "Definetely Agree" rate is observed in the "Technical Value" category. This indicates that the second group places more importance on the engineering and structural features of the building. Additionally, this group showed lower participation in the "Architectural Value" category, implying that the aesthetic value of the building is considered less significant by the second group. There is also diversity in the evaluations of "Authenticity Value" and "Social Value."

Both groups showed low agreement in the "Memorial Value" category, suggesting that the building is valued more for its functionality and aesthetics rather than its symbolic or monumental significance.

In conclusion, the modern architectural heritage value of the Tercüman Building is emphasized by the first group in terms of its architectural and social aspects, while the second group focuses more on its technical qualities. This difference demonstrates that the groups have varying perspectives on heritage values, reflecting the building's significance within a framework of diverse values. This highlights that modern architectural heritage can be perceived in a multifaceted manner, and individuals interpret this heritage through different sets of values.
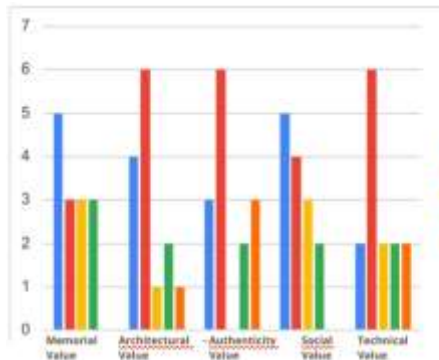
Figure 9. First group evaluation   Figure 10. Second group evaluation
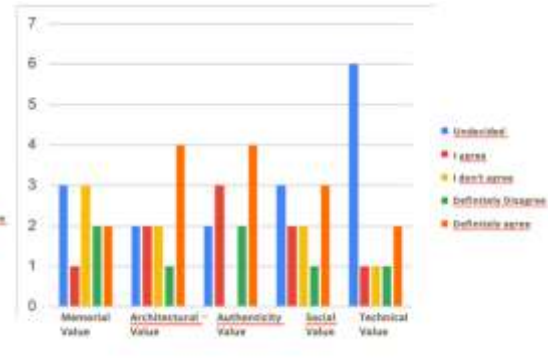
When the results of the analyses were evaluated, certain distinctions were observed for the 1st and 2nd target groups. For example, since the Hagia Sophia Mosque/Museum was the architecture that was interpreted positively with the highest number of clear statements among the students, it can be inferred that the students have a clearer knowledge about the values of Ottoman and Byzantine architecture in Istanbul. In the scoring of Hagia Sophia according to the student groups, the differences were observed as follows. For the 1st target group, the highest scoring was given for the following values; memory, authenticity and technical value. For the 2nd target group, this situation was valid for the same values. It has been observed that the cultural heritage education received in the Byzantine Period can create an acceptance of these three values for architecture students. However, it was observed that the 2nd target group, the upper grades, gave various values such as 'undecided' and 'disagree' to the other values and showed less clear attitudes on this issue than the 1st grade students.

Another situation is that while evaluating the Interpreter Building, the highest rates were given as 'undecided' in the technical value for the 2nd Target Group. The 1st target group provided the majority as 'agree' for the technical value. While the 2nd Target Group determined the highest value for the Interpreter Building as the originality value, the 1st Target Group also accepted that the originality value was high, albeit at different rates.

Hagia Sophia
Mosque/Museum
(Byzantium)

Süleymaniye
Mosque
(Ottoman)
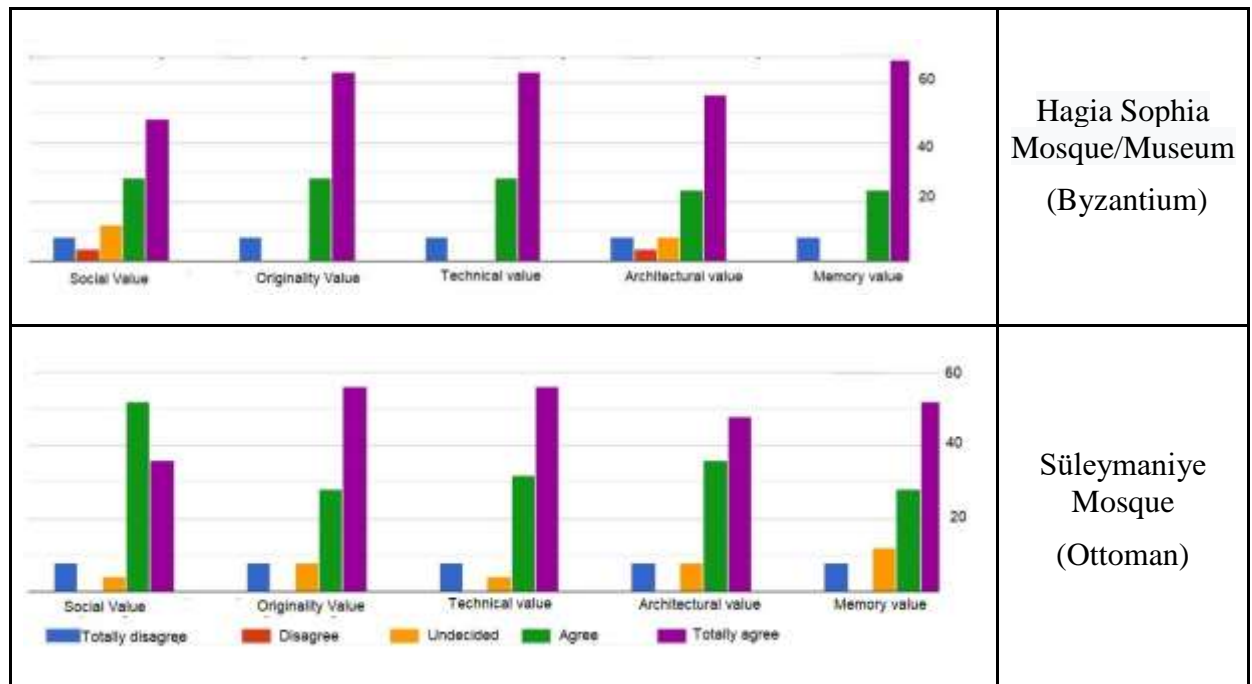
Figure 10. Evaluating of Hagia Sophia and Süleymaniye Mosque

Tercüman
Building
(Modern
Period)

Silahtarağa
Electricity
Factory
(19th
Century)
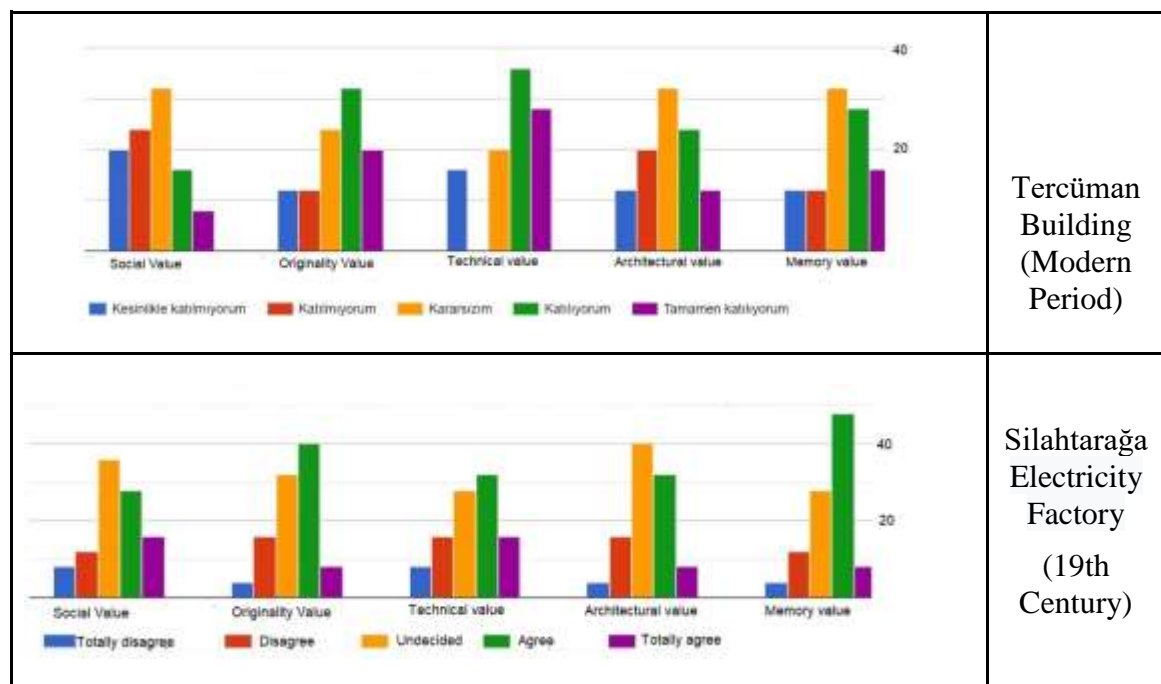
Figure 11. Evaluating of Tercüman Building and Silahtarağa

CONCLUSION AND DISCUSSION

According to the survey results, when it comes to structures from the Byzantine and Ottoman periods, which possess historical and monumental qualities, no significant difference was observed in the evaluations between students with conservation education and those without. This finding suggests that both groups share a similar perception regarding the social, architectural, and authenticity values of these structures. Monumental buildings are generally perceived as symbols of historical continuity, not only by the broader public but also by students, holding a significant

place in the social and cultural context. Even students without conservation education appear to acknowledge the heritage significance of these structures and grasp the importance of preserving historical monuments in their evaluations.

In contrast, for structures from the 19th century and the modern period, a meaningful divergence emerged between students with and without conservation education. This category includes structures such as Kabataş High School, the Silahhane Electric Plant, and the Tercüman Building, which exhibit modern and industrial design characteristics that elicited differing approaches in students' assessments. The first target group, consisting of students without conservation education, was observed to make more definitive judgments about these structures, displaying greater confidence in their evaluations. These students arrived at more direct conclusions regarding the historical value or preservability of the structures. Conversely, it was found that the second target group—students with conservation education—approached the evaluation of especially modern structures with more hesitation, providing responses with more varied ratings. This indicates that students with conservation education adopted a more cautious approach in the evaluation process, and their responses were shaped within the framework of the knowledge and values they acquired in the field of conservation.

Conservation education instills in students an awareness that not only monumental structures but also relatively modern architectural works may hold preservable values. In this context, the hesitancy shown by students with conservation training in evaluating modern structures reflects a process of reflection and consideration of the conservation principles they learned. These students evaluate modern structures with a multifaceted and critical approach, considering legal and technical frameworks, the preservability of the buildings, their authenticity, and their functionality in contemporary society.

The overall findings of the study reveal that conservation education shapes the perceptions of architecture students toward cultural heritage and adds depth to their evaluation processes. Particularly, the second target group—students who have received conservation education—not only considers historical and monumental structures but also approaches modern architectural works within the scope of legal and regulatory frameworks, demonstrating a more analytical perspective. This shows that conservation education contributes to the development of a nuanced and critical perspective in students as they evaluate various historical structures. Conservation education provides students with the ability to evaluate heritage structures not only based on their physical state but also considering their social functions, aesthetic qualities, and potential future roles.

In conclusion, this study reveals that education in cultural heritage conservation significantly influences the way architecture students approach the evaluation of heritage structures. This difference becomes especially pronounced in modern structures, as students with conservation education are observed to assess these structures not only for their aesthetic or historical features but also within the principles of conservation and sustainability. Thus, conservation education broadens students' perceptions of cultural heritage, equipping them with the ability to develop a more conscious and inquisitive attitude toward structures from different historical periods. These findings highlight the crucial role of conservation education in raising societal awareness about heritage preservation and its importance in the professional development of architecture students.

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EVALUATION OF THE ROLE OF ARCHITECTURAL EDUCATION IN SHAPING ARCHITECTURAL STUDENTS' PERCEPTION OF CULTURAL HERITAGE

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ABSTRACT

Introduction and Purpose: Cultural heritage encompasses both tangible and intangible values passed down from past generations to the present. These values are among the most crucial elements that shape a society's identity. The perceptions and approaches of younger generations toward cultural heritage are of critical importance for both ensuring cultural continuity and preserving heritage sites in a sustainable manner. In this context, the perspectives of architecture students on cultural heritage are particularly noteworthy due to their profession's potential to contribute to future heritage conservation efforts. Therefore, architectural education plays a vital role in shaping this awareness.

Materials and Methods: This study aims to highlight the role of architectural education in shaping students' understanding of cultural heritage, with a focus on the multi-layered heritage sites of Istanbul. In doing so, the research will explore the perceptual impact of cultural heritage education on architecture students and identify areas where educational strategies need further development.

The research methodology includes a literature review, fieldwork, and a quantitative analysis through surveys. The study will evaluate two main focus groups: 1st and 2nd-grade architecture students in the first group, and 3rd and 4th-grade students in the second group. The purpose of this grouping is that from the third year onwards, students begin to receive education on the conservation of cultural heritage. The aim is to identify differences between students who have taken courses on heritage conservation and those who have not. A survey will be administered to

50 students in each group. In the survey, students will be asked to evaluate cultural heritage sites in Istanbul based on various preservation and heritage values.

Results, Discussion and Conclusion: In conclusion, this research will contribute to a better understanding of how cultural heritage awareness is shaped through education, the place of heritage sites in young people's perceptions, and the role young people can play in preserving this heritage. The findings will reveal the impact of educational strategies on enhancing cultural heritage awareness in architectural education.

Key Words: Cultural Heritage; Education of Architectural; Architectural Students.

FAMILY-BASED APPROACHES TO PREVENT PSYCHIATRIC DISORDERS IN YOUTH

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ABSTRACT

Aim: This review aims to investigate the effectiveness of family-based approaches in preventing psychiatric disorders in youth. It aims to evaluate the role of family intervention strategies in preventing psychiatric disorders by examining the effects of family structure and dynamics on the mental health of youth. Method: The study was conducted by systematically scanning the current literature on family-based approaches and prevention of psychiatric disorders. Academic articles, researches and case studies obtained from databases (PubMed, PsycINFO, Google Scholar) were examined and the effectiveness of family-based strategies and application examples were evaluated in detail. Findings: Family-based approaches play a critical role in preventing psychiatric disorders in youth. Communication, support and education programs within the family provide important effects in protecting and improving the mental health of youth. Strong ties and supportive relationships among family members help youth cope with stress and psychological difficulties. Family intervention strategies may be effective in reducing the likelihood of developing psychiatric disorders, especially in at-risk youth. Family-based programs generally include components such as parent education, family therapy, and psychoeducation. These programs raise awareness among family members about psychiatric disorders and teach them how to provide support in times of crisis. Research has shown that family-based intervention programs have positive effects on the mental health of young people. Conclusions: Family-based approaches stand out as an effective strategy in preventing psychiatric disorders in young people. Supportive relationships and intervention programs within the family play an important role in protecting the mental health of young people and preventing the development of psychiatric disorders. Family-based approaches increase the mental well-being of young people while also strengthening family dynamics. In this context, community-based projects and education programs should be developed to reach wider audiences with family-based programs and interventions. The dissemination and effective implementation of parent education and family therapy programs can be encouraged.

Keywords: Family-based approaches, psychiatric disorders, prevention strategies, psychotherapeutic interventions.

INTRODUCTION

Childhood and adolescence are critical periods for mental health. The prevention of psychiatric disorders in adolescents is increasingly recognized as an important public health issue. Mental health problems that emerge at an early age can have long-lasting consequences, deeply affecting various aspects of individuals' lives, including education, workforce participation, social relationships, and overall quality of life (CDC, 2024).

There are numerous factors that influence adolescent mental health. The more adolescents are exposed to risk factors during this period, the more likely the negative impacts on their mental health are to intensify. Key threats to mental health in this age group include negative life

experiences, peer pressure, and internal conflicts arising from the search for identity. The influence of media and societal gender norms can also heighten stress levels by deepening the gap between adolescents' realities and their future expectations and desires. Other fundamental factors determining mental health include the quality of the home environment and the nature of peer relationships. In particular, factors such as violence (including sexual violence and bullying), authoritarian parenting, and serious socioeconomic difficulties are considered major risk factors that negatively affect adolescent mental health (Masten & Monn, 2015; WHO, 2024; CDC, 2024).

According to the World Health Organization (WHO), one in seven adolescents aged 10-19 worldwide experiences a mental disorder, which accounts for 15% of the total global disease burden in this age group. This underscores the importance of preventive interventions during childhood and adolescence for mental health protection (WHO, 2024). Among the leading causes of disease and disability in adolescence are depression, anxiety, and behavioral disorders, while suicide remains the third leading cause of death for individuals aged 15-29 (CDC, 2020). If mental health issues in this age group are not addressed through effective interventions and support mechanisms, the consequences can extend into adulthood, negatively impacting both physical and mental health and limiting individuals' opportunities to lead a fulfilling and productive life as adults. In this context, family-based approaches to protecting adolescent mental health are gaining increasing importance, and there is growing scientific evidence supporting the role of families in preventing mental health problems in young individuals.

The family is one of the most fundamental social support systems in child and adolescent development. The family environment, which has a strong influence on children's emotional, social, and behavioral development, can act as a protective factor but, if appropriate interventions are not applied, can also become a risk factor (Masten & Monn, 2015). The literature shows that family-based approaches, such as developing parents' healthy child-rearing skills, supporting positive parent-child relationships, and teaching coping strategies for stressful life events, are effective in preventing anxiety, depression, behavioral disorders, and other mental health issues in children (WHO, 2024; Sanders et al., 2000). This study examines the effectiveness of family-based interventions in protecting mental health and preventing psychiatric disorders in younger age groups. Based on the existing literature, the study explores protective factors within the family, risk-reducing elements, and the long-term effects of these interventions. Specifically, it addresses the role of variables such as family structure, parenting styles, parents' mental health, and the quality of family communication on child and adolescent mental health, based on evidence-based approaches. Additionally, the study offers recommendations for practice strategies to enhance the effectiveness of family-based interventions in future research.

METHODOLOGY

Research Design

This review study is designed as a systematic examination to assess the effects of family-based approaches in the prevention of psychiatric disorders in adolescents. The study analyzes current literature addressing the impact of family-based interventions on adolescent mental health, aiming to support the effectiveness of these interventions with evidence-based data. The systematic review seeks to consolidate existing knowledge on family-based interventions in the prevention of psychiatric disorders and promotion of healthy mental development, while identifying gaps in the literature and providing guidance for future research.

Inclusion and Exclusion Criteria

In this review, studies evaluating family-based interventions for adolescent mental health are included. The inclusion criteria are as follows:

o   Studies addressing family-based mental health interventions for individuals aged 10-19 years.

o   Articles published in peer-reviewed English-language journals within the last 10 years.

o   Studies focusing on common psychiatric issues such as depression, anxiety, and behavioral disorders, and evaluating family interactions.

Studies that did not meet the inclusion criteria were excluded. The exclusion criteria are as follows:

o   Research focusing on individuals under the age of 10 or over the age of 19.

o   Studies examining single-parent or non-family-based interventions.

o   Research focusing on physical health outcomes rather than mental health.

Search Strategy

A comprehensive search was conducted in the following databases to identify relevant studies for the review:

o   PubMed

o   PsycINFO

o   Google Scholar

The search strategy included key terms such as "adolescents," "family-based interventions," "mental health," "prevention of psychiatric disorders," and "parent-child relationship." Combinations of these key terms were created using specific Boolean operators (AND, OR), and the results were reviewed. Additionally, references from the selected studies were examined to conduct a broader literature search. The search process was completed in February 2024, and only articles published in English within the last 10 years were included in the review.

RESULT AND DİSCUSSİON

This systematic review covers studies conducted between 2014 and 2024, focusing on the effectiveness of family-based interventions in preventing psychiatric disorders in adolescents. The findings indicate that providing a supportive family environment, strengthening parent-child relationships, and raising parents' awareness of mental health positively impact the mental well-being of adolescents. The results presented below highlight the significant role family-based interventions play in promoting adolescent mental health.

Impact of Parent-Child Relationships and Parenting Styles

Recent studies have increasingly highlighted the significant impact of parent-child relationships on adolescent mental health. A study by Delgado et al. (2022) found that secure attachment plays a protective role in reducing depression and anxiety levels in adolescents. The research also emphasized the critical role that parenting styles have in shaping the psychological development of young people. Specifically, supportive and authoritative parenting styles were found to have a significant impact on preventing mental health issues by enhancing adolescents' self-esteem. In

contrast, overly controlling or neglectful parenting styles were associated with an increase in behavioral and emotional problems in young people (Abidin et al., 2022).

Chen and Harris (2019), using data from the National Longitudinal Study of Adolescent to Adult Health, examined how positive family relationships during adolescence were linked to a reduction in depressive symptoms in middle adulthood. The study followed participants from the ages of 32 to 42, across four waves (1996, 2001-2002, 2007-2009, and 2016-2017), involving 8,952 male and 9,233 female adolescents, representing the national demographic profile of the U.S. based on gender, race/ethnicity, socioeconomic status, and geography. The results indicated that individuals with positive family relationships in adolescence were less likely to show depressive symptoms in later adulthood compared to those with poorer family relationships.

These findings underline the importance of strengthening parent-child relationships in preventing depression, anxiety, and other mental health disorders at an early age. Additionally, secure attachment and positive parent-child interactions were found to enhance adolescents' coping skills and psychological resilience, helping them deal with stress more effectively (Terzi, 2013; Juang et al., 2018; Darling et al., 2019).

Effectiveness of Family-Based Intervention Programs

Psychoeducational programs targeting families have been identified as playing a significant role in improving adolescent mental health. A 2016 meta-analysis highlighted the effectiveness of family-based interventions, particularly in reducing substance use among adolescents (Van Ryzin et al., 2016). These programs help parents improve their relationships with their children while also increasing their awareness of mental health issues. For instance, a meta-analysis on family-based psychological methods for treating obsessive-compulsive disorder (OCD) in children and adolescents found that as the number of family factors addressed increased, symptoms decreased, emphasizing the importance of considering multiple family factors in improving outcomes for childhood OCD treatment (McGrath & Abbott, 2019).

A meta-analysis evaluating the effectiveness of family-based interventions in preventing tobacco use in children and adolescents analyzed 27 studies. The results provided strong evidence that family-based interventions effectively prevent the initiation of smoking in young people (Thomas et al., 2016). Intervention methods included family strengthening programs, smoke-free child programs, and school-family education programs. The analysis indicated that family-based interventions were more effective in preventing smoking initiation in children and adolescents, particularly when compared to high-intensity programs.

In the literature, interventions such as the Triple P (Positive Parenting Program) and Family Check-Up (FCU) have been noted for their ability to help families develop positive parenting skills and support their children's mental health (Sanders et al., 2014; Leijten et al., 2015; Berkel et al., 2021). The Triple P program is an evidence-based parent support system aimed at reducing social, emotional, and behavioral issues in children and adolescents. Designed to increase family well-being and prevent child abuse, this system offers solutions appropriate for parents and children from diverse socioeconomic and cultural backgrounds. Various programs focus on enhancing parents' self-regulation skills, integrating a lifelong perspective and public health approach (Sanders, 2023). The Family Check-Up (FCU) program is another evidence-based intervention aimed at improving family dynamics and preventing behavioral and emotional issues in children and adolescents (Berkel et al., 2021). FCU focuses on assessing family interactions, identifying challenges, and providing parents with strategies to effectively address these challenges. The program emphasizes positive parenting practices and adopts a strength-based approach that utilizes existing family resources. Studies have shown that FCU reduces risks such as substance

abuse, behavioral problems, and mental health challenges in children while improving family functioning (Berkel et al., 2021).

In addition to these studies, cognitive-behavioral group therapy methods and family-based psychoeducational programs have been found to help children better manage emotional and behavioral problems. A study conducted in 2019 emphasized the significant impact of parent training and group therapy on supporting and maintaining adolescent mental health (Florensa et al., 2019). These findings reinforce the critical role of family-centered interventions in fostering long-term mental health and well-being for adolescents.

Impact of Socioeconomic Status and Cultural Context

Finally, findings also suggest that socioeconomic and cultural contexts play a crucial role in the effectiveness of family-based interventions. While family-based interventions show promise in improving parenting skills and child development, their effectiveness can be influenced by socioeconomic status and cultural context. According to Kumpfer and Alvarado (2016), socioeconomic challenges, such as substance abuse and financial hardship, create additional barriers to effective parenting. These challenges often lead to reduced time spent with children, which increases the risk of developmental and mental health problems in adolescents. Moreover, the cultural adaptation of these programs is essential for success. Programs like Strengthening Families Program (SFP) have been successfully adapted in 22 countries, emphasizing the importance of tailoring interventions to local cultural norms and needs (Kumpfer et al., 2016).

The cultural adaptation of family-based interventions is critical, particularly in low- and middle-income countries, where these interventions have shown significant effectiveness in supporting adolescent mental health. A systematic review conducted by Healy et al. (2018) found that when family-based interventions were delivered by non-specialized providers, they demonstrated feasibility, acceptability, and effectiveness in improving mental health outcomes for both youth and family dynamics. The use of structured training and continuous supervision for non-specialized providers helped maintain treatment adherence and made shared tasking a valuable strategy for scaling mental health programs through resource building (Healy et al., 2018). Given the variations in parenting styles and family relationships across cultures, it is essential for interventions to be culturally sensitive and localized.

Overall Assessment

In summary, this review underscores that family-based interventions are highly effective in protecting adolescent mental health and preventing psychiatric disorders. Strengthening parent-child relationships, providing parental education, and fostering positive family interactions are key factors in enhancing psychological resilience and preventing mental health issues in youth. However, it is concluded that interventions must be culturally and socioeconomically appropriate, require further research, and emphasize the ongoing support of family relationships to achieve the best outcomes.

CONCLUSION

Family-based interventions play a critical role in the prevention and treatment of psychiatric disorders, particularly in adolescents. These interventions aim to improve the relationship between parents and their children, increase parents' awareness of mental health, and ensure they access psychological support. By providing healthy emotional and psychological models, parents can

create a powerful impact in preventing mental health issues during adolescence. However, the success of these interventions is influenced by factors such as the family's socioeconomic status, cultural context, and overall education level. In this context, the effectiveness of family-based interventions must be adapted to local cultures. For example, social norms, values, and family structures differ across societies, which can influence both the content and the delivery of interventions. Socioeconomic status also directly affects families' access to such interventions and their overall effectiveness. Moreover, providing psychoeducation for families, enabling them to monitor their children's mental health, and ensuring that professional support is sought when necessary, are vital for sustainable recovery processes. Future research should focus on developing strategies to enhance the effectiveness of these family-based programs and explore various intervention methods to reach broader populations. Finally, ongoing support for families is a fundamental factor in ensuring that positive outcomes are long-lasting.

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ANTIBACTERIAL ACTIVITY ESTIMATION OF 2-(4-CHLOROPHENYL)-4-PHENYLTETRAHYDROPYRIDAZINE-3(2H)-ONE

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Abstract

AntiBac-Pred allows researchers to estimate whether a chemical compound can inhibit the growth of one or more of 353 bacteria at concentrations below 10,000 nM. It assigns a numerical value indicating the compound's activity. The name of the compound reflects the likelihood of inhibiting bacterial growth, with higher values indicating stronger predictions. The study was also conducted for 2-(4-CHLOROPHENYL)-4-PHENYLTETRAHYDROPYRIDAZINE-3(2H)-ONE, and the results are presented in the table below.

Bacillus	0.1012
Bacillus sphaericus	0.0128
Bacillus subtilis subsp. subtilis str. 168	0.1304
Clostridium tetani	0.0568
Enterococcus hirae	0.0323
Micrococcus luteus	0.3648
Mycobacterium	0.1141

As observed in the table, the highest result is against Micrococcus luteus, while the lowest result is against Bacillus sphaericus bacteria. This comparison allows us to assess the potential significance of this compound in future antibacterial applications.

Keywords- piradazine derivatives, QSAR ,antibacterial activity

2-(4-CHLOROPHENYL)-4-PHENYLTETRAHYDROPYRIDAZINE-3(2H)-ONE AS A PREDICTED INHIBITOR AGAINST VIRAL PROTEINS

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Abstract

The concept of viruses represents one of the primary global challenges of the modern world, as evidenced by recent pandemics affecting humanity. In this context, we identified potential inhibitors against 2-(4-CHLOROPHENYL)-4-PHENYLTETRAHYDROPYRIDAZINE-3(2H)-ONE using the AntiVir-Pred method on the Way2Drug website.

According to the data provided, the highest score is for the DNA polymerase (0.2798), suggesting a potential protein target against Vancella-zoster virus. The lowest score is for the Genome polyprotein target against Human rhinovirus 14 (0.0678). Based on these results, 2-(4-CHLOROPHENYL)-4-PHENYLTETRAHYDROPYRIDAZINE-3(2H)-ONE could be considered as a candidate for antiviral therapy in the future.

Keywords: piradazine derivatives, QSAR , antiviral activity

KOZHIKODE'S TOURISM   TRANSFORMATION: THE IMPACT   OF YOUTH INITIATIVES

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ABSTRACT

Kozhikode is a city located on the Malabar Coast in Kerala, South India. Kozhikode is the largest urban area in the state and Muslim culture prevails in Kozhikode as it is mostly inhabited by Muslims. Kozhikode has the most potential for tourism due to its variety of cuisines and Kozhikode Biryani is one of the most influential factors for tourism. Kozhikode maintains its traditional culture. This paper explores the transformative impact of youth-led initiatives on tourism in Kozhikode, a city rich in cultural heritage and natural beauty. As local youth engage in innovative projects promoting sustainable tourism practices, the region has witnessed a resurgence in visitor interest and community involvement. This study examines key initiatives, including eco-friendly tours, cultural festivals, and digital marketing strategies, highlighting their effectiveness in enhancing the visitor experience while preserving local traditions. By analysing stakeholder perspectives, including local businesses, government agencies, and community members, this research underscores the pivotal role of youth in shaping a sustainable tourism framework. The findings suggest that empowering young leaders revitalizes the tourism sector and fosters a sense of ownership and pride within the community, ultimately contributing to the overall socio-economic development of Kozhikode.

Keywords: Youth Initiatives, Kozhikode Tourism, Transformation

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INVESTIGATION OF UNIVERSITY STUDENTS' ATTITUDES TOWARDS ANIMAL RIGHTS IN TERMS OF VARIOUS VARIABLES

ÜNİVERSİTE ÖĞRENCİLERİNİN HAYVAN HAKLARINA İLİŞKİN TUTUMLARININ ÇEŞİTLİ DEĞİŞKENLER AÇISINDAN İNCELENMESİ

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ÖZET

Giriş ve Amaç: Bu araştırmada, üniversite öğrencilerinin hayvan haklarına yönelik tutumlarının çeşitli demografik değişkenler açısından incelenmesi ve sokak hayvanları sorununa ilişkin görüşlerinin belirlenmesi amaçlanmıştır.

Materyal ve Yöntem: Araştırmada nicel yöntem ve genel tarama modeli kullanılmıştır. Araştırmanın örneklemini, Türkiye'nin 24 farklı ilindeki ön lisans, lisans ve lisansüstü öğrenim düzeyindeki 493 üniversite öğrencisi oluşturmuştur. Katılımcıların belirlenmesinde amaçlı örnekleme tekniği kullanılmıştır. Araştırmanın verileri araştırmacılar tarafından hazırlanan Sosyodemografik Bilgi Formu ve Hayvan Haklarına İlişkin Tutum Ölçeği kullanılarak toplanmıştır. Elde edilen veriler SPSS programı aracılığıyla analiz edilmiştir.

Bulgular: Araştırma bulgularında, cinsiyet ve düzenli olarak sokak hayvanlarını besleme ile hayvan haklarına yönelik tutum arasında anlamlı bir ilişki olduğu ortaya çıkmıştır. Üniversite öğrencilerinin hayvanların refahı konusunda yürütülen kamu hizmetlerini yetersiz bulduğu tespit edilmiştir. Bununla birlikte, hayvanların tamamen toplanıp barınaklara götürülmesi veya uyutularak öldürülmesi gibi alternatif yöntemleri onaylamadığı belirlenmiştir.

Tartışma ve Sonuç: Araştırma sonuçları, hayvan hakları ve refahına yönelik mevcut uygulamaların yetersizliğini ortaya koymuştur. Bu bağlamda, katılımcı bir anlayışla belirlenecek kapsamlı ve sürdürülebilir politikaların hayvanların refahına katkı sağlayacağı düşünülmektedir.

Anahtar Kelimeler: Hayvan Hakları, Sokak Hayvanları, Üniversite Öğrencileri.

ABSTRACT

Introduction and Purpose: In this study, it was aimed to examine the attitudes of university students towards animal rights in terms of various demographic variables and to determine their views on the problem of stray animals.

Materials and Methods: Quantitative method and general survey model were used in the study. The sample of the study consisted of 493 university students at associate, undergraduate and graduate level in 24 different provinces of Turkey. Purposive sampling technique was used to determine the participants. The data of the study were collected using the Sociodemographic Information Form (prepared by the researchers) and Attitude Scale on Animal Rights. The data were analyzed through the SPSS program.

Results: The findings of the study revealed that there was a significant relationship between gender and regular feeding of stray animals and attitudes towards animal rights. It has been determined that university students find public services on animal welfare inadequate. In addition, it was not in favour of alternative methods, such as the rounding up of animals and their subsequent transfer to shelters or euthanasia.

Discussion and Conclusion: The results of the research revealed the inadequacy of current animal rights and welfare practices. In this context, it is thought that comprehensive and sustainable policies to be determined with a participatory approach will contribute to the welfare of animals.

Keywords: Animal Rights, Stray Animals, University Students.

PERCEPTION TOWARDS E-COMMERCE AMONG THE YOUTH OF DANG, NEPAL

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Abstract

In the present scenario, technology plays a significant role in changing customers' living standards, perceptions, and consumption patterns. Electronic commerce allows consumers to buy goods or services from a seller directly over the internet using a web browser. Consumers find a product of interest by visiting websites that display the product's availability and pricing at different e-retailers. Customers can shop online using various computers and devices, including desktop computers, laptops and smartphones. Almost every person in Nepal is using it for their daily use.

The specific objectives of this study are to explore the main factor affecting the perception of customers towards e-commerce websites, to find out the factor that draws back consumer from shopping online, to find out if online shopping differs according to gender, age, and to highlight the factors influencing the online shopping.

This study aims to determine the perception of customers towards e-commerce. It helps to find out how the Youth customers perceive online websites and if they would prefer online websites or the traditional method of shopping, which is by visiting the shopping mall, etc. With the internet development in Nepal, online websites have also played a massive role in changing the business scenario. There are different websites with items of different brands, providing consumers with a wide variety of choices while making an online purchase. This study helps determine the factors that influence or hold back a consumer from buying from an online website.This study employed a descriptive research design to deal with fact-finding and searching for adequate information about youth perception of online shopping.

Direct questionnaires were provided to 80 youth of Dang, NEPAL who have or have not made online purchases and their views towards online websites. From the data, we found that youth are slowly changing and adapting to the technological environment and making online purchases, as there are still many problems in the present context of online websites. It helps to find out how customers perceive online.

Keywords: Youth, Technology, Electronic commerce, websites.

DETERMINANTS OF BONE MINERALIZATION IN GYMNASTIC SPORTS - A SYSTEMATIC REVIEW

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ABSTRACT

Introduction and Purpose: In recent years, tests of the condition of bone tissue and factors determining its proper mineralization have been an important aspect of diagnosing athletes' health. Given the high variability in sports ontogeny of bone mineral density (BMD) and bone mineral content (BMC), research in this area is an interesting area for scientific exploration. In gymnastic sports, there is a lack of multifaceted analyses of determinants affecting the condition of bone tissue based on thorough tests, not only screening but long-term and repeated on representative samples. In addition, due to the high risk of REDs (Relative Energy Deficiency in Sport) and LEA (Low Energy Availability) syndromes in gymnastics athletes with an early age of sports specialization, there is a great need for detailed studies of the determinants of bone tissue condition. A literature review, however, indicates that there are still sports disciplines in which these interactions have not been fully described, including gymnastic sports. The review aims to determine the importance and impact of gymnastic training on the condition of bone tissue in selected gymnastic disciplines.

Materials and Methods: In the scientific databases PubMed, EBSCO, and Scopus, using the keywords: bone mineral density, and gymnastics, the PRISMA protocol was selected. The first stage of the search showed 107 records by keyword. After applying the inclusion criteria: female gender, professional sports, studies only on humans, and valid study protocol, 20 articles from the last two decades (2004-2024) were included in the analysis.

Results: Among the surveyed athletes, the positive effect of gymnastic training on bone mineral status is indicated. It was shown that LEA was not significantly correlated with any bone parameters, while FFM (Free Fat Mass) was significantly correlated with each of the examined bone parameters ($p<0.05$) (Ikegami et al. 2022). Differences in the condition of bone tissue compared to trained gymnastic disciplines were noted (Vicente-Rodriguez et al. 2006) and significantly better bone mineralization, especially within the femur of female artistic gymnastics athletes compared to the control group - non-training (Exupério et al. 2019).

Discussion and Conclusion: Several recently published studies on the determinants of bone mineralization in gymnastic sports show that BMD in selected ROIs (regions of interest) is very diverse and often depends on various variables such as discipline/competition trained, energy availability, body composition, and position in the systems.

Key Words: bone mineral density, gymnastics, PRISMA protocol, Relative Energy Deficiency in Sport, Low Energy Availability

Literature:

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ON THE TRANSIENCE OF THE BOUNDARIES OF LAW

HUKUKUN SINIRLARININ GEÇİŞKENLİĞİ ÜZERİNE

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ABSTRACT

In the classification widely accepted by human law theorists, social order norms are examined in various categories, including religion, morality, law, etiquette, and custom. Although the difficulty of distinguishing legal norms from other rules of order is acknowledged, there are different views on the aspects that distinguish them from other groups of norms. The most common opinion suggests that legal rules are distinguished from other norms primarily by their coercive sanctions. However, it is argued that these groups of norms are not entirely independent of each other and that a rule may simultaneously constitute the subject of both law and other norm classes.

When it comes to Islamic law, however, this traditional classification of norms becomes largely ineffective. This is because a legal ruling (ḥukm) in Islamic jurisprudence also inherently has moral and religious characteristics. The Prophet Muhammad's statement that he was sent "to perfect good character," as well as his description of the believer with the most complete faith as "the one with the best character," indicate the intertwined nature of religious, moral, etiquette, and legal rules. The embodiment of good morals in legal behaviors such as avoiding prohibitions and seeking what is lawful, and the observation that God only revealed guidance regarding human morality further confirms the inseparability of these rules. Moreover, criteria such as "sanction," which distinguish modern legal norms from other norms, are not sufficient to determine the boundaries of Islamic law. This is because Islamic jurisprudence (fiqh) encompasses both worldly and otherworldly forms of sanction. In addition to the punitive measures prescribed for violating rules in Islamic law, there are also positive reinforcements (such as rewards, paradise, etc.) for adhering to these norms.

Religious texts contain not only rules about the legal responsibilities of individuals but also norms aimed at improving their speech and behavior, inculcating good habits, and constructing personal character. These provisions attempt to define the most appropriate behavioral patterns in all aspects of life, such as eating and drinking, clothing, speech and discussion, bodily and environmental cleanliness, marital and family life, work life, and even acts of worship.

Although the rules related to these behavioral patterns are not included in the scale of obligatory legal rulings (aḥkām taklīfiyyah), which ranks the actions that should be performed or avoided within the Islamic legal system, they have been described in some jurisprudential sources using terms such as ādāb (etiquette), mustaḥabb (recommended), mandūb (preferable), murūʾah (upright character), tahdhīb al-akhlāq (refinement of character), taʿlīm al-ādāb (teaching of etiquette), tahdhīb al-alfāẓ (refinement of expressions), maḥāsin (virtues), makārim (noble qualities), and taḥsīniyyāt (embellishments). In our research, these norms, which are commonly found in religious texts, will be presented as evidence of the transitivity of the boundaries of law and will be discussed

in terms of whether they are suitable for the deduction of fiqh rulings, in other words, whether they constitute the subject matter of fiqh.

Keywords: Islamic Law, Legal Ruling (ḥukm), Morality, Maḥāsin (virtues), Refinement, Murūʾah (upright character), Transience.

ÖZET

Beşerî hukuk teorisyenleri tarafından kabul gören sınıflandırmada toplumsal düzen kuralları din, ahlâk, hukuk, görgü ve örf-adet olmak üzere farklı kategorilerde incelenir. Hukuk normlarını diğer düzen kurallarından ayırt etmenin zorluğu bilinmekle birlikte, onların diğer norm gruplarından hangi açılardan ayrıldığı hususunda farklı görüşler benimsenmiştir. Bunlar arasında en yaygını, hukuk kurallarının cebrî bir yaptırıma konu olması yönüyle diğer normlardan ayrıldığı düşüncesidir. Fakat yine de norm gruplarının birbirinden tümüyle bağımsız olmadığı, bir kuralın aynı anda hem hukukun hem de diğer norm sınıflarının konusunu teşkil edebileceği savunulur.

İslam hukuku söz konusu olduğunda ise bu geleneksel norm tasnifi büyük ölçüde işlevsiz kalmaktadır. Zira fıkhî bir hüküm, aynı zamanda ahlâkî ve dinî bir karakter de taşır. Hz. Peygamber'in "güzel ahlâkı tamamlamak için gönderildiği" yönündeki beyanı, "en kâmil imana sahip olan mümini, ahlâkı en iyi olan" şeklinde tavsif etmesi, din, ahlak, görgü ve hukuk kurallarının birbirine geçkin olduğuna işaret eder. İyi ahlâkın haramlardan kaçınma, helali arama gibi hukukî davranışlarda somutlaştığı; Allah'ın ancak insanların ahlâkı hakkında vahiy indirdiği yönündeki tespit ve mülahazalar da bu kuralların ayrılmazlığını teyit eder. Modern hukuk kurallarını diğer normlardan ayıran "yaptırım" gibi ölçütler de İslam hukukunun sınırlarını tespit etmede yetersiz kalır. Çünkü fıkıh, dünyevî ve uhrevî olmak üzere çift yönlü bir yaptırım gücüne sahiptir. Ayrıca İslam hukukunda kural ihlali için öngörülen yaptırımların yanı sıra, kurala uyulmasını ödüllendiren olumlu müeyyideler (sevap, cennet vb.) de bulunur.

Dinî metinlerde bireyin hukukî sorumluluklarını konu alan normlar yanında onun söz ve davranışlarını güzelleştirmeyi, ona güzel alışkanlıklar kazandırmayı hedefleyen kurallar ve kişinin şahsiyetini inşa etmeye yönelik hükümler de yer alır. Bu hükümlerle yeme-içme, giyim kuşam, konuşma ve tartışma, beden ve çevre temizliği, evlilik ve aile hayatı, iş hayatı ve hatta ibadet hayatı gibi yaşamın tüm alanlarını kuşatan hususlara ilişkin en uygun davranış tarzı belirlenmeye çalışılır.

Bu davranış tarzına ilişkin kurallar, esasen İslam hukuk sisteminde yapılması ve kaçınılması istenen davranışların derecelendirildiği teklîfî hüküm skalasında yer almasa da bazı fıkıh kaynaklarında âdâb, müstehâb, mendûb, mürûet, tehzîbü'l-ahlâk, ta'limü'l-âdâb, tehzîbü'l-elfâz, mehâsin, mekârim, tahsîniyyât gibi nitelemelere konu olmuştur. Araştırmamızda dinî metinlerde çokça rastlanan bu normlar, hukukun sınırlarının geçişkenliğinin bir kanıtı olarak takdim edilecek ve fıkhî hüküm istinbatına elverişli olup olmaması bir diğer ifadeyle fıkhın konusunu teşkil edip etmemesi açısından ele alınacaktır.

Anahtar Kelimeler: İslam Hukuku, Hüküm, Ahlâk, Tehzîb, Mehâsin, Mürûet, Geçişkenlik.

INTRODUCTION: RULES OF SOCIAL ORDER AND LAW

The classification proposed by human law theorists analyses the rules of social order into different categories such as religion, morality, law, manners and customs. While it is widely recognized that distinguishing legal norms from other rules of order is challenging, scholars have offered different perspectives on how legal norms differ from other normative groups.

Legal theory identifies three fundamental elements of law: subject matter, will, and sanction. Legal rules are said to differ from other normative groups in terms of the characteristics of these

elements. Specifically, the subject matter of law encompasses human relations with others and society; normativity (the prescriptive nature of the law) reflects the law's imperative and prohibitive stance toward human behavior, corresponding to the element of will; and the imposition of a sanction in cases of rule violations constitutes the third element.

Jurists have noted, however, that the subject matter element does not always effectively distinguish legal rules from other types of norms. The view that law regulates external actions while morality regulates internal actions has been deemed inaccurate. Religion and morality, alongside law, address both internal and external dimensions of human behavior.[18] Indeed, numerous examples demonstrate that customs, traditions, and even moral or religious principles can fall within the scope of legal norms.[19] For instance, Article 1 of the Turkish Civil Code allows judges to rule based on customary law in the absence of applicable statutory provisions, serving as a concrete example of this intersection.[20] Furthermore, the Civil Code makes reference to principles such as honesty and good faith,[21] the moral purposes of legal entities,[22] and the moral interests of minors in custody cases.[23] It also emphasizes moral considerations in family education, including the promotion and safeguarding of moral development,[24] and declares invalid any death-dependent dispositions that contravene morality.[25] Similarly, the RTÜK Law prohibits broadcasting services from contradicting national and moral values, general morality, or the principle of protecting the family. These examples illustrate the intertwined nature of law and morality.[26]

It would also be misleading to claim that normativity -recognized as the second element of law, encompassing imperative and prohibitive rules regulating human behavior- is exclusive to legal systems. For it is obvious that moral principles, such as the rule deeming killing to be wrong, not only describe the act as undesirable, but also have a normative quality that fundamentally prohibits killing.

It is often argued that the most important criterion distinguishing legal rules from other normative groups is their enforcement by sanctioning power. Violations of legal rules are sanctioned by public authority through mechanisms such as enforced compliance, compensation for damages, or nullification of transactions. Examples include imprisonment or fines for murder, confiscation of assets for unpaid debts, monetary compensation for damage to another's property, and the invalidation of real estate transactions conducted without proper legal formalities.

Although sanction is considered the defining feature of legal rules, some jurists have argued that other rules of social order also impose various sanctions in cases of violation. They suggest that there is no clear distinction between law and morality in terms of their coercive nature, as morality too enforces its own sanctions.[27] For example, breaches of etiquette are met with sanctions such as shame or accusations of impoliteness, while violations of moral principles result in condemnation or accusations of immorality.

It has also been argued that the sanctions imposed by legal rules are distinct in being enforced under the authority of political power. However, it is also evident that certain customs, traditions, or moral principles are often incorporated into legal sanctions.

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[18] Vecdi Aral, *On Law and Legal Science,* 71, 75.
[19] Ali Bardakoğlu, "The Evaporation of Morality between the Rules of Fiqh", 67.
[20] Turkish Civil Code, Article 1.
[21] Turkish Civil Code, Article 2-3.
[22] Turkish Civil Code, Articles 47, 54, 56, 89.
[23] Turkish Civil Code, Article 182.
[24] Turkish Civil Code, Article 340.
[25] Turkish Civil Code, Articles 515-557.
[26] Law on the Establishment and Services of Radio and Television Enterprises, Article 8.
[27] Vecdi Aral, *On Law and Legal Science,* 70.

Interestingly, some customs, traditions, or moral principles also find expression within legal frameworks.[28] For example, the Turkish Code of Obligations declares contracts made in violation of morality as absolutely null and void[29] and mandates compensation for intentional harm caused by unethical actions.[30] It similarly enforces sanctions for unethical conditions in debt agreements.[31] The Turkish Penal Code also incorporates morality into its provisions by prescribing penalties for actions that threaten public morality, such as the confiscation of property used in morally dangerous activities[32] or the punishment of parents who endanger the morality, safety, or health of their children.[33]

In summary, jurists have consistently debated the impossibility of drawing sharp boundaries between different normative systems. A single behavior can often fall simultaneously into the realms of law, morality, and other normative classifications.

LAW IN THE TRADITION OF ISLAMIC SCIENCES

When Islamic law -originally called *fiqh*- emerged as an independent branch of knowledge within the tradition of Islamic sciences, its position among other normative systems was articulated similarly to the classification of norms discussed earlier. Specifically, rulings that guide human behavior were divided into three categories: rational (*aqlī*), sensory (*hissī*), and Sharīʿah-based (*sharʿī*). Sharīʿah rulings were further classified into three subcategories: theological, ethical, and practical.

Rational judgments, such as "2 is greater than 1" or "two opposites cannot coexist," fall under the domain of disciplines like logic, mathematics, and philosophy. Sensory judgments, derived through empirical observation (e.g., "fire is caustic" or "the moon's gravity is one-sixth that of Earth"), are the subject of natural sciences like physics, chemistry, and biology. In contrast, Sharīʿah rulings, which aim to secure human happiness in this world and the hereafter, are divided as follows: theological principles, which outline the core tenets of the faith, are studied in the discipline of theology (*ʿilm al-kalām*); moral principles, which promote virtues and conscientious responsibility, fall under the purview of Sufism (*taṣawwuf*); and practical rulings, which govern individual, social, and communal relations, are the domain of fiqh.

The definition of *fiqh* is widely accepted as the knowledge of Sharīʿah's practical rulings derived from detailed evidence.[34] This definition explicitly excludes intellectual, emotional, and theological or ethical rulings with Sharīʿah dimensions, emphasizing its focus on the practical aspects of human behavior.[35]

This classification of norms, which is primarily intended to distinguish the nature of different rulings, should not be interpreted as a separation of Islamic law from ethics and faith. On the contrary, jurisprudence, ethics, and faith -each constituting a distinct dimension of religion in Islamic tradition- form an integrated structure. The Prophet Muhammad's (PBUH) description of the believer with the most perfect faith as "the one with the best morals"[36] and his assertion that he was sent to "perfect good morals"[37] succinctly illustrate the interconnectedness of morality and

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[28] Ali Bardakoğlu, "The Evaporation of Morality between the Rules of Fiqh", 67.
[29] Turkish Code of Obligations, Article 27.
[30] Turkish Code of Obligations, Article 49.
[31] Turkish Code of Obligations, Article 176.
[32] Turkish Penal Code, Article 54
[33] Turkish Penal Code, Article 233.
[34] al-Rāzī, *al-Mahsūl,* I, 78.
[35] Najm al-Din Muhammad al-Darqani, *al-Talqih,* 9-10; Zaqiyy al-Dīn Shaban, *Usūl al-fiqh al-Islamī*, 12-13.
[36] Abu Dâwûd, "Sunnah" 14; Tirmidhi, "Iman" 6; Musnad, 2/250, 5/89.
[37] Muwatta, "Husn al-Huluk" 8.

faith. The hadiths which identify good morals as the hallmark of a valuable faith further reinforce this relationship.[38]

In addition, the Prophet's remarks, such as that an individual cannot engage in acts such as adultery, theft, or drinking alcohol while maintaining his faith,[39] highlight the deep bond between legal principles and belief. Practical behaviors exemplifying good morality, such as avoiding haram, seeking halal, and showing generosity to one's family -qualities often associated with Ali ibn Abi Talib-[40] demonstrate the alignment of morality with law. Similarly, Abdullah b. Zubayr's observation that divine revelation is primarily concerned with human morality[41] underscores the inseparability of these normative systems.[42]

Another issue highlighting the difficulty of defining the boundaries of Islamic law in terms of subject matter is the following: Acts of worship, which are excluded from the scope of law in positive legal systems because they concern an individual's relationship with God and are considered within the realm of religious studies, constitute the most fundamental and prioritized subjects of Islamic law. For instance, religious texts describe acts such as smiling, offering treats to one's wife and children,[43] love and hatred,[44] shame,[45] loyalty,[46] humility, and simplicity as being associated with worship or faith.[47] This indicates a significant intertwining of legal and moral norms. Furthermore, the characterization of certain social and economic relations outside the domain of worship as *al-taabbudî* (acts of worship-like devotion) suggests that the concept of worship in Islamic law can extend to encompass other human interactions. For example, the prohibition on a divorced woman remarrying during the *iddah* period and *hadd* punishments such as those for adultery, while not traditionally categorized under worship, appear to be closely related to this framework.

From the perspective of normativity -the second element of law- determining the boundaries of Islamic law becomes even more challenging. Unlike positive legal systems, *fiqh* encompasses not only imperative and prohibitive rules but also advisory provisions. For example, Shāriʿ's recommendation for individuals to perform a particular act is referred to as *mendub*, while the recommendation to avoid certain acts is termed *makruh*. Furthermore, the area in which individuals are free to act or abstain from acting (mubah) is also considered part of Islamic law, although it is the subject of debate among fiqh schools. In summary, the inclusion of mandatory, prohibitive, advisory, and permissive provisions within Islamic law complicates the task of defining its unique scope.

The element of sanction, a defining feature of positive legal rules, is similarly insufficient to delineate the boundaries of Islamic law. Unlike positive law, which relies solely on material-worldly sanctions, *fiqh* is grounded in a religious foundation that incorporates belief in the afterlife, thus encompassing both worldly and spiritual sanctions. This dual sanctioning framework divides jurisprudential judgments into two categories based on their ultimate legitimacy: religious and judicial. The legal and secular validity of a transaction is determined as a judicial judgment if it satisfies the formal legal requirements and is supported by concrete evidence, regardless of internal intent or will. However, a judgment may lack religious validity in the eyes of Allah, who knows

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[38] Ahmad b. Hanbal, Musnad 4/385.

[39] Bukhari, "Mezâlim" 30; "Hudûd" 1; Muslim, "Iman" 100; Ibn Mâja, "Fiten" 3; Musnad, 2/317, 386.

[40] al-Ghazālī, *Ihyāʾu Ulūm al-Dīn*, III/52.

[41] Bukhari, "Tafsīr al-Sūrat al-A'rāf", 5.

[42] Ahmet Yaman, Halit Çalış, *Islamic Law*, Ankara: Bilay 2018, 39.

[43] Bukhârî, "Imân", 41; Muslim, "Wasiyyet", 5; Tirmidhi, "Birr", 36.

[44] Bukhârî, "Îmân", 1; Muslim, "Îmân", 94, Abu Dâwûd, "Edeb", 130, 131.

[45] Bukhari, "Iman", 16.

[46] Mu'minoon 23/8; Ibn Hanbal, *Musnad*, III/134.

[47] Abu Dâwud, "Kitab al-Tharhil", 1; Ibn Majah, "Kitab al-Zuhd", 4.

the true intention behind the action.[48] For instance, a right obtained through false witnesses may be deemed legally valid (*de facto*) but remains illegitimate in religious terms. Additionally, Islamic law includes positive sanctions, such as rewards and the promise of paradise, to encourage compliance with its provisions, further highlighting its unique sanctioning mechanisms.

THE DIFFICULTY OF DETERMINING THE BOUNDARIES OF ISLAMIC LAW

The fundamental subject of Islamic jurisprudence (uṣūl al-fiqh), the Shar'ī ruling, is defined as the address directed by the Lawgiver (Shāri‘) to the responsible individual (mukallaf) or as the result of this address. Initially, these rulings were categorized into two types: propositional (*ḥukm taklīfī*) and declaratory (*ḥukm waḍ‘ī*). Propositional rulings consist of commands, prohibitions, or permissions granted to the the responsible person regarding an act's performance or avoidance, collectively referred to as *taklīfī* provisions.

According to the majority of Islamic jurists, the *Shāri‘*'s directives to the responsible person are divided into five categories: *wujūb* (obligation), *nadb* (recommendation), *ibāḥa* (permissibility), *karāha* (disapproval), and *ḥarām* (prohibition). An act that must absolutely be performed is classified as *wājib* (obligatory), while one that is recommended is labeled *mandūb* (commendable). Acts that are left to the discretion of the individual are considered *mubāḥ* (permissible), those recommended to be avoided are categorized as *makrūh* (disliked), and acts that must absolutely be avoided are deemed *ḥarām* (forbidden).

Hanafī jurists expanded this classification into seven categories by distinguishing *wājib* from *farḍ* (absolute obligation) and *tahrīman makrūh* (prohibitively disliked) from *makrūh*. Some jurists further extended this to eight categories by treating *sunnah* and *mustaḥab* as separate subcategories of *mandūb*. Meanwhile, some scholars excluded *mubāḥ* from the list of religious legal rulings, reducing the classifications to four,[49] while others combined *mandūb* and *makrūh* within *mubāḥ*, thus limiting the categories to three: *wājib* (obligatory), *ḥarām* (prohibited), and *mubāḥ* (permissible).[50]

Although the argument that conceptual unity was not achieved in the early periods partly explains the different classifications of *taklīfī* rulings, it is more compelling to view these differences as an effort to nuance the degrees of obligation. In other words, the *mujtahids* sought to articulate, within their respective terminologies, that the *Sharīʿah*'s commands to the responsible person are not uniform in strength or intensity.

These categories -whether three, four, five, or seven- are often graded internally to reflect different degrees of obligation. For example, scholars across different schools of thought have distinguished between obligations contingent on certain conditions and those that are absolute,[51] as well as between practical and interpretive obligations (*ijtihādī*).[52] Obligatory rulings (*wājib*) are sometimes described with varying emphases, such as "more obligatory" (*afraḍ*), "stronger obligation" (*awjab*), or "strongest obligation" (*ākkad farḍ*). For instance, Friday prayer is

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[48]   Ahmet Yaman, Halit Çalış, *Islamic Law*, 38.

[49]   Juwaynī, *al-Burhān,* I, 294-295; al-Ghazālī, *al-Mustasfā,* I, 245; Zarqesī, *al-Bahru al-muhīt,* I, 277-278.

[50]   Ibn Hazm, *al-Ihkkām*, IV, 81; Ibn Hazm, *al-Muhallā*, I, 63. İbrahim Yılmaz, "The Concept of Mertebat al-Afw in Shātibī", 127.

[51]   Ibn Qudāma, *al-Mughnī*, II, 273; Dimyātī, *Hāshiyet al-Iānat al-tālibīn*, II, 4.

[52]   Ibn Nujaym, *al-Nahru al-faik*, I, 24; Ibn Âbidîn, *Redd al-muhtâr*, I, 94-95; II, 4; Hasan b. Ammar b. Ali al-Shurunbülâlî, *Merâq al-falâh,* 139.

considered a stronger obligation than the five daily prayers, and reciting Surah al-Fatiha in prayer is deemed more obligatory than reciting additional verses.[53]

Other rulings are similarly graded in strength. The *sunnah* associated with the Fajr prayer, for instance, is described as "the strongest of the supererogatory prayers" (*ākkad al-taṭawwuʿāt*), "stronger than other sunnahs" (*ākkad min sāʾir al-sunan*), "a sunnah close to *wājib*" (*qarībah min al-wājib*), or "a strongly emphasized sunnah approaching the strength of an obligation" (*sunnah muʾakkadah fī quwwat al-wājib*).[54]

Similarly, the *mandūb* category is further subdivided into terms such as *mustaḥab* (recommended), *zawāʾid* (extra), *ebʿad* (lesser), *committee* (commendable), *muʾakkad* (emphasized), and *ghayr muʾakkad* (non-emphasized) *sunnah*.[55] The category of *mubāḥ* (permissible) category is also nuanced,[56] with distinctions like *awlāʾ* (preferred), *khilāf al-awlāʾ* (contrary to what is preferable), *tark al-awlāʾ* (abandonment of the preferable), *ibāḥah al-marjūḥah* (disfavored permissibility), *ijāzah al-mafḍūlah* (permissible but not ideal), and *ghayr al-majdhiyyah* (unacceptable permissibility).[57] Many such rulings were deliberately excluded from explicit mention in the scales of five or seven categories by *mujtahids* to maintain the clarity of these classifications. However, they appear in both *uṣūl* and *furūʿ* texts. [58]

One particularly interesting aspect is the existence of rulings that do not fit neatly into the standard judgment scales adopted by the *mujtahids*, yet are indirectly related to legal discussions in classical texts. Many Islamic jurists felt the need to touch upon these rules, which they did not include in the system of judgments, and thus a rich variety of terminology was formed. For example, the refinement of human interactions and adherence to shared ethical values are frequently discussed under terms such as *jalb al-makrūmah* (acquisition of noble qualities) or *makārim al-akhlāq* (noble morals). These discussions often include detailed rulings promoting general morality and ensuring the cleanliness of both the body and the environment.[59]

Other norms aim to refine speech, behavior, and attitudes and to promote good habits. These are discussed under concepts such as *taḥzīb al-alfāẓ* (refinement of speech) and *taḥzīb al-akhlāq* (refinement of character). Additionally, rulings concerning *murūʾah* (chivalry) and *ādāb* (etiquette), including *taʿlīm al-ādāb* (instruction in manners), *maḥāsin* (commendable traits), and *makārim* (noble qualities), contribute to the development of individual character. An example of such rulings is the recommendation to perform ablution and wash the face before going to sleep, even when one does not perform a *ghusl* (full-body ritual purification).

Religious texts also include subtle recommendations aimed at refining language and behavior. For example, they suggest using "ʿIshāʾ" instead of "Atama" for the Isha prayer and discourage referring to the city of Medina as "Yathrib." Similarly, rather than saying "we could not reach the prayer (*lam nudrik aṣ-ṣalāh*)" or "we missed the prayer," it is recommended to say, "the prayer has passed (*fātatnā aṣ-ṣalāh*)," as the latter avoids implying negligence.[60]

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[53] Merginânî, *Muhîtü al-Burhânî,* II, 63; Zebîdî, *al-Jawharat al-nayyire,* I, 75; Molla Hüsrev, *Dürer al-hukkâm,* I, 69.

[54] İbn al-Humām, *Fath al-Qadīr*, II, 49; Ibn Nujaym, *al-Bahru al-rāik*, I, 546.

[55] Bābertī, *al-Ināya*, X, 12; Ibn al-Humām, *Fath al-Qadīr*, I, 354; Ibn Nujjim Siraj al-Dīn, *al-Nahr al-faik*, II, 95; al-Shurunbulālī, *Merāq al-falāḥ*, 76; Meydānī, *al-Lubāb*, I, 90; Ibn Ābidīn, *Redd al-Muhtār*, I, 103.

[56] al-Rāfiʿī, *al-Sharḥ al-kabīr,* III/256; al-Nawawī, *al-Majmūʿ*, IV, 125.

[57] Zarqashī, *al-Bahru al-muhît,* I, 400; Ibn Âbidîn, *Redd al-muhtâr*, I, 474.

[58] For extensive information on the grading of taklīfī judgements, see. M. Raşit Akpınar, "Fuzzy Logic in the Classification of Religious Legal Provisions", 8; M. Raşit Akpınar, *Islamic Law and Fuzzy Logic,* 168.

[59] Ahmet Yaman, "An Introduction to the Relationship between Fiqh and Ethics within the Framework of the Principles and Practices of Islamic Amelî Ethics", *Usûl Islamic Studies*, 9 (2008), 111.

[60] Kashmīrī, *Feyzu al-Bārī,* II, 377. M. Raşit Akpınar, *Kashmīrī's Legal Thought,* 393.

Expressions like "*lā yanbaghī*" (not befitting) are employed to describe behaviors that, while not explicitly forbidden (*ḥarām*), are unbecoming and disapproved by reason and religion. Another term, "*lā baʾsa bih*" (no harm), refers to actions that are not ideal but permissible. For instance, prostrating on a surface displaying a live painting in such a way that the painting is avoided or renting a building in rural areas with the knowledge that it will be constructed as a church or synagogue are examples of rulings classified under "*lā baʾsa bih*."[61]

The concept of *martabat al-ʿafw* (the level of pardon), as described by al-Shāṭibī, represents another area where the boundaries of law blur. Al-Shāṭibī places this concept between *ḥalāl* (permissible) and *ḥarām* (forbidden), using it to describe situations involving unintentional violations by the responsible person, such as errors, coercion (*ikrāh*), or forgetfulness. It also applies to actions performed based on invalid evidence, the exercise of lawful concessions (*rukhaṣ*), matters left unaddressed by Sharīʿah as an act of divine mercy, errors in *ijtihād* (independent reasoning), and issues on which no explicit ruling exists (*maskūtun ʿanhu*). Whether this provision belongs to the standard classification of rulings remains a subject of debate, as al-Shāṭibī himself acknowledges.[62]

Beyond the classification and grading of rulings, other complexities make it challenging to define the boundaries of Islamic law. Religious texts often contain rulings that, at first glance, appear contradictory but actually address different dimensions of a single judgment. For instance, divergent narrations about whether backbiting or gossiping, drawing blood, or performing acts requiring *ghusl* (ritual purification) invalidate fasting illustrate the nuanced nature of these rulings.[63]

In legal regulations, it should be emphasized that recommendations made to individuals who may be involved in potential legal disputes -taking into account their specific circumstances-complicate the process of defining the boundaries of the law. For instance, one could consider recommendations such as not turning away beggars even if they are known to be wealthy, or narratives portraying wealth acquired through begging as a cause of punishment in the afterlife. Here, seemingly contradictory norms, whether they appear to favour or disadvantage certain parties, are ultimately aimed at maintaining public order.

CONCLUSION

Due to its distinctive dynamics, it seems implausible to draw a sharp distinction between the rules that constitute the subject matter of Islamic law and other norms of the social order.The elements of subject matter, intent, and sanction -traditionally used to distinguish positive legal rules from other norms- fall short in delineating the boundaries of Islamic law. The ongoing debate as to whether the mubah provision, which grants individuals the freedom to act or abstain according to Shari'ah, constitutes part of fiqh further complicates this determination. Additionally, the diversity of terminology indicating tonal differences between the rulings, as well as differing opinions on whether rules outside these rulings should be linked to law, underscores the need for meticulous effort in defining the scope of Islamic law.

These considerations call for a careful examination of provisions in religious texts to determine whether they genuinely fall within the purview of law. This is particularly important because norms referred to by terms such as *mubah*, *muru'ah*, *tahzīb al-ahlâq*, *tahzīb al-elfāz*, *ta'līm*

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[61] Hasan Özer, "La Be'se (Bih) in the context of the Theory of Obligation in Fiqh Literature" Concept", 22.

[62] Ibrahim Yilmaz, "The Concept of Mertabat al-Afv in Shātibī", 159.

[63] Kashmīrī, *Feyzu al-Bārī,* II, 51-52, 226; IV, 81.

al-ādab, and *mehāsin* are not always suitable for deriving jurisprudential rulings. At the same time, it would be unwiseto sever all connections between such judgments and fiqh.

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EVALUATION OF THE ATTAINMENT LEVEL OF THE FAMILY EDUCATION COURSE IN THE CHILD DEVELOPMENT PROGRAM

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Abstract

Family involvement in the education of their children stands out as a factor that prominently enhances the overall quality of life for children. This involvement not only boosts children's self-confidence but also strengthens their academic achievements and enables them to establish a strong bond with their families. Active participation of families in the education process contributes to the development of more knowledgeable, self-assured, and socially adept individuals in society. At this point, educators of the future being knowledgeable in family education will contribute to making the education system more efficient. To increase educators' knowledge in family education, family education courses are included in child development programs. However, research in this regard in our country is limited. In the context of this study, conducted at Harran University in the Child Development Program, the aim is to assess the level of achievement of family education courses, as perceived by students, based on the objectives specified in the curriculum. A total of 150 students currently enrolled in the program participated in the research. The data collection process involved the use of a scale consisting of 16 questions, previously piloted by the researcher. Statistical analysis of the obtained data was conducted using Microsoft Excel. Items measuring the achievements of the course were grouped, and the absolute success percentage was calculated. This calculation utilized the formula "(points obtained for relevant achievements for each student/maximum points that could be obtained for relevant achievements)*100" The study concluded that the scale on family education consists of three sub-dimensions and, based on the findings obtained from the scale, that the family education course is sufficient in conveying achievements related to family education.

Keywords: Child development, university students, family education.

WAR IN UKRAINE: REFUGEE PROBLEM AND YOUTH

UKRAYNA'DA SAVAŞ: MÜLTECİ SORUNU VE GENÇLİK

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ÖZET

Rusya'nın Ukrayna'ya Şubat 2022 tarihinde saldırıyla başlayan savaş, gelinen süreçte demografik olarak hem Ukrayna'yı hem de Rusya'yı önemli oranda etkilemeye başladı. Ukrayna'da Rusya için savaşan 70 binden fazla kişi hayatını kaybetti. Ukrayna ordusunda da yaklaşık 70 bin askerin hayatını kaybettiğini söyleyebiliriz. Bu haliyle yaklaşık 150 bin genç yaşta kişi hayatını kaybederken 200 bin gencin de yaralandığı tahmin ediliyor.

Ukrayna'da devam eden savaş aynı zamanda doğum ve ölüm oranlarını da olumsuz etkiliyor. Ukrayna'da her üç ölüme karşılık yalnızca bir doğum yaşanıyor. Büyük çaplı bir silahlı çatışmanın daha da kötüleştirdiği demografik kriz, Ukrayna'yı mahvediyor. 2024 yılının ilk yarısında yaklaşık 251 bin ölüm kaydedildi. Aynı dönemde 88 binden az çocuk doğdu. Uzmanlar, bazı bölgelerin savaş bölgesinde yer alması nedeniyle bu istatistiklerin büyük olasılıkla eksik olduğunu vurguluyor. Uzmanlar, göçün yanı sıra ülkeyi terk eden mülteci akışının demografik krizi daha da kötüleştirdiğini vurguluyor. Şu anda altı milyon vatandaşının Ukrayna dışında yaşadığı tahmin ediliyor. 2024-25'te 700 bin kişi daha ülkeyi terk edebilir. Rusya ve Ukrayna'da sık sık açıklanan seferberlik kararları da gençlerin ülkeyi terk etmesine veya cephede ölümlerin artmasına neden oluyor. Bu savaş süreci, askere alınmak istemeyen gençlerin, eğitim süreçlerini terk ederek başka ülkelerde mülteci-sığınmacı konumuna düşmesine de neden oluyor. Başta Ukrayna olmak üzere Polonya ve bazı diğer Avrupa ülkeleri, gençleri hayata hazırlamak, ülkelerine dönmelerini sağlamak amacıyla programlar ve destekler açıklıyorlar. Bu bildiride Ukrayna'da savaştan etkilenen gençlerin durumu ve diğer ülkelerin bu süreçte oynadığı rol, diplomasi analiz edilmeye çalışılacaktır.

Anahtar kelimeler: Ukrayna, Rusya, Gençlik, Mülteci, Sığınmacı.

ABSTRACT

The war, which began with Russia's attack on Ukraine in February 2022, has begun to significantly affect both Ukraine and Russia demographically in the process. More than 70 thousand people fighting for Russia in Ukraine have lost their lives. We can say that approximately 70 thousand soldiers in the Ukrainian army have also lost their lives. As such, it is estimated that approximately 150 thousand young people have lost their lives and 200 thousand young people have been injured.

The ongoing war in Ukraine is also negatively affecting birth and death rates. In Ukraine, there is only one birth for every three deaths. The demographic crisis, exacerbated by a large-scale armed conflict, is devastating Ukraine. Approximately 251 thousand deaths were recorded in the first half

of 2024. Less than 88 thousand children were born during the same period. Experts emphasize that these statistics are likely incomplete due to the fact that some regions are in war zones. Experts emphasize that in addition to migration, the flow of refugees leaving the country is worsening the demographic crisis. It is estimated that six million of its citizens currently live outside Ukraine. Another 700,000 may leave the country in 2024-25. Frequently announced mobilization decisions in Russia and Ukraine also cause young people to leave the country or increase the number of deaths on the front. This war process also causes young people who do not want to be drafted to abandon their education and become refugees and asylum seekers in other countries. Ukraine, Poland and some other European countries, in particular, announce programs and support to prepare young people for life and ensure their return to their countries. This report will attempt to analyze the situation of young people affected by the war in Ukraine and the role and diplomacy played by other countries in this process.

Keywords: Ukraine, Russia, Youth, Refugee, Asylum Seekers.

GİRİŞ

Ukrayna kelimesinin anlamı halk arasında "sınır boyları" olarak bilinmektedir. *Kràjь* sözcüğü ana Slav dilinde "uç" anlamına gelir ve genişleyerek "hudut, bölge, ülke" anlamları kazanmıştır (Derksen, 2008; Karatay, 2024). Bu kelime yer anlamı veren -(*i*)*na* eki almış olarak hemen tüm Slav dilli ülkelerde sınırdaki bir bölgeyi, toprağı, bazen köyü ifade etmektedir. Tarihî kaynaklarda Ukrayna adına yapılan ilk atıf XII. yüzyıla aittir (Acar, 2024). Ukrayna adı XVI. yüzyılın ikinci yarısından itibaren Osmanlı belgelerine de girmiştir. Örneğin Sultan III. Murad'ın Lehistan Kralı Stefan Bathory'e gönderdiği bir fermanda bu isim kullanılmıştır (Seyyid Mehmed Rızâ, 2020). Tarihte hem Rusların hem de Ukrayinlerin ortak devleti Kiev Knezliği olmuştur. Günümüzde hem Rusların hem de Ukrayinlerin sahip çıktığı ve sadece kendilerine ait olduğunu iddia ettikleri Kiev Knezliği'nin aslında Doğu Slav topluluklarının ortak devletidir. Günümüzde Ukrayna coğrafi konum itibari ile Kuzey Doğu Avrupa'da yer almaktadır. Ukrayna Slavlardan gelme bir ülkedir. Ülkenin adı ise Slav dilinden gelmektedir. Sovyetler birliği dağıldıktan sonra 1991 yılında Ukrayna bağımsızlığını ilan etmiştir. Moldova, Romanya, Rusya, Beyaz Rusya, Polonya, Slovakya, Macaristan Ukrayna'nın komşu ülkelerini oluşturmaktadır. Ukrayna aynı zamanda Karadeniz ve Azak denizine kıyısı olan bir ülkedir. Ukrayna sahip olduğu yüz ölçümü ile Avrupa kıtasının en büyük ülkelerinden biri olma özelliğini taşımaktadır. Ülkenin resmi dili Ukraynacadır. Ukraynaca Doğu Slav dillerine ait olan bir dildir. Ukrayna'da Ukraynacadan farklı olarak 18 tane de farklı dil konuşulmaktadır. Ukrayna'nın başkenti Kiev'dir. Kiev aynı zamanda ülkenin en büyük şehridir.

1991'de Ukrayna, uluslararası kabul görmüş sınırlar içinde özgür, demokratik ve egemen bir devlet inşa etmek için bağımsızlığını ilan etmiştir. Ukrayna'nın AB ve NATO ile yakın ilişkileri Rusya ile bağların azalmasına ve krizlerin çıkmasına neden olmuştur. 2014 yılında Rusların yoğun olarak yaşadıkları Ukrayna'nın doğusundaki Donetsk ve Luhansk bölgelerinde bağımsızlık hareketleri başlamıştır. Bu bölgeler, 2014'teki çatışmalardan beri Rusya yanlısı ayrılıkçıların fiilen kontrolü altındadır. Rusya yanlısı ayrılıkçılarla Kiev yönetimi arasında 2014'ten bu yana süren çatışmalarda binlerce kişinin hayatını kaybettiği biliniyor. 2014'te başlayan bağımsızlık hareketleri Rusya'nın Kırım'ı ilhakıyla daha da şiddetlenmiştir. Rusya, 24 Şubat 2022 tarihinde Ukrayna topraklarına askerî harekât düzenleyerek birçok bölgeyi işgal etmiştir. Bu durum bölgede siyasi, askeri, ekonomik, kültürel bir krize de neden olmuştur. Rusya-Ukrayna arasındaki savaş kitlesel göçlere ve demografik sorunlara neden olmuştur.

UKRAYNA'DAKİ SAVAŞ: GENÇLER ÜZERİNE ETKİSİ VE ÖNLEMLER

Ukrayna'daki savaş, vatandaşları, özellikle de gençleri için muazzam ruh sağlığı sorunlarına yol açmıştır (Hodes, 2023). Savaş, güvenli bir şekilde yaşayan insanlar için bile küresel ruh sağlığına zarar vermiştir. Ukrayna'da diyabetli hastaların sayısı %20'den fazla, kalp krizi geçirenlerin sayısı %16'dan fazla ve felç geçirenlerin sayısı %10'dan fazla artmıştır. Ukrayna'daki savaş nedeniyle ülkede yeterince akademik veri elde edilememektedir. Özellikle nüfusun azalmasında etkili olan doğum oranları istatistikleri tespit edilememektedir. Ukraynalı yetkililer, Kırım ve Lugansk bölgesindeki doğum oranına ilişkin gerekli tüm verileri toplamada ve istatistik sunmada başarısız olmaktadır. Ancak var olan verilere baktığımızda Ukrayna'da doğum-ölüm oranların a dair genel veriler ortaya çıkmaktadır. Ukrayna'da en fazla ölüm 2024 yılının ilk yarısında Dnepropetrovsk (26.374), Kharkov (17.999) ve Odessa (16.085) bölgelerinde kaydedilmiştir. 2024'teki doğum oranı, 132.595 doğum ve 349.041 ölümün kaydedildiği (Ukrayna'da salgının zirve noktası) 2021'in ilk altı ayına göre 1,4 kat daha düşüktü. Ocak 2024 itibarıyla Ukrayna'nın nüfusu 37 milyon vatandaştı. BM tahminlerine göre 2100 yılında bu ülkenin nüfusu 15,3 milyona düşecektir (Głodowska, 2024).

Ukrayna'da özellikle gençler üzerinde savaşın etkisi gün geçtikçe artmaktadır. Ukraynalı erkeklerin savaş sürdüğü sürece ülkeye dönme şansı azalıyor. Bu nedenle *AB, Ukraynalı göçmenleri entegrasyona teşvik edecek çareler aramaktadır.* BM'ye göre 6,2 milyon vatandaş çatışmalar nedeniyle Ukrayna'yı terk ederek yurt dışında kalmaktadır. Mültecilerin çoğunluğunu kadın ve çocuklar oluştursa da Eurostat hesaplamalarına göre askerlik çağındaki yaklaşık 650 bin erkek de yurtdışına çıkmıştır. Avrupa ülkelerindeki nüfus yaşlanıyor ve göçmenlerin bir kısmının orada kalmasıyla ilgileniyorlar. Avrupa ülkeleri özellikle çalışmak isteyen, topluma entegre olan, dil öğrenen ve bu topluma alışmaya çalışan Ukraynalılara ilgi gösteriyor. Ukrayna ise gençlerin ülkeye dönüşünü sağlayabilmek için **"єVidnovlennya", "єOselya", iş için tercihli kredi programları açıklamıştır. Bu programlar** daha çok Ukrayna'da kalanlar ve ülke içinde yerinden edilmiş kişiler için tasarlanmıştır. Evet, nüfusun bir kısmı geri dönebilir ama birincisi kalıcı bir dönüş olmayacaktır, **Ukraynalıların AB ülkelerindeki durumu oldukça belirsizdir. Artık vatandaşlar geçici koruma prosedürünün bir parçası olarak orada yasallaştırılıyor ve AB hukukuna göre geçici koruma üç yıldan fazla süremiyor.** Entegrasyonun teşvikinin artacağına dair işaretler zaten var. Avrupa'da göçmenlerin sadece sosyal yardımla yetinmeleri değil, çalışmaları için de önlemler geliştirmeye çalışılmaktadır. Bu politika halihazırda yürürlüktedir ve zamanla yoğunlaşacaktır. **Avrupa, Ukraynalı mülteciler için nispeten normal koşullar oluşturmuş ve destek programları geliştirmiştir.** Önceki yıllardaki göç deneyimi, göçmenlerin yalnızca küçük bir kısmının entegre olma ve büyük bir başarı elde etme yeteneğine sahip olduğunu kanıtlıyor. Çoğunlukla başarılı insanlar, büyük ölçüde yeni nesil göçmenlerdir, çünkü onlar ilgili toplumlarda doğup yaşıyorlar ve halihazırda bu toplumlarda yaşıyorlar (Gore, 2024). 2022'nin şubat ayında Ukrayna'daki Rus işgali başladığından bu yana, genç erkeklerin ülkeyi terk etme oranı yükselişe geçmiştir. Zorunlu askerlik yaşı Ukrayna'da 25 olmasına rağmen, 18 yaşın üstündeki erkeklerin ülkeyi terk etmesine izin verilmemektedir. Gençlerin reşit sayılmadan önce ailelerinin de onayıyla ülke dışına çıkma kararının arkasında bu yatmaktadır. Ukrayna Devlet Demografi Enstitüsü'ne göre 2024 yılında Ukrayna'yı terk edip şimdiye kadar geri dönmeyenleri sayısı, 2023'ün tamamındaki sayıyı üçe katlamıştır. Ancak ülkeden ayrılanların yaşlarıyla ilgili bir veri yoktur. Avrupa Birliği'nin (AB) istatistik kurumu Eurostat'a göre 18 yaşın altındaki çocuklar, savaştan sonra ülkeden ayrılan toplam kişi sayısının üçte birini oluşturuyor. Ukrayna'da Sosyal Politikalar Bakanlığı'nın verilerine göre 3,5 milyon kişi ABD ya da AB ülkelerinde yaşamak için ülkeyi terk etmiştir. AB ise savaşın başından beri 4,2 milyon Ukrayna vatandaşını kabul ettiklerini duyurmuştur. Demografi Enstitüsü'nün müdürü Ella Libanova, savaş bittiğinde kaç kişinin geri döneceğinin kritik önemde olduğunu şöyle ifade etmiştir:

"Önceden savaşın 2025'te biteceğini öngörüyorduk. Şimdi 2027, hatta 2030'a kadar sürebileceğini düşünüyoruz. Olayların öngörülemezliği nedeniyle bu konuda tahminde bulunmak zor."

Ukrayna Cumhurbaşkanı Volodimir Zelenskiy, 2024 yılında Ukrayna Gençlik Forumu'nda yaptığı konuşmada, eğitim bursları ve ev kredilerinde indirimler gibi adımlar atarak gençler için daha iyi şartlar sağlama vaadinde bulunmuştur. Zelenskiy, "Zor şartlara rağmen Ukrayna savaş nedeniyle kayıp bir gençliğe sahip olmayacak" dedi ve asıl görevi Ukraynalıların ülkeye dönüşü hakkında çalışmak olan bir bakanlık oluşturma düşüncesinden bahsetmiştir. Ukrayna, devlet olarak gençlere yönelik birçok proje başlatmış olsa da bir ankete göre Ukrayna'da okul çağındakilerin neredeyse çeyreği yurt dışına taşınmak istemektedir. Ancak ülkeye dönüp dönmeyeceklerini, savaşın ne zaman ve nasıl biteceği belirleyecektir (Matveichuk, 2024). Ukrayna'daki savaşta iki buçuk yılı geride kaldı ve Ukrayna daha fazla askere ihtiyaç duyuyor. 2024 yılında erkeklerin askere alınma yaşını 27'den 25'e düşüren yeni bir yasa yürürlüğe girdi. Kadınlar için askerlik hizmeti zorunlu değildir.

Ukrayna'da savaştan etkilenenler arasında gençler, oldukça dikkat çekmektedir. Adeta bir anda yetişkin olmak zorunda kalan gençler travmatik durumlarla karşı karşıya kalmıştır. 24 Şubat 2022'de Ukrayna'da başlayan savaş, Ukrayna toplumu ve özellikle gençler için yıkıcı olmuştur. Rusya'nın tam ölçekli savaşı, Ukrayna'daki hayatı derinden etkileyerek gençleri birçok şekilde olumsuz etkilemiştir. Ukrayna'daki gençlerin en az %82'si gelir ve ruh sağlığı bozulmasından arkadaşları ve aileleriyle gergin ilişkilere kadar çeşitli kayıplar yaşamıştır. Ayrıca, bu genç bireylerin beşte biri iç göçe neden olmuş kişilerdir. Tam ölçekli savaşın patlak vermesi yalnızca binlerce gencin refahını etkilemekle kalmadı, aynı zamanda vatandaş katılımı, ulusal kimlik, siyasi ideoloji ve bireysel ve kolektif bir geleceğe dair vizyonları ile ilgili olanlar da dahil olmak üzere bireysel tutumlarda, davranışlarda ve sosyal dinamiklerde de değişime neden olmuştur. Ukrayna'daki savaş nedeniyle yerinden edilen genç kadınlar da ciddi eğitim kesintileri ve ruh sağlığı sorunlarıyla karşı karşıya kalmıştır. Savaş ve yerinden edilme, onları cinsel tacize ve sömürüye karşı savunmasız hale getirirken, aynı zamanda bu gençler arasında kaygı, depresyon ve diğer psikolojik sorunların artmasına da yol açmıştır. Romanya'da 70 genç Ukraynalı arasında yapılan bir U-Report ruh sağlığı anketi, bunların dörtte birinin 'zayıf' veya 'çok zayıf' bir duygusal denge bildirdiğini göstermiştir. Bu, yerinden edilme, kültürel uyum veya ülkelerindeki çatışmanın etkisiyle ilgili olabilecek önemli stres faktörlerini yansıtmaktadır. Çoğunluk duygusal dengelerini 'ortalama' olarak değerlendirirken, bu, gençlerin damgalanma veya mevcut desteğin eksikliği nedeniyle sıkıntıyı küçümsediği potansiyel bir kırılganlık ve bir başa çıkma mekanizması olduğunu gösteriyor. Çocukların ihtiyaç duydukları ruh sağlığı ve psikososyal desteği almalarına engel olan engeller arasında finansal kısıtlamalar ve yardım için nereye gidecekleri konusunda bilgi eksikliği yer almaktadır (Riatti, 2024).

Ukrayna'da gençliğini savaş, koronavirüs salgınından çok daha fazla değiştirdiği anlaşılmalıdır. Dobrodiyiv Kulübü hayır kurumu tarafından Ukrayna genelinde 13-19 yaş aralığındaki vatandaşlar arasında yapılan bir ankete göre gençlerin yaklaşık %40'ı savaş nedeniyle kendi hayatları ve sağlıkları -kendileri ve sevdiklerinin- için korku duymaktadır. Birçoğu geleceğin belirsizliği, başka ülkelere ve şehirlere taşınma, elektrik kesintileri ve istikrarlı iletişim eksikliği gibi konularda endişe duyduklarını bildirmiştir. Birçoğu geleceğin belirsizliği, başka ülkelere ve şehirlere taşınma, elektrik kesintileri ve istikrarlı iletişim eksikliği gibi konularda endişe duyduklarını bildirmiştir. Aynı zamanda çoğu genç, müzik, sosyalleşme, sosyal medya ve yürüyüşün korkularından ve endişelerinden uzaklaşmalarına yardımcı olduğunu söylemiştir. Spor ve bilgisayar oyunları da yardımcı olmaktadır. Gençler, Ukrayna'nın yeniden inşasının bir parçası olmak için şimdiden istekli olduklarını söylemektedir. Ergenlerin %90'ı ülkenin savaş sonrası yeniden inşasında faydalı olmak istediklerini bildirmişlerdir. Özellikle ekonominin ve altyapının geliştirilmesinde yer almak istemektedirler.

Ukrayna'da devam eden savaş gençlerin, kadınların, çocukların hayatlarında değişime neden olmakla beraber ülkenin demografik olarak sorunlar yaşamasına da sebep olmaktadır. Ukrayna'da her yıl nüfus azalıyor ve askeri çatışmanın patlak vermesinden sonra durum önemli ölçüde kötüleşiyor. Son tahminlere göre 25 milyonun biraz üzerinde Ukraynalı kalmış olabilir. Ukrayna Bakanlar Kurulu yaşamı iyileştirmeyi amaçlayan bir demografik stratejiyi onaylamıştır. Ulusal Bilimler Akademisi Demografi ve Yaşam Kalitesi Sorunları Enstitüsü'nün tahminlerine göre Ukrayna'nın nüfusu 25,2 milyona düşebilir. Sonuç olarak Bakanlar Kurulu, 2040 yılına kadar olan dönem için Ukrayna'nın Demografik Gelişimi Stratejisini onaylamıştır. Dolayısıyla strateji, çocukların doğumu ve yetiştirilmesi için uygun bir ortam yaratma ve ailelerin ekonomik olarak kendi kendine yeterliliğini sağlama ihtiyacından bahsetmiştir. Yani güvenlik, ülkenin kalkınması, barınma imkânı, kaliteli sağlık hizmeti ve iş imkanları oluşturulacaktır. Demografi ve Sosyal Araştırmalar Enstitüsü Araştırma Müdür Yardımcısı M.V. Ukrayna Ulusal Bilimler Akademisi'nden Alexander Gladun, Kabinenin duyurduğu stratejinin başarısının finansmana bağlı olduğunu söylemektedir. Ukrayna Silahlı Kuvvetleri askeri çatışmayı kazandığında demografik durumun iyileşeceğini tahmin ettiğini bildirmektedir. Bu tahmine göre özellikle yurt dışından bazı kişiler hemen dönecek, belki bazı aileler çocuk sahibi olmak isteyecek ve ölüm oranları azalacaktır. Sosyolog Vladimir Paniotto'ya göre Ukrayna'daki insan sayısı üzerindeki ana etki demografik stratejiler değil, göçtür (Bondarenko, 2024). Nüfusun azalmasındaki temel faktör, ayrılan insan sayısının çokluğudur. Afrika'daki daha az gelişmiş ülkelerden gelen göçmenlerin bile durumu iyileştirmesi pek mümkün görünmüyor. Uzmanlar, bunun yalnızca askeri bir çatışma meselesi olmadığını söylemektedir.

UKRAYNA'DAKİ SAVAŞ: AB ÜLKELERİNİN PROJELERİ VE BEKLENTİLER

Ukrayna'daki savaş nedeniyle AB ülkeleri ve Ukrayna'ya komşu ülkeler, gelen mülteci-sığınmacılara yönelik programlar başlatmışlardır. Polonya Sosyal Sigorta Fonu'na göre 2024'ün ilk yarısında 370,9 bin çocuk için "800 plus" programı kapsamında yabancılara yardım ödenmiştir. Bu, 2022'nin aynı dönemine göre %8,9 daha azdır. Yardımlardan yararlananlar arasında ilk sırayı Ukraynalılar alırken, onu Belaruslular, Romenler, Ruslar ve Vietnamlılar takip etmektedir. Bazı Ukraynalı aileler Batı'ya gitmek üzere Polonya'yı terk etmekte veya anavatanlarına dönmektedir. Ancak Polonya'ya Ukrayna'dan yeni aileler gelmeye devam etmektedir. Polonya Eğitim Bakan Yardımcısı Joanna Mucha'nın yakın zamanda TVN 24'e söylediği gibi şu anda bunların çoğunluğu 16-17 yaş arası çocuklardan oluşuyor. Ebeveynler çocuklarını seferberlikten kurtarmak için Polonya'ya göndermektedir. Polonya'daki evsizlerin yüzde 6'sı Ukrayna'dan gelen mültecilerden oluşmaktadır. Polonya'da yabancılar arasında ciddi bir evsizlik sorunu oluşmuş var ve bu sorun henüz çözülememiştir. Aile, Çalışma ve Sosyal Politikalar Bakanlığı'nın son verilerine göre Polonya'da 31 binin üzerinde evsiz vardır. Bakanlık, 2024 yılının başında yapılan bir araştırmada bunların yüzde 80'inin erkek olduğunu açıklamıştır. Bunların %90'ı Polonya vatandaşlığına, %6'sı ise Ukrayna vatandaşlığına (1.749 kişi) sahiptir. Diğer evsizler başka ülkelerin vatandaşları veya vatansız kişilerdir. Evsiz yabancıların sayısı 2019'daki önceki çalışmaya kıyasla %250 artmış, ancak çalışma, evsiz barınaklarının gerekliliklerini bile karşılamak zorunda olmayan geçici barınma yerlerindeki mültecileri hesaba katmamıştır. İlgili bakanlığın bildirdiğine göre Polonya'da son yedi yılda evsizlik krizi yaşayan kişilerin sayısı 30 bin (2019 araştırması) ile 33 bin (2017 araştırması) arasında değişmiş olup şu anda 31 bin seviyesinde bulunuyor. Aynı zamanda evsiz kadınların sayısı artarken evsiz erkeklerin sayısı azalmıştır. Ayrıca araştırmaya göre 18 yaşın altındaki evsizler toplam sayının %5'ini (1.524 kişi) oluşturmuş ve kız ve erkek çocukların sayısı yaklaşık olarak aynı sayıdadır. Çocuklar arasındaki evsizlik, esas olarak evsiz küçüklerin %40'ını oluşturan Ukraynalı çocuklar nedeniyle artık önemli ölçüde artmıştır. 2019'da Polonya vatandaşı olmayan çocukların sayısı yalnızca %9'du. Evsizliğin ana nedenleri arasında alkol bağımlılığı (%19), aile içi çatışmalar (%17) ve bir apartman dairesinden zorla veya gönüllü olarak tahliye

edilme (%11) yer almaktadır. Evsizlik krizinin diğer önemli nedenleri arasında ilişkilerin bozulması (%8), işsizlik/iş kaybı (%7) ve sağlık sorunları/engellilik (%7) vardır (Polska ma poważny, 2024).

Ukrayna'da gençliğin hem savaş nedeniyle psikolojik etkisi hem de Ukrayna milli kimliğinin gelişmesi adına AB tarafından çeşitli projeler başlatılmıştır. **Avrupa Gençlik Vakfı (EYF), Avrupa Konseyi'nin** değerleri çerçevesinde sivil toplum ve gençlik çalışması müdahaleleri yoluyla Ukrayna'dan savaştan etkilenen gençleri desteklemek için pilot faaliyetleri finanse etmek için 2023 yılında proje çağrısına çıkmıştır. Ukrayna'daki gençlik kuruluşları veya Avrupa Konseyi üye devletlerindeki Ukraynalı gençlerle çalışan gençlik kuruluşları bu projeye başvurmuştur. Bu proje kapsamında savaştan etkilenen Ukraynalı gençler için akranlar arası öğrenme ve destek, eğitim ve çalıştaylar, bilgilendirme ve danışmanlık, gençler, gençlik çalışanları ve gençlik liderleri için bilinçlendirme ve kapasite geliştirme, Ukrayna'dan gençlerin toplantıları, analiz, araştırma ve gençlik çalışmasının ilke ve uygulamalarına dayalı diğer eylemler olmuştur. AB ülkelerinden Almanya ise özellikle kurum-kuruluşlar üzerinden eğitim alanında değişim programları başlatmıştır. "Değişim Programları Örnek oluyor (Austausch macht Schule) Girişimi, Ukrayna'dan tüm çocuklara ve gençlere – cinsiyet, din ve kökenden, fiziki ve zihinsel becerilerden, sosyal ve ekonomik koşullardan bağımsız olarak – uluslararası okul ve öğrenci değişim programlarına katılımı mümkün kılmak ve bu imkânları Almanya'daki eğitim sisteminin doğal bir parçası haline getirmek için çaba sarf etmiştir. Eğitim, özellikle büyük çocuklar için önemli bir endişedir. Ukrayna'daki kesintiler ve ev sahibi ülkelerdeki yeni eğitim sistemlerine uyum sağlama zorlukları, özellikle Romanya'daki dil engelleri, büyük endişelerdir. Gürcistan ve Moldova'da çocuklar genellikle müfredat ve farklı öğretim stillerine uyum sağlama konusunda zorlukları vurgulamaktadır. Ukrayna'dan gelen çocuk ve gençlerin hem ruhsal eksiklikleri giderilmeye çalışılırken aynı zamanda eğitim konusunda da yeni programlar uygulanmaktadır. Katowice şehrinin yetkilileri, UNICEF'in desteği ve Silezya Üniversitesi ile ortaklaşa özel bir kurs oluşturarak tarih ve sosyal bilgiler öğretmenlerinin desteklenmesine özen göstermiştir. Öğretmenlerin atölye çalışmalarına katılmalarına ve tarih boyunca Polonya ile Ukrayna arasındaki ilişkiler gibi karmaşık bir konunun öğretimini kolaylaştırmak için uzmanlar tarafından hazırlanan öğretim materyallerini kullanmalarına olanak sağlamıştır Öğretmenlere, Polonyalı ve Ukraynalı öğrencilerin farklı bakış açılarına sahip olabileceği önemli tarihi olaylar ve sosyal yaşam olgularını tartışırken özellikle dikkatli olmaları gerektiği açıklanmıştır. Silezya Üniversitesi Tarih Enstitüsü çalışanlarından proje koordinatörü Marcela Gruszczyk, "Müfredat, kültürel ve ulusal çeşitlilik nedeniyle özel dikkat ve hassasiyet gerektiren karma sınıflarda öğretimi dikkate alacak şekilde tasarlandı" demiştir (Warchala-Kopeć, 2024).

SONUÇ

Rusya, 2000'li yıllarda Putin liderliğinde küresel bir genişleme politikası yürütmeye başlamıştır. Bu politikada öncelikle sınırları dışında Suriye, Libya, Afrika gibi ülkeler olurken daha sonra kendi sınırlarındaki Gürcistan, Ukrayna gibi ülkeler öncelikli hale gelmiştir (Ergenç, 2021). Rusya'nın 2022 yılında Ukrayna'ya başlattığı harekât bir bakıma Batı ve ABD'ye karşı bir cevap niteliğinde olmuştur. Bu harekât hem Ukrayna'da hem de Rusya'da askeri bir sonuç dışında demografik olarak da bazı olumsuz sonuçlar vermiştir. Rusya'da askere gitmek istemeyen gençler ülkeyi terk ederken Ukrayna'da ise savaş bölgesinde yıkıcı askeri bombalamalar nedeniyle kitlesel göç yaşanmıştır. Ukrayna'nın yaşadığı demografik sorun, Avrupa'da da ekonomik olarak önlemler alınmasına neden olurken, kültürel ve eğitim alanında da değişimler olmuştur. 2024 yılına kadar Avrupa'da Ukrayna'dan göç eden sekiz milyon kişi vardı, şu anda altı milyon, Rusya'da bir ila iki milyon arasında Ukraynalı vardır. Geri dönenlerin sayısı da Ukrayna'da yaşayan insan sayısını belirleyecek temel faktördür. Önemli olan çatışma bittikten sonra kaç kişinin ayrılacağı, şu anda

fırsatı olmayan erkeklerin ayrılacağıdır. Yurt dışındaki 6 milyon Ukraynalıdan üçte ikisinin bulundukları ülkelerin vatandaşlığını almak istediği anlaşılıyor. Ukrayna'nın çatışmanın sona ermesinden sonra daha fazla insanın geri dönmesini ve daha azının ayrılmasını sağlamak için bir şeyler yapması gerekiyor. Yani onları belirli işlere dahil etmek lazımdır. Özellikle Ukrayna'dan ayrılanların yüzde 60'ı yüksek öğrenim görüyor. Bu vasıflı bir iş, birçoğu uzaktan çalışabilir. Çocuklar burada eğitimine devam edebilir ve ülke kayıpları en aza indirmek için çok şey yapabilir ve yapmalıdır.

Ukrayna'dan başta Avrupa'ya doğru yaşanan göç, AB ülkelerine Ortadoğu ve Afrika'dan yaşanan göçleri de etkilemeye başlamıştır. AB ülkeleri kendi ekonomik ve kültürel yapılarını gerekçe göstererek sınırlama getirmeye başlamışlardır. AB ülkeleri, 2014 yılı sonrasında Rusya'nın hibrit savaş yürüterek göçmen dalgasını teşvik ettiğini ileri sürmüşlerdir (Güler-Ergenç, 2024). 21. yüzyılda yeni sorun "Uluslararası Göç" olmaktadır. Bu göçler, AB ülkeleri başta olmak üzere Türkiye gibi gelişmekte olan ülkelerde ekonomik, kültürel sorunlara da neden olmaktadır. Bu sorunlar içerisinde göçmen olarak gittiği ülkeye uyumda sorun yaşayan çocuklar ve gençler için uyum politikaları çerçevesinde projeler başlatılmaktadır. Bu çocukların ve gençlerin büyük çoğunluğunun kendi vatanına dönmesi beklenilmemektedir.

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TRANSİTİON RELATED SENSORY ISSUES OF ADOLESCENTS WİTH AUTİSM SPECTRUM DİSORDERS: MENTAL HEALTH EXPERT'S PERSPECTİVE

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Abstract

Introduction: Sensory Processing Disorder (SPD) or sensory issues describes the experiences children (and adults) have when their **brains interpret the sensory messages** they receive differently. During transition phase many autistic adolescents experience sensory issues, meaning they may experience touch, sound, light/seeing, smell or taste in a much more intense or much lower degree than neurotypical teens.

Aim/Objective: The present study was conducted to explore the transition related sensory issues faced by adolescents with the diagnosis of autism spectrum disorders.

Methodology: Data of the present study was collected qualitatively using structured interview protocols. Data about study variables was taken from mental health professionals having expertise in the field of autism. Questions of the interview guidelines were carefully formulated with the help of experts. Inclusion and exclusion criteria were established before the conduction of the study. Mental health professionals were individually approached. After taking informed consent, interviews were started.

Results: During thematic, different themes were generated. Categories having the same responses were formed and common themes were dig out from interview content. Mental health professionals reported that transition brings a lot of change in the daily lives of ASD adolescents. They also reported that adjustment to the new environment is the most difficult task for ASD adolescents. They are habitual of their fixed routine. Any change in their fixed routine disturb them mentally and emotionally. They reported that many sensory issues including Repetitive behaviors, meaningless sounds, Irrelevant touch, hyperactivity are more commonly faced by ASD adolescents when they are in their transition phase.

Conclusion: Our study concluded that transition is not easy for ASD adolescents. Their diagnosis makes transition more difficult and uncomfortable. We need to have some transition readiness programs to facilitate ASD adolescents transition easy and comfortable.

Keywords: Senory issues, sensory overload, Transition.

SPORTZ AND YOUTH

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ABSTRACT

Sports significantly impact youth development, promoting not only physical health but also essential social and emotional skills. Participation in sports encourages regular physical activity, which helps combat obesity and fosters a lifelong commitment to health. Beyond fitness, sports teach valuable lessons in teamwork, discipline, and leadership, enabling young individuals to develop important interpersonal skills and build confidence. Engaging in athletic activities also provides a constructive outlet for stress and can improve mental well-being, addressing issues like anxiety and depression. Furthermore, organized sports programs foster a sense of community and belonging, connecting youth with peers and mentors. By providing opportunities for personal growth and academic enhancement, sports play a crucial role in shaping resilient, well-rounded individuals. In summary, the integration of sports into youth development programs is essential for nurturing healthy, capable, and socially engaged young people.

Keywords: Sports, Youth development, Physical health, Resilience, Fitness.

ACADEMIC WRITING TECHNIQUES IN A FIQH AL-HADITH WORK: SOME REFLECTIONS ON ACADEMIC WRITING BASED ON TAHĀWĪ'S SHARḤ MEANIL ASĀR

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ABSTRACT

After the Prophet's death, the science of hadith, which developed day by day in order to prevent the loss of the scientific heritage left behind by the Prophet, became much more systematic at the end of the second century and the first quarter of the third century. The process, which started with the identification of hadiths in the early periods, entered the period of classification after the tedvin and tebvib periods, and in a sense, the science of hadith was carried out together with many disciplines. In this respect, the overwhelming majority of the early writers, who were concerned with transferring the Prophet's religious practices to daily life, were engaged in the science of fiqh al-hadith. Tahāwī is one of the authors who wrote a detached work within the discipline of fiqh al-hadith. His work Sharḥu meʿāni al-āsār, which forms the basis of this paper, is not only a comprehensive continuation of Shafiʿī and Ibn Qutayba's efforts in the field of ihtilaf al-hadith in the context of ahkam hadiths, but also one of the first nuclei of the hadith commentary tradition that has not yet been systematized. In this respect, it can be easily argued that the work in question not only benefits from past accumulation but also offers projections for the future. The opinions that Meʿān al-ʿāsār is the most reliable book after Sahihayn, or that it is close to Abū Dawud's al-Sunān and superior to the Sunāns of Tirmidhī and Ibn Mājah are also valuable for the charisma of the work. However, within the scope of this paper, we will bring up the fact that Tahāwī's work is one of the first and remarkable examples of academic hadith scholarship, which we think is more important than his charisma. For there is an internal order and uniformity in Sharḥ al-maʿāni al-ʿāsār that makes one feel that it was prepared with great care in almost every subject. For, after introducing a title that attracts the reader's attention with a question form, al-Taḥāwī first lists the proofs of the opinions on the subject together with their senads. In doing so, he overwhelmingly begins by listing the arguments of the opposing opinion holders. This method both facilitates the presentation of the dispute and takes an important step towards convincing the reader of the author's view. Tahāwī examines whether there is a practice of jum'a, preference, or neshāh between the relevant narrations in the kabīn, and contrary to popular belief, he prefers the method of jum'a most of the time and does not sacrifice the narrations to the rulings. As a result, he explains the reasonableness of this solution with the phrase "fīhi nazar" and refers to the practices of the Companions and the tabi'in to show that his view is also recognized by them. After each chapter, he also touches upon the opinions of the founding imams of the Hanafī madhhab to which he belongs and sometimes opposes them. In our opinion, with this method, al-Taḥāwī sets one of the first examples of the sine qua non principles of academic writing, such as problematic-oriented study, reliance on data, identification, analysis, criticism, and proposal, which are recommended to be applied in modern academic hadīth studies. In this respect, the charismatic value of this work as well as its writing style and methodology require further scrutiny.

Keywords: Hadith, Fiqh, Tahavi

Introduction

Scholarly and academic texts are works that are expected to have a reference value; this implies not only the presentation of new knowledge, but also the responsibility to carry that knowledge forward by leaning on a deep-rooted accumulation. In this context, texts written in the fields of theology and Islamic studies must also offer an original perspective. However, this originality is not limited to the novelty of the content; it also requires an effort to ensure the continuity and deepening of scholarly production by embracing the methods of classical works and reinterpreting them. While scientific research is expected to grow like a snowball, it can be criticized that this growth is not always realized at the desired level. This moment of rupture created in our world of thought by quantitative and qualitative approaches, which are the basic building blocks of modern research methods, reveals the necessity of re-evaluating the relationship with the past. Some works written in the classical period not only conveyed the knowledge of the period, but also shed light on modern research by providing methodological projections for the future. From this perspective, Tahāwī's Sharḥ Meʿānī al-ʿAsār is more than just a text; it is an example of the transformative power of the scientific method. In this paper, rather than the original content or charismatic value of the work, we will focus on its methodology and discuss how this methodology contributes to contemporary scholarship.

Tahawi and his Sharh Meanil Asar

Imam Tahāwī lived in Egypt between 239-321 AH and was one of the scholars of a period when the central authority of the Abbasid State was weakening and Turkish influence was increasing. During this period, the Muslim lands witnessed many political upheavals; powerful and influential events such as the Zanj uprising (256-269/870-883) and the Qarmati rebellions took place in Iraq. In addition, the Fatimid State, founded in Tunisia in 296/909, attempted to take over Egypt in 301/914 and 306/919. The third century of Hijri, in which al-Taḥāwī lived, was characterized not only by such political upheavals but also by scholarly developments. This century was a time when hadith studies were at their peak, jurisprudential sects were in the process of formation, intense theological debates took place, and philosophical works from other civilizations were translated into Arabic. In addition, the science of hadith was in its golden age and all of the compilers of the Qutub al-Sitta lived in this era.[110]

Tahāwī had many teachers from whom he learned and narrated hadith, and this is an indication of richness of his scholarship. Indeed, scholars such as 'Abd al-'Aziz b. Abī Thāhir al-Tamīmī have written separate treatises on al-Tahawī's teachers. Tahāwī's uncle, Imam al-Musanī, played an important role in his scholarly life and sectarian orientation, and his works contain many hadiths narrated from his uncle.[111] Although it is difficult to determine the order of composition of al-Taḥāwī's works, there is information in the sources that his first book was *Sharḥ Meān al-'Asār*, which is also the subject of this paper. However, 'Abd al-Fattāh Abū Ghudda states that the name *Sharḥ Meān al-'Asār* does not fully reflect the scope of the book, and recommends that a more accurate edition should be published with the full title of the book, namely *Sharḥ Meān al-'Asāri al-Muhtelifat al-Ma'sūrah*.[112]

In the introduction to his work, Tahāwī explained the purpose of its composition. Upon the encouragement and requests of some of his learned friends, he wrote this work with the intention

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[110] Ebû Caʿfer Muḥammed b. Cerîr b. Yezîd el-Âmilî eṭ-Ṭaberî, *Târîḫu'r-Rusul ve'l-Mulûk ve Şılatu Târîḫ eṭ-Ṭaberî* (Beyrut: Dâru't-Turâs, 1387/1967), 5/334.

[111] Ebû İsḥâḳ İbrâhîm b. ʿAlî eş-Şîrâzî, *Ṭabaḳâtu'l-Fuḳahâ*, thk. İḥsân ʿAbbâs (Beyrut: y.y., 1390/1970), 97.

[112] Ebü'l-Hasenât Muhammed Abdülhay b. Muhammed Abdilhalîm b. Muhammed Emînillâh es-Sihâlevî el-Leknevî, *Ẓaferü'l-emânî fî Muḫtaṣari'l-Cürcânî.*, nşr. Abdulfettah Ebû Gudde (Halep: Mektebu'l-Maṭbûʿâti'l-İslâmiyye, 1416), 25, 26.

of clarifying the disputes that arose among Muslims regarding the understanding of the ahkam hadiths narrated from the Messenger of Allah (saw). He aimed to present in this book the hadiths that are nāsih and mensūh, the interpretations of the scholars, the evidence supporting the views, and the arguments for the correct view according to his own opinion.[113]

In writing his work, al-Taḥāwī follows a method that aims to resolve disputes. His work consists of twenty-seven main chapters (kitāb), and under each chapter, he presents the topics in the subheadings (bab) with direct narrations without explanation. These narrations are usually contradictory ahkām hadīths that are used as evidence by mujtahids who adopt views that are contrary to the Hanafī school. After these narrations, al-Taḥāwī cites the opinions of these scholars with the phrase فذهب قوم إلى and then presents the evidence of the dissenters by saying وخالفهم في ذلك اخرون. Tahāwī's preferred evidence is the second group of hadīths, and he compares the narrations of both groups in order to determine the authentic meaning and the relationship between nāsih and mansūh.[114]

Since the narrations in the second group are also the evidence of the Hanafī mujtahids, al-Taḥāwī's evaluations are in the nature of a response to the views against the Hanafī school. If there are other evidences that support the Hanafi view, he adds them, and where he deems necessary, he makes theoretical analyses in order to place the issue on a rational basis. However, it should be noted that he does not use theoretical analysis as a basis, but to support the narrations he prefers. He then cites the other hadiths that are considered to be contradictory, resolves the apparent contradiction between them, and explains the view he has adopted and the rationale for this preference. He also clearly stated which of the founding imams of the madhhab his preferred view belonged to or overlapped with. Tahāwī mostly mentions the views of scholars other than Abū Hanīfa, Abū Yūsuf, and Muḥammad b. Ḥasan without naming them, but he rarely mentions the names of some scholars, such as Ibn Abī Layla, al-Awzā'i, Mālik b. Anas, Sufyān al-Sawrī, and Zuwayf b. Khuzayl, and makes specific references to the views they espoused. After all this descriptive information, the necessity of analyzing the work in terms of its methodology becomes evident.

Sharḥ Meānī Al-Āsār in Terms of its Methodology

Imam Tahawī's *Sharḥ Meʿāni al-ʿAsār* is a remarkable work in terms of the discipline of fiqh al-hadith, which has an important place in the Islamic scientific tradition. The work is one of the rare examples in which hadiths are discussed from a fiqh perspective and fiqh rulings are deduced from these hadiths. In this context, Tahawī's method is important not only for the science of hadīth but also for discussing and resolving the fundamental issues of Islamic law. Under this title, the methodology of *Sharḥ Meʿānī al-ʿAsār* will be emphasized and its contributions to the literature of Islamic sciences will be discussed.

Sened and Textual Analysis of Hadiths: The first striking element of al-Taḥāwī's methodology is the meticulous consideration of the hadiths in terms of both their sūrah and text. These two elements, which are used to determine the authenticity of hadiths in the tradition of hadith scholarship, also play an important role in al-Taḥāwī's work. In *Sharḥ al-Maʿānī al-ʿAsār*, while the chains of senad are mentioned in detail, different senads are compared in order to confirm the authenticity of the narrations. Tahāwī did not only focus on the literal structure of the isnad, but also on the reliability of the chain of narrators and their position in the science of hadīth.

In addition, the texts of the hadiths were also handled with special care. Tahāwī analyzed the subtleties of meaning in the texts and tried to reveal how the hadiths should be interpreted in terms

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[113] Ebû Caʿfer Aḥmed b. Muḥammed el-Mıṣrî eṭ-Ṭaḥâvî, *Şerḥu meʿâni'l-âṣâr*, thk. Muḥammed Zuhrî en-Neccâr, Muḥammed Seyyid Câdilḥaḳ (Beyrut: ʿÂlemü'l-Kütüb, 1414/1994), 1/7.

[114] Taha Çelik, *Hadis Mezhep İhtilaf - Beyhakî'nin Tahâvî'ye İtirazları* (Konya: Palet, 2019), 37.

of jurisprudential rulings. This textual analysis goes beyond the literal meaning of the hadiths and offers an in-depth analysis that takes into account their jurisprudential and ethical dimensions. This approach reveals how the hadiths should not only be evaluated as narrations, but also how their world of meaning can be functionalized in jurisprudential matters.

The Method of Jam' and Preference Among Disputed Narrations: Another prominent method in al-Taḥāwī's work is the "jam'" and "preference" methods he used to resolve the inconsistencies between the disputed hadīths. Disputed narrations constitute an important area of debate in Islamic studies. The process of drawing conclusions between such narrations has been one of the main difficulties faced by both mujtahids and muhaddithis. In this context, al-Taḥāwī tried to reconcile the contradictory aspects of the hadiths and sought to harmonize them with each other. Jam' is a method of reconciling disputed hadiths and eliminating the apparent contradiction between them.[115] By using this method, al-Taḥāwī endeavored to preserve the hadīths' status as jurisprudential evidence. He did not want the hadiths to lose their place as jurisprudential evidence when they contained contradictory statements; rather, he aimed to harmonize them. For example, by explaining the apparent inconsistencies between the jurisprudential practices in different authentic hadiths, he showed that they could be evaluated within the same legal framework. The method of preference is another approach that comes into play in cases where juxtaposition is not possible. Tahāwī sometimes had to determine which of the disputed hadīths was stronger, and in this case, he made a preference according to the degree of authenticity of the evidence. In making these choices, he took into account the reliability of the senad, the soundness of the chains of narrators, and the functionality of the hadiths in the field of ahkam. With this method, Tahāwī aimed to provide the mujtahids with a more solid basis for their jurisprudence.

Justification of Fiqh Opinions: Another important aspect of *Sharḥ al-Maʿānī al-ʿAsāris* the examples of how hadiths are used as jurisprudential evidence. Tahāwī not only narrated the hadīths, but also analyzed their correspondences in Islamic law and tried to derive jurisprudential rulings from them. In this context, the relationship between the hadiths and the views of the sects was discussed and the fiqh debates based on the hadiths were included. Perhaps in this way, Tahāwī tried to show that hadiths were not only a means of transmitting knowledge, but also among the basic evidences of Islamic law. In this context, he emphasized the aspect of narrations as a basis for jurisprudential rulings and explained the role of hadiths in the resolution of conflicts between sects. In particular, he interpreted the hadiths in line with the views of the Hanafī madhhab and developed arguments to support the madhhab's jurisprudence through these interpretations. However, he also emphasized the differences within the sect and sometimes included opinions that were in opposition to the Hanafī imams.

Practices of the Sahabah and Tabiin: Another noteworthy element in Tahāwī's work is the frequent references to the practices of the Companions and the Tābiîn. Indeed, in the Islamic scholarly tradition, the practices of the Companions are among the main sources of jurisprudence. Tahāwī, by referring to the practices of the Companions and the tābi'in in his jurisprudential interpretations of hadiths, offered a solution based on religious practices. In this context, al-Taḥāwī's method is to develop a comprehensive understanding of jurisprudential issues that not only relies on narrations but also considers the ways in which these narrations are put into practice. Not ignoring the practices of the Sahabah and the tābi'in allowed for a more in-depth interpretation of the narrations and thus provided a more solid foundation for the jurisprudential rulings. These practices of al-Taḥāwī reveal his methodological rigor and deep jurisprudential knowledge.

Methodological Criticisms within the Sect: Another remarkable method Tahāwī followed in *Sharḥ al-Maʿānī al-ʿAsār* was his criticisms and different approaches to the views of the Hanafī madhhab.

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[115] İsmail Lütfi Çakan, *Hadislerde Görülen İhtilaflar ve Çözüm Yolları (Muhtelifü'l-Hadis İlmi)* (İstanbul: İFAV, 2015), 179-180.

Although he was a Hanafī scholar, Tahāwī sometimes reached conclusions contrary to the views of the sect's imams. In this context, although he maintained the basic principles of his sect, he also defended views contrary to the imams of the sect when the evidence was strong. This shows that Tahāwī acted with academic objectivity and prioritized the evidence.[116]

In conclusion, Imam al-Taḥāwī's methodology in *Sharḥ al-Maʿānī al-ʿAsār* is an important guide in the science of hadīth, both in terms of the evaluation of narrations and how these narrations should be used in jurisprudence. The cornerstones of his methodology are his meticulous consideration of the hadiths in terms of senad and text, his use of the methods of jum' and preference among the conflicting narrations, and his development of jurisprudential interpretations based on the practices of the Companions. This methodology offers a wealth of knowledge not only in the science of hadith but also in Islamic law and jurisprudential debates. As mentioned, another striking feature of al-Taḥāwī's *Sharḥ al-Maʿānī al-ʿAsār* is his methodological approach to criticizing some of the views within the Hanafī school. Despite being a Hanafī scholar, al-Taḥāwī did not show a blind adherence to the jurisprudence of the madhhab, but rather displayed a critical attitude in line with his own scholarly convictions. In this context, it can be seen that in Tahāwī's work, the views of the Hanafī madhhab are meticulously analyzed in terms of the authenticity of the narrations, the strength of the evidence, and the methods of jurisprudential solution. Especially in intra-sectarian disputes, Tahāwī emphasized his own scholarly analysis and deviated from the general view of the sect based on the narrations and evidence he deemed authentic. This attitude shows that al-Taḥāwī approached the differences of opinion within the sect with a constructive perspective and believed that the door of ijtihād should be kept open. This critical approach of al-Taḥāwī can be considered as an internal evaluation of the sect's methodology, which reveals that the work presents a perspective that questions the accumulated knowledge within the Hanafī school, albeit to a certain extent. Moreover, it is likely that al-Taḥāwī's methodology attracted attention among the members of the Hanafī madhhab during and after his own time and raised awareness of the need to rely on more solid evidence in jurisprudence within the sect. Based on all of these quotations, it is seen that many of the scientific methods demanded in academic research in the modern period are embedded in Tahāwī's work. In this respect, the gains and outputs of comparing Tahāwī's method with modern scientific research methods are of great importance. In this context, the results obtained within the scope of this paper are as follows.

Instead of Conclusion

When Tahāwī's methodology in *Sharḥ al-Maʿānī al-ʿAsār* is compared to modern academic research methods, it is seen that he exhibited an approach close to qualitative analysis. Tahāwī analyzed each of the disputed hadīths in terms of the script and text in order to ensure their correct understanding. This method is similar to the principle of qualitative research in today's qualitative research, which is to conduct detailed analysis and in-depth examination of data. Moreover, his effort to resolve the disputes between hadiths is similar to the comparative analysis of modern research methods. However, it should be noted that there is a distinct difference between the quantitative analysis dimension of modern research methods and al-Taḥāwī's work, as he adopted a method of analysis based on qualitative data. When the methodology is analyzed, especially the methods of jam' and preference provide a systematic framework for the justification and interpretation of hadiths. In this respect, Tahāwī's work is a guide not only for classical Islamic sciences but also for modern academic studies. Although it is a classical Islamic work, al-Taḥāwī's critical and analytical approach overlaps with some of the basic principles of modern scientific

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[116] İsa Atcı, *Ebû Caʾfer et-Tahâvî'nin İbâdetler ile İlgili Konularda Hanefî İmamlarına Muhâlif Görüşleri* (Ankara: Ankara Üniversitesi, Doktora Tezi, 2018).

research methods. In particular, methods such as source criticism, isnad analysis, and comparison of different opinions in the evaluation of narrations are similar to the techniques of data verification, source reliability, and analytical evaluation used in the modern scientific world. In this context, the methods used in al-Taḥāwī's work reveal that he adhered to the principle of objectivity and impartiality in dealing with issues. Moreover, he examines the evidence on which each view is based and seeks the logical and methodological consistency between different perspectives. This methodological approach meets today's scholarly studies on a common ground and constitutes a solid example for the re-evaluation of classical Islamic sciences with the methods of the modern academic world.

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THE FIRST OF THE BASRA SCHOOL OF QIRĀAT THE TĀBIĪN GENERATION

Bu çalışma Doç. Dr. Recep Koyuncu danışmanlığında 2 Ağustos 2024 tarihinde tamamladığımız Basra Kıraat Ekolü: Oluşum Temsilciler ve Metodoloji başlıklı doktora tezi esas alınarak hazırlanmıştır.

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ABSTRACT

Introduction and Purpose: Personalities who grew up in the city of Basra or settled there later and played an active or passive role in the formation of the Basra school of Qiraʿa are the subject of this study. Abū Mūsā al-Ashʿarī (d. 42/662-663), who was appointed as the first governor of Basra, taught the Qurʾān in the Basra Mosque for many years in addition to his official duties and contributed directly or indirectly to the training of those who were authoritative in the science of Ḳırāʾ in the tābiīn period. The tābiīn scholars of Basra, who occupied an important position in the history of Islam, carried out important works in the fields of ḳırāat and grammar. These ḳırāat scholars also learned the peculiarities of the Arabic language and established the first rules.

Methods: The scope of our study is to identify who were the competent ḳırāat scholars of this period and to present information about their ḳırāat. The contributions of each of these individuals to the science of ḳırāat are found through the study of classical works. The article is a case study based on the qualitative research method of "literature review." Classical and modern documents that provide general or specific information on the subject were analyzed.

Results: The ḳırāat characteristics of the imams of Qiraat from Basra, whose ḳırāat has survived to the present day, are beyond the scope of this study. Information about the scholars whose Ḳırāat has not been preserved in any form of recitation and their lives is given in brief. The early scholars of the Basra school of ḳırāat carried out important work for the preservation of the Qurʾānic wording and ḳırāat. These scholars transmitted the Qurʾānic ḳurāʾat to their generation as they had received it from their predecessors.

Key Words: Qur'an, School of Qirāat, Tābiīn, Basra

ÖZET

Giriş ve Amaç: Basra şehrinde yetişen veya daha sonra Basra'ya yerleşen ve Basra kıraat ekolünün oluşumunda aktif veya pasif rol oynayan şahsiyetler bu çalışmanın konusunu oluşturmaktadır. Basra'ya ilk vali olarak atanan Ebû Mûsâ el-Eş'arî (ö. 42/662-663), resmî görevlerinin yanı sıra Basra Camii'nde uzun yıllar Kur'ân okutmuş ve tâbiîn döneminde kıraat ilminde otorite olan kişilerin yetişmesine doğrudan veya dolaylı olarak katkı sağlamıştır. İslam tarihinde önemli bir yere sahip olan Basralı tâbiîn âlimleri, kıraat ve nahiv alanlarında önemli çalışmalar yapmışlardır. Bu kıraat âlimleri aynı zamanda Arap dilinin özelliklerini öğrenmiş ve ilk kurallarını koymuşlardır. Yöntemler: Çalışmamızın kapsamı, dönemin yetkin kıraat âlimlerinin kimler olduğunu tespit etmek ve onların kıraatleri hakkında bilgi sunmaktır. Bu kişilerin her birinin kıraat

ilmine katkıları klasik eserlerin incelenmesi yoluyla tespit edilmiştir. Makale, nitel araştırma yöntemi olan "literatür taramasına" dayalı bir durum çalışmasıdır. Konu hakkında genel veya özel bilgi veren klasik ve modern belgeler analiz edilmiştir. Sonuçlar: Kıraatleri günümüze kadar ulaşan Basralı kıraat imamlarının kıraat özellikleri bu çalışmanın kapsamı dışındadır. Kırâatı günümüze ulaşmayan âlimler ve hayatları hakkında kısaca bilgi verilmiştir. Basra kıraat ekolünün ilk âlimleri, Kur'an lafızlarının ve kıraatinin korunması için önemli çalışmalar yapmışlardır. Bu âlimler, Kur'ân-ı Kerîm'i seleflerinden aldıkları gibi kendi nesillerine aktarmışlardır.

Anahtar Kelimeler: Kur'an, Kıraat Okulu, Tâbiîn, Basra

GİRİŞ

Hz. Ömer hilafet makamına gelmeden önce Irak'taki Fars orduları, Müslümanların elinde bulunan bölgelere saldırılar düzenlemişlerdir. Müşennā b. Ḥārişe (ö. 15/636) ve askerleri Sāsānīlere karşı koyup onlarla savaşmışlardır. Fakat Müşennā, ordusundan kat kat fazla olan Farslılara karşı Medine'den yardım isteğinde bulunmuştur. Son günlerini yaşayan Hz. Ebū Bekir'in (ö. 13/634) emri üzerine hilafet makamına gelen Hz. Ömer, merhum halifenin tavsiyesi üzerine yardım orduları gönderme kararı vermiş ve böylece İran fetih harekâtı başlamıştır.[117] Hicri 14, miladi 638 yılında Sa'd b. Ebī Vakkās (ö. 55/675) komutasında yer alan ʿUtbe b. Ġazvān, İran fetihleri sırasında Müslümanların kışı geçirebilecekleri, savaştan döndüklerinde toplanıp dinlenebilecekleri ve yaşam alanı için uygun bir yer bulma emrini Hz. Ömer'den almıştır.[118] Daha sonra Basra'yı askerî bir üs olarak uygun olduğunu tespit eden ʿUtbe b. Ġazvān, şehrin kuruluşu için barınaklar yaptırmıştır.[119] Bu şekilde temelleri atılan şehir Irak ve İran fetihlerinin önemli bir harekât merkezi hâline gelmiştir.

İslam tarihinde önemli bir yer işgal eden Basra tābiīn[120] âlimleri[121] kırāat ve nahiv adına önemli çalışmalar gerçekleştirmişlerdir. Bu kırāat âlimleri ayrıca Arap dilinin özelliklerini öğrenmişler ve ilk kaideleri vaz etmişlerdir. Sahabe dönemine kıyasla laḥn problemiyle karşılaştıkları için Arap dili kurallarına daha fazla özen gösterip çeşitli eserler telif etmişlerdir. Çöllere yolculuk yaparak katıksız bedevi Araplardan, dilin kullanımına ait örneklerin peşine düşmüşler ve nahiv ilminin ilk kurucuları arasında yerini almışlardır. Onları nahiv kaidelerini belirlemeye teşvik eden temel etken; gitgide artan ve dili bozan laḥn sorununun Kur'an kırāatine tehlike oluşturma endişesidir. Çünkü Kur'an dili Arapçadır.[122] İhtilafların çoğaldığı zabtın azaldığı bir dönemden bahseden İbnü'l-Cezerī (ö. 833/1429) şöyle demektedir: *"Bu esnada ümmetin cesur yürekli âlimleri ve imamları, güçlerinin yetebildiği kadar çalıştılar. Doğru ile yanlışın arasını ayırdılar. Harfleri ve kırāatleri toplayıp, vecihleri ve rivayetleri nispet ettiler. Meşhur ile şaz kırāatleri, sahih ile fezz (tek kalan) kırāatlerin arasını vaz ettikleri/koydukları/belirledikleri usullere göre ayırdılar."*[123]

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[117] Zehebī, *Siyer*, "Siyeru Ḫulefā-i Rāşidīn" 102-106.

[118] İbnü'l-Cevzī, *el-Muntaẓam*, 4:180.

[119] İbnü'l-Cevzī, 4:181.

[120] "İnsanların en hayırlısı benim asrım (daki ashabım)dır. Sonra onlara yakın olan (tābiīn)lerdir. Sonra da onlara yakın olan (tebe-i tābiīn)lerdir." Buḫārī, *Cāmiʿu'ṣ-Ṣaḥīḥ*, kit. "Fedāilu'ṣ-Ṣaḥābe", 1 (No. 3651); Müslim, *Cāmiʿu'ṣ-Ṣaḥīḥ*, kit. "Fedāilü'l-Aṣḥāb", 210-214.

[121] Tābiīn: Sahabeyi gören Müslümanlara veilen isimdir. Tābiīn'i görenlere de Tebeu't-tābiīn denilmiştir. Hicri 181/797 tarihinde vefat eden Ḫalef b. Ḫalife, en son vefat eden tābiī sayılmaktadır. Ḫalef, Mekke'de ölen en son sahabi Ebu'ṭ-Ṭufeyl ʿĀmir b. Vāsile'yi (ö.110/728) görmüştür. Buna dayanarak tābiīn asrının 181/797'de son bulduğu söylenmektedir. Hz. Peygamber'in vefat yılı olan 10/632 tarihiyle, 181/797 yılında vefat eden en son tābii arasında bu durumda 165 yıllık tābiī süreci yaşanmış olmaktadır. Fakat tābiīn neslinin genelinin yaşadığı zaman dilimi göz önüne alınarak, bu sürenin yetmiş yıl olduğu da söylenmiştir. Avcı, "Tābiīn Neslinin Hadis İlmindeki Yeri", 156.

[122] Yusuf Suresi, 12:2. (اِنَّٓا اَنْزَلْنَاهُ قُرْءٰناً عَرَبِياًّ لَعَلَّكُمْ تَعْقِلُونَ) Anlayabilesiniz diye biz onu Arapça bir Kur'an olarak indirdik.

[123] İbnü'l-Cezerī, *en-Neşr*, 1:124.

Bu dönemde Basra ḳırāat ekolünün oluşumunu sağlayan meşhur imamlar: ʿĀmir b. Abdilḳays (ö. 55/675), Muʿāz b. Ḥāris (ö. 63/682), Naṣr b. ʿĀṣım (ö. 89/708), Yaḥyā b. Yaʿmer (ö. 89/708), Ebü'l-ʿĀliye er-Riyāḥī (ö. 90/709), Cābir b. Zeyd (ö. 93/711-712), Ḥasen el-Baṣrī (ö. 110/729), Muḥammed b. Sīrīn (ö. 110/729), Ḳatāde b. Diʿāme (ö. 117/735) Abdullāh b. Ebī ʿİsḥāḳ (ö. 117/735), ʿĀṣım el-Cühderī (ö. 128/745), ʿİsā b. Ömer (ö. 149/766) ve Ebū ʿAmr b. el-ʿAlāʾdır (ö. 154/771). Basra ḳırāat ekolünün oluşumunu oluşturan tābiīn âlimleri içerisinde bulunan Ḥasen el-Baṣrī'nin ḳırāati ile Ebū ʿAmr b. el-ʿAlāʾnın ḳırāati bu ekolün günümüz temsilcileridir. Ḥasen el-Baṣrī'nin ḳırāati, Ebū ʿAmr'ın ḳırāati kadar yaygınlık göstermemiştir. Ayrıca Basra ḳırāatine dair on ḳırāat imamından biri olan Yaʿḳūb el-Ḥadramī'nin (ö. 205/821) ḳırāati ve on dört ḳırāat imamından biri olan ve ḳırāati şaz kapsamında değerlendirilen Ebū ʿAmr'ın öğrencisi Yaḥyā b. Mübarek el-Yezīdī'nin (ö. 202/817) ḳırāati bulunmaktadır. Fakat Yaʿḳūb ve Yezīdī tebe-i tābiīndendir. Dolayısıyla bu çalışmanın kapsamı tābiīn nesli ile sınırlandırılmış olmasından ötürü bu iki imamın ḳırāat birikimi ve hayatları değerlendirmeye tabi tutulmamıştır. Ḥasen el-Baṣrī'nin ḳırāati yedili ve onlu sistemde kendisinin ḳırāatine yer verilmediğinden ayrıca sahih ḳırāat ilkelerinden birini ihlal etmesinden dolayı ancak şaz ḳırāat kapsamında Basra ḳırāatinin temsilcisi olmuştur.

Sivil halkın hızlıca artması gibi durumlardan dolayı Hz. Ömer Basra'ya ilk olarak şehri kuran ʿUtbe b. Ġazvān'ı hicri 14 senesinde, ʿUtbe'nin vefatı üzerine Muġīre b. Şuʿbe'yi (ö. 50/670) hicri 17 senesinde, daha sonrada onu azlederek yerine Ebū Mūsā el-Eşʿarī'yi Basra'ya vali tayin etmiştir. Bu çalışmada Ebū Mūsā ile başlayan süreçte ḳırāat alanında etkin olan şahısları onların Kur'an ve ḳırāatine dair katkılarını ele alacağız. Kaynak eserlerde ḳırāatine ve hayatlarına dair yeterli bilgi olmayan fakat ismi zikredilen âlimler öz şeklinde tanıtılacaktır.

BASRA ḲIRĀAT EKOLÜNÜN OLUŞUMU VE İLK ÂLİMLERİ

Basra ḳırāat ekolünün oluşumuna katkı sunan ilk âlimler hiç şüphesiz sahabedir. Basra'ya yerleşen veya Basra'da bir müddet yaşayan sahabe sayısı oldukça fazladır. Onların Kur'an, tefsir, hadis, fıkıh gibi alanlara ait öğretileri ve sözleri İslami ilimlerin gelişmesine katkı sunmuştur. Basra ḳırāat ekolünün oluşumunu sağlayan ve tābiīn âlimlerinin yetişmesinde etkin rol oynayan sahabe olduğu gibi ilim alanında temayüz etmeyen sahabede Basra'da bulunmaktadır. Hz. Ömer döneminden sonra Basra'ya giden sahabe sayısı yaklaşık 150 kişidir. Bunlardan bazılarının isimleri şunlardır: ʿUtbe b. Ġazvān, Cārūd Bişr b. ʿAmr (ö. 20/641), el-Aḳraʿ b. Ḥābis b. İḳāl (ö. 33/653), Ebū Rifāʿa el-ʿAdevī (ö. 44/664), Zibrikān b. Bedr b. İmruilḳays (ö. 45/665), Ḳays b. ʿĀṣım b. Sinān b. Ḫālid (ö. 47/667), Ḥakem b. ʿAmr b. Müceddaʿ (ö. 50/670), Ebū Bekre (ö. 51/671), Oṧmān b. Ebi'l-ʿĀs b. Bişr es-Seḳafī (ö. 51/671), ʿAbdurrahmān b. Semūre (ö. 50/670), ʿİmrān b. Ḥusayn b. ʿUbeyd (ö. 52/672), Mihcen b. el-Edraʿ, Ümeyye b. Maḫşī, Abdullāh b. Muġaffel, Maʿḳıl b. Yesār (ö. 59/679), Semūre b. Cündeb b. Hilāl (ö. 60/680), ʿĀiz b. ʿAmr el-Müzenī (ö. 61/680), Büreyde b. el-Ḥusayb (ö. 63/682), Cāriye b. Ḳudāme (ö. 64/683), Ebū Berze el-Eslemī (ö. 65/685), Berrā b. Mālik b. Naḍr b. Ḍamḍam, Hişām b. ʿĀmir b. Ümeyye, ʿAbbās b. Mirdās b. Ebī ʿĀmir, Eşecc el-ʿAbdī, ʿAmr b. Selime (ö. 85/704), Enes b. Mālik (ö. 93/711-12).[124]

Bu sahabe arasında Basra ḳırāati için en önemli şahsiyet Ebū Mūsā el-Eşʿarī'dir (ö. 42/662-663). Basra ekolünün oluşumunda etkin olması hasebiyle onun hayatına dair bilgilerle başlayıp sonrasında tābiīn devrinde ḳırāat alanında öne çıkmış isimlere yer vereceğiz.

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[124] Basra'ya gelen diğer sahabe isimleri ve biyografileri hakkında detaylı bilgi almak için bk. İbn Saʿd, *Ṭabaḳāt*, 9:5-89.

Ebū Mūsā el-Eşʿarī (Ö. 42/662-663)

Hz. Ömer devrinde Basra'ya gelip eğitim öğretim faaliyetlerine katkı sunan onlarca sahabe bulunuyordu. Fakat onların arasından Basra için en seçkin olan kişi Ebū Mūsā el-Eşʿarī'dir. Ekol: *"Bir bilim ve sanat kolunda ayrı nitelik ve özellikleri bulunan yöntem veya akım, okul anlamına gelmektedir."*[125] Basra ḳırāat ekolü için öncü olan Ebū Mūsā el-Eşʿarī Kur'an ve ḳırāat eğitiminde Basra ḳırāati için öncülük yapmış ve burada birçok öğrenci yetiştirmiştir. Mülki amirlik görevi yanında o, aynı zamanda fıkıh, hadis ve tefsir ilimlerine de vâkıftı. Bir defasında Hz. Peygamber onun tilavetini dinledikten sonra; *"Ey Ebū Mūsā, sana Davud'un mizmarlarından bir mizmar/ses verildi."* buyurmuştur.[126] Ḥasen el-Başrī, Basralılara Kur'an ve fıkıh öğreten Ebū Mūsā'nın halka çok faydalı olduğunu ve Basra'ya ondan daha hayırlı bir kimsenin gelmediğini aktarmıştır.[127] Kur'an tilaveti noktasında kendini geliştiren ve hüsn-i tilavetiyle Hz. Peygamber'in övgüsüne mazhar olan Ebū Mūsā el-Eşʿarī vaktinin belirli bir kısmını Basra Caminde geçirir, namazlardan sonra cemaate Kur'an öğretirdi. Özellikle sabah namazını kıldıktan sonra cemaate döner ve her biriyle tek tek ilgilenerek Kur'an dersleri verirdi.[128] Hz. Peygamber'den Kur'an-ı Kerim okumayı bizzat öğrenen Ebū Mūsā, Basra gibi gittiği her yerde muallim unvanıyla İslami ilimleri öğretmiştir. Basra'ya Hz. Ömer tarafından vali olarak atandıktan sonra burada Basra ḳırāat ekolünün ilk nüvesini oluşturmuştur. Nitekim Ebū Recā' el-ʿUṭāridī (ö. 105/723: *"Ebū Mūsā Basra mescidinde halkalar hâlinde oturan bizleri dolaşır, aramızda otururdu. Sırtında iki beyaz hırka olduğu hâlde bana Kur'an okuttuğu hâlâ gözlerimin önündedir. 'Alaḳ' suresini ondan öğrendim."*[129] ifadeleri bu ekolün ilk eğitimine dair bilgi sunmaktadır. Ebū Mūsā Basra'da yetiştirdiği kari sayısının yaklaşık 300 civarında olduğu belirtilmiştir.[130] Ebū Mūsā'dan sonra Basra'da ḳırāat eğitimi yapan kayda değer önemli isimlerin başında öğrencileri gelmektedir. Onun burada yetiştirdiği en gözde öğrencileri: Ebū Recā' el-ʿUṭāridī (ö. 105/723) ve Ḥiṭṭān b. Abdullāh'tır (ö. ?).[131]

Hz. Oṣmān hilafet makamına geldikten dört yıl sonra Ebū Mūsā el-Eşʿarī'yi valilikten azledip (H.29) yerine Abdullāh b. ʿĀmir'i (ö. 59/679) vali tayin etmiştir.[132] Basra'da ki görevinden alınan Ebū Mūsā el-Eşʿarī, Kūfe'ye yerleşip burada eğitim öğretim faaliyetlerine devam etmiştir. Buraya daha önce yerleşen Abdullāh b. Mesʿūd'un (ö. 32/652-653) sohbetlerine iştirak ederek ondan ilim tahsil etmiş[133] ve burada da birçok öğrenci yetiştirmiştir. Ebū Mūsā daha sonra Hz. Oṣmān tarafından Kūfe'ye vali olarak atanmıştır.[134]

Burada şu soru akla gelmektedir! Ebū Mūsā el-Eşʿarī hangi ḳırāatte eğitim yaptı? Bilindiği gibi Hz. Ebū Bekir zamanında Kur'an iki kapak arasına toplanarak tek bir kitap/Mushaf hâline getirilmiştir.[135] Hareke ve nokta bulunmayan Mushaf eğitim-öğretim sahasından ziyade, aslı muhafaza etmek amaçlı koruma altında bulunuyordu. Kur'an eğitim öğretimi daha çok özel Mushaflar edinen sahabe tarafından gerçekleştiriliyordu. Hz. Peygamber'den öğrendiği ḳırāati diğerlerine öğreten sahabeler aldıkları harf/ḳırāat üzerine eğitim veriyorlardı. Örneğin İbn Mesʿūd 70'ten fazla sureyi bizzat Hz. Peygamber'in kendisinden öğrendiğini ve bu minvalde eğitim

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[125] sozluk.gov.tr, "Ekol" (Erişim 14 Mart 2023)

[126] Buḫārī, *Cāmiʿuʾş-Ṣaḥīḥ*, kit. "Fedāilu'l-Ḳurʾān", 31 (No. 5048).

[127] Kandemir, "Ebū Mūsā el-Eşʿarī", 191.

[128] Zehebī, *Siyer*, 2:389.

[129] Altun, "Ebū Mūsā el-Eşʿarī", 203.

[130] Altun, *Ebû Mûsâ el-Eşʿarî*, 204.

[131] Zehebī, *Siyer*, 2:381.

[132] Ṭaberī, *Tārīḫ*, 264; İbnü'l-Cevzī, *el-Muntaẓam*, 5:3; Sıbt İbnü'l-Cevzī, *Mirʾātüʾz-Zamān*, 5:455; Devādārī, *Kenzüʾd-Dürer*, 3:280; Zehebī, *Tārīḫuʾl-İslām*, 3:325; A'zami, *Tāriḫī Basra*, 20-21.

[133] Altun, "Ebū Mūsā el-Eşʿarī", 127.

[134] Ḫayyāt, *et-Tārīḫ*, 98.

[135] Sicistānī, *Kitābüʾl-Mesāhif*, 153-54.

faaliyetlerini sürdürdüğünü ifade etmektedir.[136] Ebū Mūsā el-Eşʿarī kaç harfi/ḳırāati Hz. Peygamberden öğrendiğine dair elimizde yeterli bilgi bulunmamaktadır. Fakat Abdullāh b. Mesʿūd Kūfe'de kendine ait özel Mushaf'la ḳırāat dersleri verirken, Ebū Mūsā da Basra'da kendine ait özel Mushaf'ıyla Kur'an öğretiyordu.[137] Bu Mushaflar arasında yedi harf ruhsatından kaynaklanan ve anlamı ifsat etmeyen bazı farklılıklar bulunuyordu. Hz. Ebū Bekir ve Hz. Ömer devrinde süreç bu şekilde devam ederken, Hz. Oşmān devrinde Kur'an tilaveti noktasında ümmet arasında ihtilaf oluşmuştu.

Yedi harf ruhsatının mantığı ve anlamı kimileri tarafından yeterince anlaşılmamıştı. Nitekim Azerbaycan-Ermenistan seferlerine katılan İslam ordusu diğerinin okuduğu ḳırāati yanlış bularak -düşmanı bırakıp- birbirleriyle savaşma durumuna gelmişti. Bu durumu halifeye mektup yazan Ḥuẕeyfe b. Yemān; Yahudi ve Hristiyanlar gibi ümmet birbirini kırıp geçirmeden bir çare bulunmasını talep etmiştir.[138] Daha sonra Hz. Oşmān bir heyet kurup istinsāḫ faaliyetini başlatmıştır.[139] İstinsāḫ edilen Mushaflar yedi harfi barındırıyor muydu? Yoksa tek harf üzerine mi yazıldı? İstinsāḫ heyeti arasında tartışmaya konu olan (التابوت) kelimesindeki (ت) harfinin yazım şekli dışında tartışmaya konu olan bir bilginin olmaması bağlamında değerlendirme yapıldığı zaman; kopyalanan nüshalarda ki ḳırāat farklılıkları ne ölçüdeydi ve hangi zeminde değerlendirilmeli? ḳırāat ekollerinin oluşumuyla alakalı o dönemde özel Mushaflarıyla eğitim veren sahabeler, istinsāḫ edilen nüshalara tepkisi oldu mu? Bununla ilgili Kūfe'de eğitim veren İbn Mesʿūd dışında duygusal bir tepki veren başka kimse yoktur.[140] Aslında İbn Mesʿūd daha önce Hz. Ömer tarafından "حتى حين" yerine "عتى حين" diye Hüzeyl lehçesine göre okuttuğundan dolayı uyarılmıştır.[141] Bu durum onun kendi kabilesi Hüzeyl lehçesine göre ve Hz. Peygamber'den aldığı ḳırāat üzere derslerine devam ettiğini göstermektedir. Hz. Oşmān döneminde de aynı eğitiminden taviz vermeden devam ettiği açıkça görülmektedir. Fakat Basra'da Ebū Mūsā el-Eşʿarī ve Şam'da Ebü'd-Derdā' (ö. 32/652) gibi ülkenin diğer önemli merkezlerinde Kur'an eğitim öğretimi yapan sahabeler bu duruma bir tepki göstermemiştir. İstinsāḫ edilen Mushaflara karşı tepkisel bir rivayet Ebū Mūsā el-Eşʿarī'den de rivayet edilmemiş olması bu durumu kabullendiğini açıklamaktadır. Bu durum muhtemelen; Ebū Mūsā'nın okuttuğu Mushaf'la Basra'ya gönderilen nüsha arasında büyük bir fark bulunmadığına işaret etmektedir. Veya Ebū Mūsā istinsāḫ edilen Mushaf'a göre eğitim faaliyetlerine devam etmiştir. İstinsāḫ edilen Basra Mushaf'ıyla söz konusu özel Mushaf, istinsāḫ eyleminden sonra yakıldığı veya bir şekilde ortadan kaldırıldığı için aralarında ki benzerlik veya farklılıklar hakkında net bir bilgi elde edemiyoruz. Ancak özel Mushaflara ait okuma şekilleriyle ilgili örnekler sunan bazı kaynaklardan sınırlı sayıda faydalanabilmekteyiz.[142] Ayrıca Ebū Mūsā'nın ve İbn Mesʿūd'un Mushafları arasındaki farkın ne derece olduğu belli olmasa da Irak bölgesine ait bu Mushaflar, Şamlıların ḳırāatiyle önemli görülecek düzeyde farklılık arz ettiği aşikârdır. Nitekim Azerbaycan ve Ermenistan seferlerinde yaşanan olay vb. durumlar buna ışık tutmaktadır.

Basra ḳırāat ekolünün öncülüğünü yapan Ebū Mūsā el-Eşʿarī'den sonra burada önemli bir konuma sahip olan öğrencileri Ebū Recā' el-ʿUṭāridī ve Ḥiṭṭān b. Abdullāh'tır. Bunun dışında kendi

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[136] Sicistānī, 186.

[137] Sicistānī, 180-81.

[138] Sicistānī, 196.

[139] Hz. Oşmān istinsāḫ heyetinin başına Zeyd b. Şābit'i getirdi. Onunla birlikte Abdullāh b. Zübeyr, Saīd b. Ās ve ʿAbdurrahmān b. Hāris'te görevlendirildi. Yardımcı komisyon üyeleriyle birlikte sayı 12 adettir. (التابوت) Kelimesinde ki (ت) harfi dışında bir ihtilaf yaşanmadı. Bu harf Hz. Oşmān'ın müdahalesiyle açık bir şekilde (ت) yazıldı. İstinsāḫ süresi 5 yıl sürdü. Bu Mushaflar her bir kāriyle birlikte Mekke, Kūfe, Basra, Şam'a (Yemen ve Bahreyn'e) birer nüsha gönderildi. Bir Mushaf Hz. Oşmān'ın yanında biride Zeyd b. Şābit'in elinde Medine'de bırakıldı. Ayrıntılı bilgi için bk. Sicistānī, 195-214.

[140] Sicistānī, 185.

[141] Mehmet Dağ, *İhticâc Bağlamında Geleneksel Kıraat Algısına Eleştirel Bir Yaklaşım* (Ankara: İSAM Yayınları, 2019), 102.

[142] Bu farklılıklara dair örnekler için bk. Dağ, *İhticâc*, 97-101.

çocukları ve başka kimseler de Basra'da ḳırāat eğitimi vermişlerdir. Yine Basra'da ḳırāat ve diğer alanlarda öne çıkan meşhur tābiī âlimlerin arasında şu kimseler de bulunmaktadır: ʿĀmir b. Abdilḳays, Muʿāz b. Ḥāris, Naṣr b. ʿĀṣım, Yaḥyā b. Yaʿmer, Ebü'l-ʿĀliye er-Riyāḥī, Cābir b. Zeyd, Ḥasen el-Baṣrī, Muḥammed b. Sīrīn ve Ḳatāde b. Diʿāme.[143] Bu âlimlerden ḳırāati günümüze kadar ulaşan sadece Ḥasen el-Baṣrī'dir. Diğerlerinin ḳırāatine dair yeterli bilgi bulunmamaktadır.

ʿĀmir b. Abdilḳays (Ö. 55/675)

Benī Temīm'in bir kolu olan Benī Anber'e mensup olduğu için de Anberī nisbesiyle anılmaktadır.[144] Hz. Oṡmān, Abdullāh b. Mesʿud gibi sahabeleri gördüğü için tābiīnden sayılmaktadır. Hz. Ömer ve Selmān-ı Fārisī'den rivayet ettiği hadisleri, Ḥasen el-Baṣrī, Muḥammed b. Sīrīn, Ebū ʿAbdurrahmān el-Hubulī aktarmışlardır.[145] Ebū Mūsā el-Eşʿarī'den ḳırāat dersleri alarak zamanının büyük bir bölümünü Kur'an-ı Kerim ve ḳırāat öğretmeye ayıran ʿĀmir, ölümüne sebep olan hastalığa yakalandığında ağladığını görenler; "Seni ağlatan nedir?" diye sorunca; "Ben ölümden korktuğum veya dünyayı sevdiğim için değil, sıcak günlerde oruç tutmanın ve uzun kış gecelerinde namaz kılmanın sevabından mahrum kalacağım için ağlıyorum." cevabını vermiştir.[146] Zühṭ yaşamı ve çok fazla ibadet etmesiyle insanların dikkatini çeken ʿĀmir b. Abdilḳays evlilikten ve bazı helal olan yiyeceklerden de uzak durduğu için eleştiriye maruz kalmıştır.[147] Hz. Oṡmān'ın istinsāḥ ettirdiği Mushaf'la birlikte Basra'ya kari sıfatıyla gönderilen ʿĀmir b. Abdilḳays[148] hicri 55 yılı, Muʿāviye (ö. 60/680) döneminde Kudüs'te vefat etmiştir.[149] Ebū Mūsā el-Eşʿarī'den aldığı ḳırāat ilmini Ḥasen el-Baṣrī, Muḥammed b. Sīrīn gibi birçok kimseye aktararak Basra ḳırāat ekolünün oluşumuna büyük katkı sunmuştur. Ḳırāat âlimi Ebū ʿUbeyd el-Ḳāsım b. Sellām (ö. 224/838) ʿĀmir b. Abdilḳays Basra'da insanlara Kur'an-ḳırāat öğrettiğini, Ḥasen el-Baṣrī'de bu öğretimin namaz vakitleri dışında gün boyu sürdüğünü aktarmaktadır.[150]

Muʿāz b. Ḥāris (Ö. 63/682)

Aynı isme sahip olan ve hicri 37 yılında vefat eden sahabe Muʿāz b. Ḥāris (ö. 37/657) ile karıştırılmamalıdır. Muʿāz b. Ḥāris'in hayatıyla ilgili yeterli bilgi bulunmamaktadır. Ebū Ḥalime el-Enṣārī künyesiyle de bilinmektedir. İbn Sīrīn onun öğrencilerindendir. Hz. Ömer'in teravih namazlarını kıldırmakla görevlendirdiği kimselerdendir.[151] Hadis ve fıkıh sahalarında otorite olan kadın tābiī ʿAmre bint ʿAbdurrahmān (ö. 106/724) onun ḳırāati hakkında şöyle demiştir: "Geceleri Muʿāz'ın Kur'an tilavetini duyar ve uykumuzdan uyanırdık."[152] Medineliler ile Emevī kuvvetleri arasında Ḥarretüvāḳım'da cereyan eden Ḥarre savaşı (63/682) sırasında 69 yaşında vefat etmiştir.[153] Muʿāz b. Ḥāris'in Basra ḳırāat ekolüne olan katkısı, Basra ḳırāat alanında temayüz eden İbn Sirīn gibi zatları yetiştirmiş olmasıdır. Onun ḳırāatini ayrıca oğlu ʿUbeydullāh b. Muʿāz

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[143] İbnü'l-Cezerī, *en-Neşr*, 1:122.
[144] Zehebī, *Siyer*, 4:15; Önkal, "ʿĀmir b. Abdullāh", 65.
[145] Zehebī, *Siyer*, 4:15; Önkal, "ʿĀmir b. Abdullāh", 65.
[146] İbn Saʿd, *Ṭabaḳāt*, 9:110-11; Zehebī, *Siyer*, 4:19; Önkal, "ʿĀmir b. Abdullāh", 65.
[147] İbn Saʿd, *Ṭabaḳāt*, 9:106-7; Belāzurī, *Ensābü'l-Eşrāf*, 13:16.
[148] Zürḳānī, *Menāhilü'l-İrfān*, 1:330.
[149] Zehebī, *Siyer*, 4:19.
[150] Zehebī, 4:15-16.
[151] İbnü'l-Cezerī, *Ġāyetü'n-Nihāye*, 3:733 Dipnot.
[152] İbnü'l-Cezerī, 3:733 Dipnot.
[153] İbnü'l-Cezerī, 3:733.

ile ḳırāat âlimi, ḳırāat-i aşere imamlarından Yaʿḳūb el-Ḥadramī'nin meşhur iki rāvisinden biri olan Ravḥ b. Abdilmü'min (ö. 233/847-48) aktarmaktadır.[154]

Ḥiṭṭān b. Abdullāh (Ö.?)

Ebū Mūsā el-Eşʿarī'nin ḳırāat eğitiminde gözde öğrencilerinden biridir.[155] Kendisinden Ḥasen el-Baṣrī arz yoluyla ḳırāat almıştır.[156] 685-705 yıllarında Emevī halifesi olan Abdülmelik b. Mervān'ın zamanında ve Bişr b. Mervān (ö. 75/694) Basra valisi olduğu zamanda vefat etmiştir.[157] Buna göre 685-694 yılları arasında hicri 70'li yıllarda vefat etmiştir.[158] Hayatı hakkında yeterli bilgi yoktur. Basra ḳırāat ekolüne olan en önemli katkısı, hocası Ebū Mūsā el-Eşʿarī'den aldığı ḳırāati Basra ekolünün temsilci imamlarından biri olan Ḥasen el-Baṣrī'ye aktarmasıdır.

Naṣr b. ʿÂsım (Ö. 89/708)

Tābiīn neslinin aynı zamanda fakihlerinden sayılan Naṣr b. ʿĀṣım ḳırāat ilminin yanı sıra Arap diline de hâkimdir. Hz. ʿAlī'nin yol göstermesiyle nahiv ilminin temel kurallarını ilk defa vazeden Ebü'l-Esved ed-Düelī'nin[159] öğrencisidir.[160] Nahivde Yaḥyā b. Yaʿmer 'den de faydalandığı zikredilmiştir.[161] Kendisinden Abdullāh b. Ebū İsḥāḳ el-Ḥadramī ile yedi ḳırāat imamından Ebū ʿAmr arz yoluyla ḳırāat öğrenirken Bişr b. ʿUbeyd, Ḥumeyd b. Hilāl el-ʿAdevī, Ḳatāde b. Diʿāme ve Mālik b. Dīnār gibi isimler ondan rivayette bulunmuşlardır.[162] Haccāc'ın isteği üzerine, Mushaflarda benzer şekilde yazılan harfleri birbirinden ayırmak için noktalama sistemini ilk defa uygulayan Naṣr b. ʿĀṣım ayrıca, her beş ve on ayet sonlarına konan tahmīs ve taʿşīr işaretlerini ekleyen kişi olarak bilinmektedir.[163] Yedi ḳırāat imamından biri olan Ebū ʿAmr gibi bir zatı yetiştirmekle bu ekole büyük katkı sunmuştur.

Yaḥyā b. Yaʿmer (Ö. 89/708)

Yaḥyā b. Yaʿmer Arapçayı, nahiv ve Kur'an ilimlerini Ebü'l-Esved ed-Düelī'den öğrenmiştir.[164] Basra'da Arap dili ve grameri, fıkıh ve Kur'an ilimlerinde tābiīlerin ileri gelenlerinden biridir.[165] Arapçayı Haccāc'ı hayran bırakacak kadar güzel konuşan ve yazan Yaḥyā b. Yaʿmer, Haccāc'ın Kur'an tilavetinde laḥn yapmasından dolayı onu eleştirmiş ve bu sebepten ötürü Basra'dan Horasan'a sürgün edilmiştir. Daha sonra burada bir müddet Merv kadılığı yaptıktan sonra vefat etmiştir.[166] İbn Yaʿmer; Hz. Oṣmān, Hz. ʿAlī, Ebū Mūsā el-Eşʿarī, Abdullāh b. Ömer, Abdullāh b. ʿAbbās, ʿĀʾişe, Ebū Hüreyre ve Ebū Zer el-Ġıfārī (radiyallahu anhum) gibi sahabeden rivayette bulunmuştur.[167] Kendisinden Abdullāh b. Ebū ʿİsḥāḳ ḳırāat, Ebū ʿAmr b. el-ʿAlā ḳırāat ve hadis öğrenmiştir.[168] Abdullāh b. Büreyde, Ḳatāde b. Diʿāme, Süleyman b. Ṭarḥān et-Teymī, İkrime, Ezrak b. Ḳays, Yaḥyā b. ʿUḳayl, ʿİsḥāḳ b. Süveyd gibi şahsiyetler hadis, Buḫārī ve Ebū Dāvūd

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[154] İbnü'l-Cezerī, 3:733.

[155] Zehebī, *Siyer*, 2:381; İbnü'l-Cezerī, *Ġāyetü'n-Nihāye*, 1:787.

[156] İbnü'l-Cezerī, *Ġāyetü'n-Nihāye*, 1:787.

[157] İbn Saʿd, *Ṭabaḳāt*, 9:127.

[158] İbnü'l-Cezerī, *Ġāyetü'n-Nihāye*, 1:787.

[159] İbnü'n-Nedīm, *el-Fihrist*, 130.

[160] İbnü'n-Nedīm, 134; Altıkulaç, "Naṣr b. ʿĀṣım", 413.

[161] Zübeydī, *Ṭabaḳāt*, 27.

[162] Zehebī, *Maʿrifetü'l-Ḳurrā*, 1:170; Altıkulaç, "Naṣr b. ʿĀṣım", 414.

[163] Zehebī, *Maʿrifetü'l-Ḳurrā*, 1:170; Altıkulaç, "Naṣr b. ʿĀṣım", 414.

[164] Zübeydī, *Ṭabaḳāt*, 28; İbnü'n-Nedīm, *el-Fihrist*, 134; Zehebī, *Siyer*, 4:442; İbnü'l-Cezerī, *Ġāyetü'n-Nihāye*, 4:129.

[165] Zübeydī, *Ṭabaḳāt*, 29; Kırca, "Yaḥyā b. Yaʿmer", 447.

[166] Zübeydī, *Ṭabaḳāt*, 28-29; Kırca, "Yaḥyā b. Yaʿmer", 447.

[167] Zehebī, *Maʿrifetü'l-Ḳurrā*, 1:162; Kırca, "Yaḥyā b. Yaʿmer", 447.

[168] Zehebī, *Maʿrifetü'l-Ḳurrā*, 1:162.

ikişer, Müslim üç, Tirmiẕī bir ve Aḥmed b. Ḥanbel de sekiz hadis rivayet etmiştir.[169] İbn Yaʿmer'in yaptığı en önemli iş Kur'an'ı noktalamasıdır. Daha önce Muʿāviye döneminde hocası Ebü'l-Esved ed-Düelī tarafından başlatılan hareke ve noktalama çalışmaları Naṣr b. ʿĀṣım ve İbn Yaʿmer'le devam etmiştir.[170] Mushaflarda benzer şekilde yazılan harfleri birbirinden ayırmak için noktalama sistemini ilk defa uygulayan âlimlerden biri olarak Kur'an tarihinde önemli bir konuma sahiptir.[171] Hicri 89-90 yıllarında vefat ettiği bilinen Yaḥyā b. Yaʿmer , Kur'an'ın hattına uygun düşen konularda insanların ihtilaflarından oluşan rivayetleri topladığı *"Şeklü'l-Mushaf ve Naḳatuhū"* isminde ḳırāat alanında Basra'da ilk eser veren kimse olarak bilinmektedir.[172]

Ebü'l-ʿÂliye er-Riyāḥī (Ö. 90/709)

Tahsil hayatına, köle olduğu yıllarda Basra'da Kur'an okumayı ve yazı yazmayı öğrenerek başlamıştır.[173] Riyāḥī, bu öğrenimini ailesinden veya efendisinden habersiz olarak sürdürdüğünü, üzerinde hiçbir mürekkep lekesi görülmediğini söylemektedir. Buna göre Müslüman olduğunu başlangıçta çevresinden gizlediği ileri sürülebilir.[174] Ebū Zer el-Ġıfārī (ö. 32/653), Abdullāh b. Mesʿūd (ö. 32/652-53), Übey b. Kʿāb (ö. 33/654), Hz. ʿAlī (ö. 40/661), Ebū Mūsā el-Eşʿarī, Zeyd b. Ṣābit (ö. 45/665), Hz. ʿĀʾişe (ö. 58/678), Abdullāh b. ʿAbbās (ö. 68/687-88) gibi ashabın ileri gelenlerinden hadis öğrenen Ebü'l-ʿĀliye er-Riyāḥī ḳırāati de arz yoluyla Übey b. Kā'b, Zeyd b. Ṣābit ve Abdullāh b. ʿAbbās'tan almıştır.[175] Şuʿayb b. Ḥabḥāb, Rebīʿ b. Enes, Aʿmeş (ö. 148/765) ve ḳırāat-i sebʿa imamlarından Ebū ʿAmr kendisinden ḳırāat öğrenmiştir.[176] Hz. ʿAlī'nin halifelik döneminde İbn ʿAbbās, Basra valisi iken ilmî kişiliğine değer verdiği Ebü'l-ʿĀliye'yi meclisinde yanına oturtur, azatlı bir köleye yapılan bu muameleyi yadırgayanlara da ilmin insanın şerefine şeref kattığını ve başköşeye oturma hakkı kazandıracağını ifade etmiştir.[177]

Cābir b. Zeyd (Ö. 93/711)

Ebü'ş-Şaʿsā künyesiyle tanınan Cābir b. Zeyd zamanının Basra âlimidir.[178] Abdullāh b. ʿAbbās, Abdullāh b. Zübeyr (ö. 73/692), Abdullāh b. Ömer (ö. 73/693) ve Muʿāviye b. Ebū Süfyan gibi sahabeden hadis dinlemiş ve aktarmıştır.[179] Hocası Abdullāh b. ʿAbbās onun bilgisini takdir etmiş, aralarında Cābir varken Basralıların kendine fetva sormalarını anlamsız bulmuştur.[180] Nitekim Cābir b. Zeyd, Ḥasen el-Baṣrī'nin Basra'da bulunmadığı zamanlarda halka fetva vermiştir.[181] Cābir, Hāricīler'in bir kolu olan İbāzıyye fırkasının en önemli simalarından biri sayılsa da kaynaklarda yer verilen bir rivayete göre Cābir b. Zeyd, İbāzīlerle ilgisi bulunmadığını ve böyle bir mensubiyetten Allah'a sığındığını ifade etmektedir.[182] Cābir b. Zeyd sahabeden özellikle Abdullāh b. ʿAbbās aldığı ḳırāat birikimini öğrencilerine aktararak Basra ḳırāat ekolünün

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[169] Kırca, "Yaḥyā b. Yaʿmer", 447.
[170] Zehebī, *Siyer*, 4:442; Zehebī, *Maʿrifetü'l-Ḳurrā*, 1:162; Kırca, "Yaḥyā b. Yaʿmer", 447.
[171] Zehebī, *Siyer*, 4:442; İbnü'l-Cezerī, *Ġāyetü'n-Nihāye*, 4:129.
[172] Ālu İsmail, *Kırāat İlmi*, 235.
[173] İbn Saʿd, *Ṭabaḳāt*, 9:112.
[174] Aydemir, "Ebü'l-ʿĀliye er-Riyāḥī", 292.
[175] İbn Saʿd, *Ṭabaḳāt*, 9:116; Zehebī, *Siyer*, 4:207; Zehebī, *Maʿrifetü'l-Ḳurrā*, 1:155-156; İbnü'l-Cezerī, *Ġāyetü'n-Nihāye*, 2:53-55; Aydemir, "Ebü'l-ʿĀliye er-Riyāḥī", 292.
[176] Zehebī, *Siyer*, 4:207-208; Zehebī, *Maʿrifetü'l-Ḳurrā*, 1:156; İbnü'l-Cezerī, *Ġāyetü'n-Nihāye*; Aydemir, "Ebü'l-ʿĀliye er-Riyāḥī", 292.
[177] Aydemir, "Ebü'l-ʿĀliye er-Riyāḥī", 292.
[178] Zehebī, *Siyer*, 4:481.
[179] Çakan, "Cābir b. Zeyd", 538.
[180] İbn Saʿd, *Ṭabaḳāt*, 9:179; Zehebī, *Siyer*, 4:482; Çakan, "Cābir b. Zeyd", 538.
[181] İbn Saʿd, *Ṭabaḳāt*, 9:180; Zehebī, *Siyer*, 4:482; Çakan, "Cābir b. Zeyd", 538.
[182] İbn Saʿd, *Ṭabaḳāt*, 9:181; Çakan, "Cābir b. Zeyd", 538.

oluşumuna bir nebze de olsa katkı sunmuştur. İbnü'l-Cezerī, Cābir b. Zeyd'i Basra'da ḳırāat ilminde öne çıkan meşhur tābiī âlimlerden biri olarak değerlendirmiştir.[183]

Ebū Recā' el-ʿUṭāridī (Ö. 105/723)

Ebū Recā' el-ʿUṭāridī, Ebū Mūsā el-Eşʿarī'den Kur'an-ı Kerîm'i öğrenip ezberlemiş ayrıca İbn ʿAbbās'a arz etmiştir.[184] Ebū Recā'dan Ebü'l-Eşheb el-ʿUṭāridī arz yoluyla ḳırāat öğrenirken, Eyyūb es-Saḫtiyānī (ö. 131/749), Saʿīd b. Ebū Arūbe (ö. 156/773), Cerīr b. Ḥāzim, Mehdī b. Meymūn gibi muhaddisler de hadis rivayet etmişlerdir.[185] Kırk yıl imamlık yapan, Kur'an-ı Kerim'i Ramazan aylarında 10 günde bir hatmeden, muḫaḍramūn'dan olan[186] ve tābiīn neslinin önde gelen âlimlerinden Ebū Recā' hocası Ebū Mūsā el-Eşʿarī'den Kur'an'ı beş ayet, beş ayet şeklinde öğrenmiştir.[187] 127 veya 130 yıl yaşayan Ebū Recā' Basra'da 105/723 yılında vefat etmiştir.[188] Ebü'l Eşeb el-ʿUṭāridī hocası Ebū Recā' el-ʿUṭāridī'nin her on gecede bir hatim yaptığını aktarmaktadır.[189] Ebū Recā', Ebū Mūsā el-Eşʿarī'den aldığı ḳırāat birikimini sonraki nesillere aktarmakla Basra ḳırāat ekolüne önemli bir katkı sunmuştur.

Muḥammed b. Sīrīn (Ö. 110/729)

Tābiīnden rüya tabiriyle meşhur olan ve yaklaşık otuz sahabe ile görüştüğü kaydedilen İbn Sīrīn, Ḥuẕeyfe b. Yemān (ö. 36/656), Zeyd b. Ṣābit, Ḥasan b. ʿAlī (ö. 49/669), ʿİmrān b. Ḥusayn (ö. 52/672), Ebū Hüreyre (ö. 58/678) gibi sahabeden, ʿAbīde es-Selmānī (ö. 72/691) ve Ḳāḍī Şüreyḥ (ö. 80/699) gibi tābiīlerden de ilim tahsil etmiştir.[190] Sahabe Enes b. Mālik'in (ö. 93/711-12) azatlısı olan İbn Sīrīn'den Şaʿbī (ö. 104/722), Ḳatāde b. Diʿāme, Eyyūb es-Saḫtiyānī, ʿĀsım el-Aḥvel (ö. 142/759), Abdullāh b. ʿAvn (ö. 151/768), İbn Ebū Arūbe, Ḫālid el-Ḥaẕẕā ve Evzāʿī (ö. 157/774) başta olmak üzere birçok âlim faydalanmıştır.[191] Hadis ve fıkıh alanında daha çok tanınan İbn Sīrīn ḳırāat alanında da mahirdir. İbnü'l-Cezerī, İbn Sīrīn'i Basra'da ḳırāat ilminde öne çıkan meşhur tābiī âlimlerden biri olarak değerlendirmiştir.[192]

Ḥasen el-Baṣrī (Ö. 110/729)

Ḥasen el-Baṣrī hicri 21 miladi 642 yılında Medine'de doğmuştur.[193] Künyesi; Ebū Saʿīd, adı; el-Ḥasen İbn Ebi'l-Ḥasen olarak kaynaklarda yer almaktadır.[194] Safer ayının ilk günleri hicri 37 senesinde Ḥasen el-Baṣrī on altı yaşındayken Basra'ya taşınmış[195] ve yaşamını büyük oranda Basra'da geçirdiği için "Baṣrī" nispetiyle ismi kullanılmıştır. Meşhur kullanılan ismi; Ḥasan-ı

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[183] İbnü'l-Cezerī, en-Neşr, 1:122.

[184] Zehebī, Maʿrifetü'l-Ḳurrā, 1:153; İbnü'l-Cezerī, Ġāyetü'n-Nihāye, 2:874-874; Küçük, "Ebū Recā' el-ʿUṭāridī", 212.

[185] İbn Saʿd, Ṭabaḳāt, 9:138-40; Zehebī, Maʿrifetü'l-Ḳurrā, 1:153; İbnü'l-Cezerī, Ġāyetü'n-Nihāye, 2:875; Küçük, "Ebū Recā' el-ʿUṭāridī", 212.

[186] Muḫaḍramūn: Cahiliye zamanında ve İslam döneminde yaşadığı hâlde Hz. Peygamber'i Müslüman olarak göremeyen kimselere verilen isme denir.

[187] İbn Saʿd, Ṭabaḳāt, 9:139; Zehebī, Maʿrifetü'l-Ḳurrā, 1:153; İbnü'l-Cezerī, Ġāyetü'n-Nihāye, 2:875.

[188] Zehebī, Siyer, 1:154; İbnü'l-Cezerī, Ġāyetü'n-Nihāye, 2:875.

[189] Zehebī, Maʿrifetü'l-ḳurrā, 1:153.

[190] Zehebī, Siyer, 4:605; Yücel, "Muhammed b. Sīrīn", 358.

[191] İbn Saʿd, Ṭabaḳāt, 9:118-20; Zehebī, Siyer, 4:606; Yücel, "Muhammed b. Sīrīn", 358.

[192] İbnü'l-Cezerī, en-Neşr, 1:122.

[193] İbn Saʿd, Ṭabaḳāt, 9:157; Zehebī, Siyer, 4:564; Abbas, Ḥasan-ı Baṣrī, 21; Levent, Ḥasan-ı Baṣrī'nin Hayatı, 29.

[194] İbn Saʿd, Ṭabaḳāt, 9:157; Ehvāzī, Müfradetü Ḥasen el-Baṣrī, 107; İbn Ḫallikān, Vefeyātü'l-aʿyān, 2:69; Zehebī, Siyer, 4:563; Zehebī, Maʿrifetü'l-ḳurrā, 1:168; İbnü'l-Cezerī, Ġāyetü'n-Nihāye, 1:740; Kastallānī, Leṭāʾifü'l-İşārāt, 1:183; Abbas, Ḥasen el-Baṣrī, 21; Aydınlı, "Hasan Basri", 91; Levent, Ḥasan-ı Baṣrī'nin Hayatı, 29; Demircigil, "Ḥasan-ı Baṣrī", 54.

[195] Ehvāzī, Müfradetü Ḥasen el-Baṣrī, 108.

Baṣrī'dir. Ḥasen el-Baṣrī'nin annesi, Peygamberimizin eşi validemiz Ümmü Seleme'nin (ö. 62/681) cariyesi Ḫayra'dır.[196] Ḫayra, evin ihtiyaçlarını gidermek için dışarıya çıktığında küçük Hasan'ı Ümmü Seleme'ye emanet edermiş. Ḥasen el-Baṣrī'ye Ümmü Seleme validemiz ilgi gösterip, bilgili ve âlim bir kişi olarak yetişmesine büyük katkı sağlamıştır.[197] Ḥasen el-Baṣrī hicri 110 Miladi 728 yılında Basra'da vefat etmiştir.[198]

Ḥasen el-Baṣrī ḳırāat ilminde mahir olduğu gibi tefsir, hadis, fıkıh, akait gibi diğer ilmî disiplinlerde de söz sahibidir. Hatta bu alanlardaki ilmî birikimi daha meşhurdur. Bir ilmî disiplinden öte hayatın anlamını kazanma ve İslam ahlakının yerleşmesi için bu ilimlerin öğrenilmesi ve hayata yansımasından hareketle ḳırāat, tefsir, hadis, fıkıh, kelam gibi ilimlerle hemhâl olup ilgilenmiştir. Yoksa bizatihi bu alanların birinde öne çıkmak için hususi zaman ayırmamıştır. Onun hayat felsefesi züht hayatı yaşayarak dünyaya önem vermemek ḫavf ve recā arasında ahireti kazanmaktır. Kötülüğün ve zulmün karşısında İslam'ın güzel ahlakını öne çıkarmak maksadıyla bu ilimleri meclislerde halka aktararak fiilî bir ayaklanma yapmıştır. Dolayısıyla bu hayat tarzından ötürü klasik kaynaklar onu daha çok züht yönü ile öne çıkarmaktadır. Hâlbuki o bir mutasavvıf olma gibi bir eyleme girmediği gibi bir müfessir, bir kari, bir muhaddis vs. olma gibi bir çaba da sarf etmemiştir. Onun ḳırāati İbn Mücāhid'in (ö. 324/936) yedili sisteminde yer bulamadığı gibi İbn Mihrān en-Nīsābūrī'nin (ö. 381/992) onlu sistemde ele aldığı *"el-Ġāye fi'l- Ḳırāʾāti'l-ʿaşr"* eserinde de yer almamıştır. İlk olarak ḳırāatine ait veriler, hicri üçüncü asırdan itibaren *Meʿāni'l- Ḳur'ān, ʿİrābu'l-Ḳurʿān* ve tefsir külliyatına ait eserlerde yer almaya başlamıştır.[199] Ḥasen el-Baṣrī'nin ḳırāati kendi alanında ilk olarak şaz ḳırāat kitaplarından olan İbn Ḫāleveyh'in (ö. 370/980) *"Muhtasar fī Şevāẕẕi'l-Ḳur'ān"* ve İbn Cinnī'nin (ö. 392/1002) *"el-Muḥteseb"* adlı eserinde kendine yer bulmuştur. Onun ḳırāati muttasıl bir senede, istinsāḫ edilen Mushaflardan ve Arap dili vecihlerinden birine uygunluk ölçülerini barındırmayan unsurlar ihtiva etmesi sebebiyle sahih on ḳırāatten biri olarak değerlendirilmemiştir.[200] Bu sebeple ḳırāatine dair örnekler tefsir ve şaz ḳırāat kitaplarında ele alınmıştır. İbnü'l-Ḳāsıḥ'ın (ö. 801/1399) *"Muṣṭalaḥu'l-İşārāt fi'l-Ḳırāʾāti's-Ṣelāşete ʿAşere'l-Merviyyeti ʿani'ṣ-Ṣiḳāt"* adlı eserinde, on dörtlü ḳırāat sistemini ele alan İbnü'l-Ḳabāḳıbī'nin (ö. 849/1445) *"Îḍāḥu'r-Rumūz ve Miftāḥu'l-Künūz"*unda ve Ḳasṭallānī'nin (ö. 923/1517) *"Leṭāʾifü'l-İşārāt li-Fünūni'l-Ḳırāāt"* adlı eserinde yer almaktadır. Ayrıca Dimyātī (ö. 1117/1705) *"İthāfü Fuḍalāʾi'l-Beşer"* adlı kitabında Ḥasen el-Baṣrī'yi on üçüncü imam olarak ele almıştır. Ḥasen el-Baṣrī, İbn Muḥayṣın ve Aʿmeş'in ḳırāatlerini on ḳırāate ekleyen İbnü'l-Cezerī, *"Nihāyetu'l-Berara fi'l-Ḳırāʾāti'ṣ-Ṣelāsi'z-Zāide ale'l-ʿAşera"* adlı eseriyle on üçlü bir sistemi değerlendirirken, *"Müfradetu'l-Hasan-i'l-Basrī"* adlı çalışmasıyla Ehvāzī (ö. 446/1055) tek olarak Ḥasen el-Baṣrī ḳırāatini ele almıştır. Ḥasen el-Baṣrī kendisinden önceki dönemde yaşayan Basra ḳırāat âlimlerinin ḳırāat birikimini sonraki nesillere aktarmasıyla Basra ḳırāat ekolünün oluşumuna büyük katkı sunmuştur.

Ḳatāde b. Diʿāme (Ö. 117/735)

Ḳatāde b. Diʿāme, Ḥasen el-Baṣrī'nin yanında on iki yıl boyunca bulunmuş ve ondan ḳırāat, tefsir, hadis ve diğer ilimlerde istifade etmiştir.[201] ḳırāat ilmiyle ilgili rivayetleri Enes b. Mālik, Ebü'l-ʿĀliye er-Riyāḥī, Ḥasen el-Baṣrī ve İbn Sīrīn'den alan Ḳatāde, sahabeden Enes b. Mālik'le tābiīnden Saʿīd b. Müseyyeb (ö. 94/713), İkrime el-Berberī (ö. 105/723), Atā b. Ebū Rebāh (ö.

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[196] İbn Ḫallikān, *Vefeyātü'l-Aʿyān*, 2:69; Abbas, *Ḥasen el-Baṣrī*, 21; Levent, *Hasan-ı Baṣrī'nin Hayatı*, 30.

[197] İbn Saʿd, *Ṭabaḳāt*, 9:157 Ḥasen el-Baṣrī'nin annesi ihtiyaçları karşılamak için evden uzaklaştığı zamanlarda Ümmü Seleme validemiz Hasan'ı emzirdiğine dair rivayetlerde bulunmaktadır. Zehebī, *Siyer*, 4:564-565.

[198] Ḫayyāt, *et-Tārīḫ*, 219; İbn Ḫallikān, *Vefeyātü'l-Aʿyān*, 2:72; A'zāmi, *Tārīḫī Basra*, 80.

[199] Demircigil, "Hasan-ı Baṣrī", 67.

[200] Bu üç maddeyle alakalı açıklamayı birinci bölümde ele aldık.

[201] İbn Saʿd, *Ṭabaḳāt*, 9:228; Zehebī, *Siyer*, 5:283; Birışık, "Ḳatāde b. Diʿāme", 22.

114/732), Şaʿbī ve daha pek çok kimseden faydalanmıştır.[202] Kendisinden Eyyūb es-Saḫtiyānī, Ebū Ḥanīfe (ö. 150/767) Maʿmer b. Rāşid (ö. 153/770), Hemmām b. Yaḥyā, Saʿīd b. Ebū Arūbe, Evzāʿī, Şuʿbe b. Haccāc (ö. 160/776), Ebān b. Yezīd (ö. 163/779-80) ve başka kimseler rivayette bulunmuştur.[203] Ḳatāde b. Diʿāme tefsir alanında temayüz etmiş simalardan biri olmasıyla birlikte ḳırāat alanında da otoriterdir. İbnü'l-Cezerī, Ḳatāde b. Diʿāme'yi Basra'da ḳırāat ilminde öne çıkan meşhur tābiī âlimlerden biri olarak değerlendirmiştir.[204] Hocaları Enes b. Mālik, Ebü'l-ʿĀliye er-Riyāḥī, Ḥasen el-Baṣrī ve İbn Sīrīn'den almış olduğu ḳırāat birikimini sonraki nesillere aktararak Basra ḳırāat ekolüne katkı sunmuştur.

BASRA ḲIRĀAT EKOLÜNÜN SİSTEMATİĞİ

Basra ḳırāat ekolünün ilk âlimleri Kur'an-ı Kerim'in lafzının ve ḳırāatinin korunması adına önemli çalışmalar gerçekleştirmişlerdir. Kur'an ḳırāatini öncekilerden aldığı gibi kendi nesillerine aktarmışlardır.[205] Ḳırāat ilmine büyük özen ve önem atfederek eğitim faaliyetlerini sürdürmüşler ve Kur'an'ın lafzi okunuşuyla yetinmeyip tefsiri, Hz. Peygamber'in hadisleri ve fıkıh alanlarında da birer otorite olmuşlardır. Her biri ḳırāat alanına vakıf olmakla birlikte bazıları hadis, tefsir, fıkıh gibi alanlarda daha çok tanınmışlardır. Ḳırāat ilmini öğrendikleri gibi nahiv ilminin kurucuları arasında da yer almışlardır. Bu âlimler vesilesiyle Kur'an üzerine yapılan önemli çalışmalardan biri hareke ve noktalama işaretlerinin konulmasıdır. Nokta ve harekeden yoksun olan Mushaf yazısı Hz. Oṣmān tarafından bilerek yapılmıştır. Uzun süren istinsāḫ faaliyeti buna işaret etmektedir. İstinsāḫ ameliyesinden sonra her bölgede yaşayan halk kendilerine gönderilen nüshalara uygun olarak Kur'an-ı Kerim'i okumaya başlamış ve devam etmiştir.[206]

Hareke ve noktalama (naḳt ve iʿcām) işaretlerinin konulmasını iyi anlamak için önce istinsāḫ eyleminin başlamasını hazırlayan sebepler üzerinde durmak gerekmektedir. Bilindiği gibi Zeyd b. Ṣābit başkanlığında iki kapak arasına toplanan Kur'an, Hz. Ebū Bekir'in yanında kalmış olması, sınırları genişlemeye başlayan İslam devletinde sürdürülen talim hizmetlerinde, gereği gibi istifade etme imkânı sağlamamıştır.[207] Kur'an'ın ilk defa bir araya toplanmasındaki amaçta aslı muhafaza etme fikri bulunmaktadır. Yoksa belli bir metin üzerinden eğitim ve öğretim yapılma kastı değildir. O dönemde Kur'an eğitimi ve diğer İslami öğretiler sema ve arz yoluyla yapılmaktaydı. Kitabet ise sema ve arzı yapan hocanın özel çalışmasıydı. Hz. Ömer döneminde devletin sınırları iyice gelişmiş ve Arap olmayan diğer kavimler ve topluluklar İslamiyet'i kabul etmiştir. İslam devletinin zenginleşmesi, Müslümanların güçlenmesi gibi etkenlerin birçok faydası olmakla birlikte belirli problemler de ortaya çıkmıştır. Bu durum Hz. Ömer döneminde büyük kitleleri etkileyecek düzeyde olmasa da kendisinden sonraki halife Hz. Oṣmān döneminde büyük sıkıntılara sebep olmuştur. Bu duruma açıklama getiren Necati Tetik şöyle demektedir: *"Fethedilen beldelere gönderilen İslam mürşitleri, gittikleri yerlerde kendi bildikleri ḳırāatleri yayıyorlardı. Ancak burada üzerinde durulması gereken bir husus vardır. Hz. Ebū Bekir zamanında tek nüsha hâlinde cemedilen Kur'an, istinsāḫ edilip etrafa dağıtılmadığına göre İslam mürşitleri gittikleri yerlerde Kur'an talimini nasıl yürütmüşlerdir? Talim tamamen müşâfehe yoluyla mı yürütülmüştür? Bu da mümkün gözükmemektedir. Fetih olunan memleketlere giden ḳurrā; bildikleri ḳırāatler üzere Kur'an'ın tamamını olmasa bile,[208] bazı kısımlarını yazıya dökmüşler, öğretimi hem müşâfehe hem*

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[202] Zehebī, *Siyer*, 5:270; Birışık, "Ḳatāde b. Diʿāme", 22.

[203] Zehebī, *Siyer*, 5:270-271; İbnü'l-Cezerī, *Ġāyetü'n-Nihāye*, 3:59; Birışık, "Ḳatāde b. Diʿāme", 22.

[204] İbnü'l-Cezerī, *en-Neşr*, 1:122.

[205] Ḳırāatler sonrakilerin öncekilerden aldığı tābi olunan bir sünnettir. Nasıl bulduysanız öyle okuyunuz. İbn Mücāhid, *Kitābu's-Sebʿa*, 50.

[206] Mekkī b. Ebī Ṭālib, *el-İbāne*, 49.

[207] Tetik, *Ḳırāat İlminin Talimi*, 50.

[208] Bu kısma şöyle bir açıklama getirmek yerinde olacaktır. Bu dönemde kendisine has Mushaf'ı olan sahabeler bulunmaktadır. Basra'da Ebū Mūsā, Kūfe'de İbn Mesʿūd ve diğerleri. Ama bu Mushafların içeriği, barındırdığı sure

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de yazılı metinlerden yürütmüşlerdir. Vahyin başlangıcından beri, talimin bu şekilde yürütüldüğü, söylenebilecek en mantıki açıklama şeklidir."[209]

Beş yıl süren hummalı çalışma neticesinde ve yedi harften kaynaklanan farklı formları barındırması amacıyla harekeleme ve noktalama yapılmadan Kur'an'ın istinsâḫı/çoğaltılması yapılmıştır. Yazıda gösterilmesi mümkün olmayan ḳırâatler ise farklı Mushaflara dağıtılmıştır. Aynı anlamı ifade eden müteradif kelimeler Kureyş lehçesiyle ayrı düştüğünden dolayı istinsâḫ edilen nüshalara alınmamıştır. Dolayısıyla Hz. Oṣmān, Hz. Peygamber'in sarih tasvibine mazhar olmuş muhtelif ḳırâat şekillerine resmiyet kazandırarak, küfre sebep olacak sahabe tartışmalarını önlemek ve asli nüsha ile kesin bir mutabakat arz etmeyen her türlü ḳırâati reddederek Müslümanlar arasında çok tehlikeli sonuçlar doğuracak bir bölünmeyi engellemiştir.[210] İstinsâḫ edilen bu Mushaflar ülkenin önemli merkezlerine birer kari ile gönderilmiştir.[211] Bunun sonucunda bölge sakinleri, Kur'an'ı kendilerine öğreten muallimlerin okuyuşuna göre bir vecih sahibi olup ve arkalarından gelen ḳurrâya elçilik yapmışlardır.[212]

Arapça okuma yazmayı bilmeyenlerin İslam'a girmesi neticesinde, Kur'an tilavetinde hatalı/laḥn okumalar meydana gelmiş ve bu sebepten ötürü de Kur'an-ı Kerim'i okumayı kolaylaştıracak işaretlere gerek duyulmuştur.[213] Dolayısıyla Basra valisi Ziyad b. Ebīh (ö. 53/673), tābiīnin büyüklerinden sayılan Ebü'l-Esved ed-Düelī'yi görevlendirerek Kur'an'a hareke koyma (naḳt) işini başlatmıştır. Kur'an'a naḳt koyma işini öncelikle kabul etmeyen Ebü'l-Esved ed-Düelī, bir kimsenin Tevbe suresinin 3. Ayetin de yer alan "أَنَّ الله بَرِيءٌ مِن المشركِنَ وَرَسُولُهُ" "rasūluhū" kelimesinin lām harfini kesre ile okuduğunu işitmiş ve bu hareke hatasından tam zıt bir anlam ortaya çıkmıştır.[214] Bunun farkına varan Ebü'l-Esved ed-Düelī kararını gözden geçirerek Basra valisine gitmiş ve teklifini kabul etmiştir. Emrine verilen otuz kâtipten en bilgilisini seçmiş ve daha sonra Mushaf yazısından farklı bir renkle fetha için harfin üstüne, esre için harfin altına, öte içinde harfin önüne bir nokta, tenvinli yerler içinde iki nokta koydurmuştur.[215]

Ebü'l-Esved ed-Düelī'nin yaptığı bu eylem herkes tarafından kabul görmüştür. Fakat birbirine benzer şekli olan harflerin noktadan yoksun olması (ب ت ث – ح ج خ) zamanla yanlış okumalara sebep olmuş, daha sonra benzer harflerin ayırt edilmesi için harflerin altına ve üstüne nokta/iʿcām işaretleri eklenmiştir. Harekeler için konulan noktalar/naḳt ve benzer harflerin ayrımı için konulan nokta/iʿcām karmaşık bir hal alınca, minyatüre edilmiş şekiller Ḫalīl b. Aḥmed tarafından; öte için (و) vāv harfinin minyatürü, esre için (ى) yā harfinin kuyruğu, üstün için (ا) elif harfinin yassı minyatür şekli geliştirilmiş ve kullanımı günümüze kadar devam etmiştir.[216]

Naḳt ve iʿcām (hareke ve noktalama) işaretleri Araplar için değil, sonradan Müslüman olan ve laḥn olgusunun ortaya çıktığı bir zamanda Arap olmayan ve fasih dili bozulan bazı Arapların ihtiyaç duyduğu bir durumdur. Bu sebeple dönemin önemli ḳırâat ve dil âlimlerinden Ebü'l-Esved

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sayısı, yazım şekli vb. şeyler hakkında yeterli bilgimiz yoktur. Muhtemelen Tetik hocanın kısmı kitabetten kastı bu olsa gerek. İstinsâḫ faaliyetinden sonra bu Mushaflar ileride tefrikaya mahal verilmemesi açısından ortadan kaldırıldı. Çünkü Hz. Oṣmān'ın istinsâḫ ettirdiği Mushaflar asıl nüshadan resmî yolla kopyalanmıştır. Kişisel çalışmalardan daha özel ve dikkatli bir çalışma yapılmıştır. Ümmetin maslahatına olan bu icma kararını herkes kabul görüp bu nüshalara göre Kur'an'ı tilavet etmişlerdir.

[209] Tetik, *Kırāat İlminin Talimi*, 51.
[210] Ünal, *Kırāat Farklılıklarının Rolü*, 51.
[211] Abdullāh b. Sāib (ö. 70/689-90) Mekke'ye, Zeyd b. Sabit Medine'de, ʿĀmir b. Abdülḳays (ö. 55/675) Basra'ya, Ebū ʿAbdurrahmān es-Sülemī (ö. 73/692) Kūfe'ye, Muġīre b. Ebū Şihāb (ö. 91/710) Şam'a gönderildi. Zürkānī, *Menāhilü'l-ʿİrfān*, 1:330.
[212] Tetik, *Kırāat İlminin Talimi*, 54; Ünal, *Kırāat Farklılıklarının Rolü*, 53-54.
[213] Dānī, *el-Muḥkem*, 12.
[214] İbnü'n-Nedīm, *el-Fihrist*, 130; Dānī, *el-Muḥkem*, 12.
[215] Dānī, *el-Muḥkem*, 12; İbnü'n-Nedīm, *el-Fihrist*, 130-32.
[216] Dānī, *el-Muḥkem*, 13-14; Çetin, *Kur'an İlimleri*, 92-93; Birışık, *Kırāat İlmi ve Tarihi*, 73.

ed-Düelī[217] ve öğrencileri Naṣr b. ʿĀṣım ve Yaḥyā b. Yaʿmer Kur'an'ın doğru okunmasını kolaylaştırmak amacıyla önce hareke sonra da benzer şekilli harflerin ayrımı için noktalama işaretlerini koymuşlardır.[218] Yine her beş ve on ayet sonlarına konan taḫmīs ve taʿşīr işaretleri eklenmiştir.[219]

Peki hareke ve noktalama işaretleri hangi ḳırāat esas alınarak yapılmıştır? Ya da hangi Mushaf'a göre yapılmıştır? Aslında hareke ve noktalama işini başlatan Basra âlimleri olduğuna göre, burada esas alınan Mushaf ve ḳırāat doğal olarak Basra ḳırāati ve Mushaf'ıdır. Peki diğer merkezlere gönderilen Mushaflar hangi yöntem ve usulle harekelenmiştir? Bununla ilgili bilgi veren Ebū ʿAmr ed-Dānī (ö. 444/1053) Basra ḳırāat âlimlerinin yaptıklarının benzerlerinin yapıldığını hatta Medine ehlinin takip ettiği on ḳırāat imamından biri olan Ebū Caʿfer'in (ö. 130/747) Yūsuf suresi 53. ayette geçen iki hemzeli (بِالسُّوءِ إِلَّا) bu kelimenin Medine ḳırāatine göre değil Basra ḳırāatine göre yazıldığını aktarmaktadır.[220] Dolayısıyla diğer merkezlerde bulunan halkın çoğunluğu kendilerine gönderilen şehir Mushaflarına uygun hareke ve noktalama işaretleri yerine Basralı âlimlerin yaptığı sistemi esas almışlardır.

Mushaf'ın hareke ve noktalanmasında Basra ekolünün tercih edilmeye başlanmış olması, ḳırāat farklılıklarını barındıran diğer bölge Mushaflarının aslına uygun olarak hareke ve noktalanmamasına vesile olmuştur. Yani Hz. Oṡmān'ın yedi harften kaynaklanan okuma formlarını dağıttığı bu Mushaflara, hareke ve noktalama işaretleri Basra Mushaf'ına göre yapıldığından aralarında bulunan ḳırāat farklılıkları minimaliz edilmiştir. Fakat şifahi gelenek her daim baki kalıp namazlarda, ders halkalarında, hutbeler gibi yaşamın her alanında okunduğundan naḳṭ ve iʿcām bu ḳırāat farklılıklarının korunmasına engel olmamıştır. Ayrıca bölgede hayatını buna adayan âlimler, ḳırāatlerin okuma formlarını koruma altına alma amacıyla özel kitaplar telif etmişlerdir. Fakat ḳırāat ilmine dair ilk eser veren bu imamlarının kitapları günümüze ulaşmamıştır. Basra ḳırāatine dair eser yazan Ebū ʿAmr daha öncesinde yaşayan ve çok sayıda eser telif eden Ḥasen el-Baṣrī'nin kitapları da günümüze maalesef ulaşamamıştır. Ayrıca diğer bölgelerde bulunan Mushaflar; naḳṭ ve iʿcām faaliyetinde Basra ḳırāat âlimlerinin yaptığı çalışmayı örnek alsa bile fonetik okumalar noktasında birliktelik elde edemezler. Şöyle ki " مُوسَى- الدُّنْيَا- بُشْرَى" gibi fetha, imale ve beyne seslerini ihtiva eden bu kelimeleri tüm nüshalara üstün harekeyi yazdığımızda; fetha sesiyle okuyanlar için fetha, imale ile okuyanlar için imale, beyne ile okuyanlar için beyne anlamı yüklemiş olur. Yani üstün harekeyi gören kendi hocasından ve dilinden kaynaklı telaffuz şeklini ona göre yapar. Yazı şeklinde bir birliktelik oluşturmuş gözükse de ḳırāatlerin telaffuzunda birlik oluşturamaz. Ayrıca "يَعْقِلُون-تَعْقِلُونَ" gibi ḳırāat farklılıkları bulunan kelimelerde iʿcām bölge halkının ve imamının okumasına göre noktalanmış olma ihtimali yüksektir. Her ne kadar Basra ḳırāat âlimlerinin naḳṭ ve iʿcām faaliyeti diğer bölgelerde kabul görmüş olsa da bu bölgelerde bulunan Mushaflar Hz. Oṡmān'ın tek formda gösteremeyip nüshalara dağıttığı farkları ortadan kaldıracak düzeyde değildir. Kaldı ki naḳṭ ve iʿcām faaliyetinin diğer bölgelerdeki uygulanma düzeyini ve seviyesini net olarak bilemiyoruz.

Naḳṭ ve iʿcām faaliyetini ümmetin maslahatına uygun olarak gerçekleştiren Basra ḳırāat âlimleri, öncü olmaları hasebiyle her türlü saygı, övgü ve hayırla anılmaya değer kimselerdir. Allah Teālā Kur'an ḳırāatinin korunmasına onları vesile kılması dünyada bir Müslümana verilen en büyük nimetlerden biri olsa gerek. Basra ḳırāat ekolünün mensupları, sadece rivayetle yetinmeyip, Kur'an ḳırāatini kolaylaştırmak için önemli çalışmalara imza atmaya devam etmişlerdir. Daha

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[217] Ebü'l-Esved kâtibe "Ben bir harfi söylediğimde ağzımı açarsam (üstün) üstüne bir nokta koy. Eğer ağzımı büzersem (ötre) harfin önüne bir nokta koy. Eğer (ağzımı aşağı) meylettirirsem (esre harekeyi göstermek için) noktayı harfin altına koy. Eğer bunun yerine ğunne yaparsam nokta konulan yere (tenvinli olduğu anlaşılsın diye) iki nokta koy." dedi. Ebü'l-Esved ed-Düelī'nin noktalaması yani Kur'an'a hareke koyması böyledir. İbnü'n-Nedīm, *el-Fihrist*, 132.

[218] Dānī, *el-Muḥkem*, 12-14.

[219] Dānī, 13.

[220] Dānī, 14.

sonra bu coğrafyada yaşayanlar arasından ḳırāatlerin doğruluğuna özen göstererek ahz yolu ile bizzat okumaya ve o ḳırāati en iyi senedle almaya soyunan bir grup çıkmış; bu alanda imam olana kadar tam bir özen ve özveri göstermişlerdir. Ḳırāat ilminde imam olan bu şahısların ḳırāatleri halk tarafından takip edilmiştir. Onlardan ḳırāat öğrenmek isteyenler uzak yerlerden yolculuk ederek onlardan ḳırāat öğrenmişler/almışlar ve ḳırāatler artık isimlerine nispet edilerek anılmaya başlanmıştır.[221] Artık bu dönem kendini ḳırāate adamış kimselerin oluştuğu, ḳırāat konusunda özel gayret ve itinası ile bu alanda imam olmuş ve kendilerine diğer insanların teveccüh edip yolculuk ettiği kimselerin bulunduğu bir dönemdir.[222]

İbnü'l-Cezerī Basra'da ḳırāat alanında imam olan ve insanların ḳırāatini takip edip üzerinde ihtilafa düşmediği kimseler arasında şu kimseleri saymaktadır; Abdullāh b. Ebī ʿİsḥāḳ (ö. 117/735), ʿĪsā b. Ömer el-Basrī (ö. 149/766), ʿĀsım el-Cühderī (ö. 128/745), Ebū ʿAmr b. el-ʿAlāʾ ve Yaʿḳūb el-Ḥadramī.[223] Bunların arasından Ebū ʿAmr b. el-ʿAlāʾ ve Yaʿḳūb el-Ḥadramī'nin ḳırāati günümüze kadar ulaşmıştır. Yedili sistemde Ebū ʿAmr, onlu sistemde Yaʿḳūb Basra ḳırāat ekolünün günümüzdeki temsilcisidir. Diğer imamların ḳırāatlerinin güzümüze ulaşmamış olmasının sosyo-siyasi birçok etkeni olabilir. Fakat ezcümle onların ḳırāatini takip eden öğrencileri ve tabiileri kalmamış olması veya bu iki imamın okuyuşlarıyla benzerlik ifade ettiği için ayrıca isimlerine yer verilmediği ya da bu iki imamın ḳırāat alanında daha meşhur olmaları gibi sebepler sayılabilir. Bu iki imam dışında Basra ḳırāat ekolüne dair ḳırāati günümüze kadar ulaşan Ḥasen el-Baṣrī ve Ebū ʿAmr'ın öğrencisi Yezīdī'nin ḳırāatleri bulunmaktadır. On dörtlü ḳırāat sistemine dâhil olan ve aralarında dönemsel olarak on yıllar bulunan bu iki imamın ḳırāati şaz ḳırāatler arasında Basra ekolünün diğer iki temsilcileridir.

Basra ḳırāat ekolünün diğer önemli temsilcileri olan; İbn Ebū ʿİsḥāḳ, ʿĪsā b. Ömer ve ʿĀsım el-Cühderī'nin ḳırāatleri bir dönem halk tarafından okunup takip edilmekteydi.[224] Bu imamların ḳırāatlerinin günümüze ulaşan ḳırāatler arasında olmayışı şu şekilde değerlendirilmiştir: *"Hicri ikinci ve üçüncü asra gelindiğinde ḳırāat imamlarından çok fazla rivayet ortada bulunuyordu. Rivayetlerin çok olması artık ihtilaflara yol açıyordu. Dolayısıyla bu karmaşıklığı daha büyük sorunlara yol açmama endişesiyle bir sınırlandırma ihtiyacı hasıl oldu. Hz. Oṣmān'ın istinsāḥ ettirdiği Mushaflardan birine uygun olup ezberlenmesi kolay olan ḳırāatler tercih edilmek amacıyla insanlar; güvenilir, sika, dini bütün, ömrü uzun, ilmi tam, bölge halkının adaletine, ilmine ve işlerine güvendiği, ḳırāati kimden aldığı belli olan, ḳırāatini rivayet eden ravileri de kendi gibi güvenilir, bölge halkı tarafından ḳırāati okunan meşhur imamların ḳırāatlerine yöneldiler ve her bölgeden bir veya birkaç imam seçtiler."*[225] Dolayısıyla yedili sistemde eser kaleme alan İbn Mücāhid, Ebū ʿAmr'ın ḳırāatini tercih ederken[226] İbn Mücāhid'ten önce sekizli sistemde kaleme alınan *"Kitābu's-Semāniye"* adlı eserde[227] ve sonrasında yazılan sekizli sistemde Yaʿḳūb'un ḳırāati de öne çıkmıştır.[228] Yaʿḳūb daha sonra onlu sistemde yazılan eserler arasında ki konumunu da korumuştur.[229] Yine Ḥasen el-Baṣrī ve Yezīdī'nin ḳırāatleri ise diğer iki imamın ḳırāatiyle aynı meşhurluğu elde edemediği yani sahih ḳırāat şartının ilkelerinden birini ihlal ettiği için şaz ḳırāat kitaplar kapsamında değerlendirilmiştir. Yine bu dönemde Basra'da öne çıkan ve meşhur olan İbn Ebū ʿİsḥāḳ, ʿĪsā b. Ömer ve ʿĀsım el-Cühderī, ḳırāat tercihleri sonraki nesillere, kendilerine nispet edilen isimleriyle aktarılmadığı gibi ḳırāatlerinin örneklerine dair özel eserlerde kaleme alınmamıştır. ḳırāatlerinin sıhhat değeri açısından net bir değerlendirmeye tabi tutulmayan

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[221] İbnü'l-Cezerī, *en-Neşr*, 1:122.
[222] Ünal, *Kırāat Farklılıklarının Rolü*, 56.
[223] İbnü'n-Nedīm, *el-Fihrist*, 104; İbnü'l-Cezerī, *en-Neşr*, 1:123.
[224] Mekkī b. Ebī Ṭālib, *el-İbāne*, 89.
[225] Mekkī b. Ebī Ṭālib, 86.
[226] İbn Mücāhid, *Kitābu's-Sebʿa*, 80-85.
[227] Mekkī b. Ebī Ṭālib, *el-İbāne*, 90.
[228] İbn Ġalbūn, *et-Teẕkira*, 56-61.
[229] İbn Mihrān, *el-Ġāye*, 121-26.

Basra dil mektebi ve ḳırāatinin kurucuları olan İbn Ebū ʿİsḥāḳ, ʿİsā b. Ömer ve ʿĀsım el-Cühderī'nin hayatlarına dair bilgilerle, ḳırāati günümüze ulaşan ve belirli bölgelerde okutulan Ebū ʿAmr'ın hayatına dair bilgileri aktaralım.

Abdullāh b. Ebī ʿİsḥāḳ (Ö. 117/735)

Basra dil mektebinin kurucularından ve nahivde ḳıyası ilk kullananlardan olan İbn Ebū ʿİsḥāḳ, Ebü'l-Esved ed-Düelī'nin öğrencilerinden olan Meymūn el-Akrān'dan nahiv, Yaḥyā b. Yaʿmer ve Naṣr b. ʿĀsım el-Leysī'den ḳırāat dersleri almıştır.[230] Yūnus b. Ḥabīb, ʿİsā b. Ömer eş-Şeḳafī, yedi ḳırāat imamından Ebū ʿAmr b. ʿAlā ve Aḫfeş el-Ekber gibi tanınmış âlimlerin hocası, ḳurrādan Yaʿḳūb el-Ḥadramī'nin amcasıdır.[231] Kendisinden meşhur ḳurrānın ḳırāatlerine muhalif ḳırāat rivayetleri de nakledilen İbn Ebū ʿİsḥāḳ hicri 117 yılında Basra'da vefat etmiştir.[232] Yedi ḳırāat imamından biri olan Ebū ʿAmr gibi bir zatı yetiştirmekle bu ekole büyük katkı sunmuştur.

Âsım el-Cühderī (Ö. 128/745)

Basra'da zamanın ḳırāat âlimlerinden biridir. Ḳırāat ilmini arz yoluyla İbn ʿAbbās'ın öğrencisi Süleymān b. Ḳuteybe'den, Ḥasen el-Baṣrī, Yaḥyā b. Yaʿmer ve Naṣr b. ʿĀsım almıştır.[233] Sahabe Ebū Bekre'den (ö. 51/671) bazı ḳırāatler rivayet ettiğini aktaran İbnü'l-Cezerī'nin[234] bu ifadesine ihtimalle yaklaşmak gerekir. Çünkü ʿĀsım'la, Ebū Bekre'nin aynı dönemde yaşamış olması ihtimallerin dışındadır. Muhtemelen bu ifade müstensih hatasından kaynaklanmaktadır. Belki de Ebū Bekre'nin oğlu ve Basra kadılık görevi yapan İbn Ebū Bekre'den (ö. 79/698) ḳırāat rivayetlerinde bulunmuştur. Basra ḳırāat ekolünün öncülerinden olan ʿĀsım el-Cühderī'nin bu ekole katkıları ve faydalarının etkisi hakkında yeterli bilgi bulunmamaktadır. Emevīler'in Basra kadılarından İyās b. Muʿāviye'den (ö. 122/740) kadılık icazeti alan[235] ʿĀsım el-Cühderī hicri 130'dan önce muhtemelen 128 yılında vefat etmiştir.[236] İbnü'l-Cezerī, ʿĀsım'ı ḳırāat ilminde zamanının imamlarından biri olarak değerlendirmiştir.[237]

İsā b. Ömer el-Basrī (Ö. 149/766)

Basra nahiv mektebinin ve ḳırāat ekolünün ilk temsilcilerinden dil ve ḳırāat âlimi ʿİsā b. Ömer eş-Şeḳafī; Abdullāh b. Ebū ʿİsḥāḳ, İbn Kesīr, İbn Muḥayṣın, Ḥasen el-Baṣrī gibi âlimlerden ḳırāat ilmini öğrenmiştir.[238] Basra nahiv mektebinin ve ḳırāat ekolünün en önemli temsilcisi Ebū ʿAmr, kaynaklarda hocası kimi yerde öğrencisi veya aynı kuşağın âlimi olarak değerlendirilmiştir.[239] Aḥmed b. Mūsā el-Lü'lüī, Hārūn b. Mūsā en-Naḥvī, Sehl b. Yūsuf, Ubeyd b. Akil en-Naḥvī, Hammād b. Seleme (ö. 167/784), Ḫalīl b. Aḥmed (ö. 175/791), Ḫalef el-Aḥmer (ö. 180/796),

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[230] Zübeydī, *Ṭabaḳāt*, 31; İbnü'n-Nedīm, *el-Fihrist*, 136; İbnü'l-Ḳıftī, *İnbāhü'r-Ruvāt*, 2:105; Kılıç, "İbn Ebū İshak", 435.

[231] Kılıç, "İbn Ebū İshak", 435.

[232] Zübeydī, *Ṭabaḳāt*, 33; İbnü'l-Ḳıftī, *İnbāhü'r-Ruvāt*, 107-8; Kılıç, "İbn Ebū İshak", 435.

[233] İbnü'l-Cezerī, *Ġāyetü'n-Nihāye*, 2:245.

[234] İbnü'l-Cezerī, 2:245.

[235] İbn Saʿd, *Ṭabaḳāt*, 9:234.

[236] İbnü'l-Cezerī, *Ġāyetü'n-Nihāye*, 2:246.

[237] İbnü'l-Cezerī, *en-Neşr*, 1:122.

[238] Zübeydī, *Ṭabaḳāt*, 40-41; İbnü'n-Nedīm, *el-Fihrist*, 136; İbnü'l-Ḳıftī, *İnbāhü'r-Ruvāt*, 2:375; İbn Ḫallikān, *Vefeyātü'l-Aʿyān*, 3:486; İbnü'l-Cezerī, *Ġāyetü'n-Nihāye*, 2:896; Tural, "'İsā b. Ömer eş-Şeḳafī", 485.

[239] Zübeydī, *Ṭabaḳāt*, 44; İbnü'n-Nedīm, *el-Fihrist*, 136; İbnü'l-Ḳıftī, *İnbāhü'r-Ruvāt*, 2:375; İbn Ḫallikān, *Vefeyātü'l-Aʿyān*, 3:512; İbnü'l-Cezerī, *Ġāyetü'n-Nihāye*, 2:896; Tural, "'İsā b. Ömer eş-Şeḳafī", 485.

Sīvebeyhi (ö. 180/796), Ebū ʿUbeyde et-Teymī (Maʿmer b. el-Müṣennā) (ö. 209/824) ve Aṣmaī (ö. 216/831) gibi şahsiyetler ḳırāat ve nahiv ilminde kendisinden çokça faydalanmışlardır.[240] Nahiv ilmine dair yetmiş küsür eser yazdığı rivayet edilse de kaynaklarda sadece "*el-Cāmiʿ* ve *el-İkmāl (el-Mükmil)*" adlı iki kitabının ismi geçmektedir. ʿİsā b. Ömer hicri 149 yılında vefat etmiştir.[241] Nahiv ilminde temayüz etmiş olan ʿİsā b. Ömer ḳırāat alanında da mahirdir. Nitekim İbnü'l-Cezerī, ʿİsā b. Ömer'i zamanının ḳırāat imamı olarak değerlendirmiştir.[242]

Ebū ʿAmr b. el-ʿAlā' (Ö. 154/771)

Ebū ʿAmr Zebbān b. el-ʿAlā' hicri 70 miladi 689 yılında Mekke'de doğmuştur.[243] "Ebū ʿAmr"ın en yaygın olarak kullanılan künyesi olduğu hatta bunun dışında başka bir ismi olmadığı ifade edilmektedir.[244] Fakat günümüzde yaygın olarak kullanılan ismi; Ebū ʿAmr b. el-ʿAlā'dır. Hayatının büyük bir kısmını Basra'da geçiren Ebū ʿAmr, Mekke, Medine, Kūfe gibi dönemin ilim merkezlerine gidip gelmiştir. Vefatına yakın Kūfe'de hicri 154 miladi 771 yılı, 86 yaşında vefat etmiştir.[245]

Ḳırāat âlimi Ebū ʿAmr Basra imamı olmasının yanı sıra nahiv ilminin de kurucularından biridir. Basra dil ekolünün kurucularından biri olan Ebū ʿAmr ḳırāat ilminde öncü şahsiyetler arasında yer almaktadır. Ḳırāat ilmine olan katkıları ve sonraki nesillere aktarmada vermiş olduğu çaba ve emekleri en güzel övgülere layıktır. Tercihi ve kendine özgü tedrisat sistemi, Basra ḳırāat ekolünü oluşturmuş ve günümüze kadar okunan bir ilmî birikimle gelmiştir. Ebū ʿAmr ḳırāat ilmini sema yoluyla müçtehit ḳırāat âlimlerinden tahsil ettiğini ve bir kelime dışında kendi Rey'i ile okumadığını ifade ettikten sonra bu kelimeyi "وَأَمْلَيَ لَهُمْ"[246] formuyla okuyarak insanların bu ḳırāatte kendisini geçtiğini aktarmıştır.[247] Ebū ʿAmr nahiv bilgisini tabīīn âlimlerinden öğrenmiş ve nahivde Hz. ʿAlī'den sonra dördüncü tabakadan sayılmaktadır.[248] Hayatının 40 yılına yakın bir bölümünü Hicaz ve Necid bölgeleri arasındaki çöllerde yaşayan bedevileri dolaşarak geçirdiğini daha sonra ise her sene hac ziyaretine gittiğini ve bu ziyaretleri esnasında duyduklarını ezberlediğini ve bunları sonra yazıya dökerek ilim tahsil ettiğini aktarmaktadır.[249] Naṣr b. ʿĀṣım el-Leysī'nin ḳurrālardan ve fasih konuşan kişilerden biri olduğu ve kendisinden Ebū ʿAmr b. el-ʿAlā ve diğer insanların nahiv öğrendiği rivayet edilmektedir.[250]

Bağdat şehrinin kurulmasından sonra zamanla Basra-Kūfe ekollerine ait hem dil/nahiv hem ḳırāat özellikleri birleştirilerek yeni bir ekol olarak Bağdat ismi adında ḳırāate dair eserler bu iki membaın kaynağından beslenen âlimler tarafından kaleme alınmıştır. Hicri 5. yüzyıla kadar

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[240] İbn Ḫallikān, *Vefeyātü'l-aʿyān*, 3:486; İbnü'l-Cezerī, *Ġāyetü'n-Nihāye*, 2:896; Kılıç, "İbn Ebū İshak", 485.

[241] Zübeydī, *Ṭabaḳāt*, 49; İbnü'n-Nedīm, *el-Fihrist*, 136; İbnü'l-Ḳıftī, *İnbāhü'r-Ruvāt*, 2:375-377; İbn Ḫallikān, *Vefeyātü'l-Aʿyān*, 3:486-488; İbnü'l-Cezerī, *Ġāyetü'n-Nihāye*, 2:897; Kılıç, "İbn Ebū İshak", 485.

[242] İbnü'l-Cezerī, *en-Neşr*, 1:122.

[243] Zehebī, *Siyer*, 6:407; İbnü'l-Cezerī, *Ġāyetü'n-Nihāye*, 2:68; Ḥusarī, *Aḥsenü'l-Eşer*, 21.

[244] İbn Mücāhid, *Kitābu's-Sebʿa*, 81.

[245] İbn Mücāhid, 81-83; İbnü'l-Bāziş, *el-İḳnāʿ*, 94; İbnü'l-Esīr, *el-Kāmil fî't-Tārīḫ*, 5:613; İbnü'l-Cezerī, *Ġāyetü'n-Nihāye*, 2:68; Ḥusarī, *Aḥsenü'l-Eşer*, 26 Kaynaklarda; Ebū ʿAmr'ın çocukluk dönemi ve yetiştiği bölgelerle ilgili verilen rivayetler az ve çelişkilidir. Fakat Hicaz bölgesinde yetiştiği ve ḳırāat ilmini burada yaşayan âlimlerden tahsil ettiği kesin olarak bilinmektedir. (İbn Mücāhid, Kitābu's-Sebʿa, 82.). Yukarıda verdiğimiz bilgiler, kaynaklar bağlamında düzenli ve sistematik bir hayat hikayesini okuyucuya sunma amaçlı dizayn edilmiştir. Doğumu ile ilgili verilen rivayetlerin farklılık arz ettiği gibi vefat tarihiyle alakalı verilen bilgilerde farklılık arz etmektedir. .

[246] Muhammed 47:25. "اِنَّ الَّذِينَ ارْتَدُّوا عَلٰى اَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطَانُ سَوَّلَ لَهُمْ وَاَمْلٰى لَهُمْ" "Doğru yol kendileri için apaçık hale geldikten sonra sırt çevirip dönenlere şeytan bunu güzel göstermiş ve kendilerine yanlış yolda ilerleme cesareti vermiştir."

[247] Dānī, *Müfradetü Ebū ʿAmr*, 27; Dānī, *Cāmiʿu'l-Beyān*, 52.

[248] İbnü'l-Ḳıftī, *İnbāhü'r-Ruvāt*, 4:132.

[249] Zāhid, *Ebū ʿAmr b. ʿAlā'*, 24.

[250] İbnü'n-Nedīm, *el-Fihrist*, 130.

Yaʿḳūb el-Ḥadramī'nin ḳırāati Basra halkı tarafından takip edilirken, daha sonra Ebū ʿAmr'ın ḳırāati yeniden ön plana çıkmış ve Basra'da yaygın bir okuma hâline gelmiştir. Ta ki hicri onuncu yüzyıla kadar Irak, Hicaz, Suriye, Mısır, Sudan ve Doğu Afrika halklarını etkisi altına almıştır. Osmanlı'nın, İmam Asım'ın Ḥafṣ (ö. 180/796) rivayetini komutaları altındaki tüm bölgelerde resmî bir ḳırāat olarak kabul etmelerinden sonra bile, Ebū ʿAmr'ın ḳırāati popülerliğini korumuş ve günümüz Somali, Sudan, Çad, Nijerya ve diğer belli başlı Müslüman ülkelerinde okunmaya devam etmektedir.

SONUÇ

Basra, Hz. Ömer'in hilafet zamanı kuruluşundan sonra tarih boyunca önemli süreçler geçirmiştir. Coğrafi konumu gereği uluslararası ticaret yapılabilmesi, Mekke-Medine vb. iklimi olan diğer Arap bölgelerine göre havasının güzel olması, ikliminin tarıma elverişli bulunması gibi sebeplerden ötürü sivil halkın dikkatini çekmiştir. İlk olarak askerî garnizon olarak kurulan Basra, zamanla önemli şehir merkezlerinden biri konumuna gelmiş ve İslami ilimlerde meşhur âlimlerin yetiştiği bir mekân olmuştur.

Basra ḳırāat ekolünün ilk âlimleri Kur'an-ı Kerim lafzının ve ḳırāatinin korunması adına önemli çalışmalar gerçekleştirmişlerdir. Bu âlimler Kur'an ḳırāatini öncekilerden aldığı gibi kendi nesillerine aktarmışlardır. Kur'an ḳırāatine büyük özen ve önem atfederek eğitim faaliyetlerini sürdürmüşlerdir. Kur'an'ın lafzi okunuşuyla yetinmeyip tefsiri, Hz. Peygamber'in hadisleri ve fıkıh alanlarında da birer otoriter olmuşlardır. Her biri ḳırāat alanına vakıf olmakla birlikte bazıları hadis, tefsir, fıkıh gibi alanlarda daha çok tanınmışlardır. Ḳırāat ilmini öğrenip öğrettikleri gibi nahiv ilminin ilk sistematiğini de yapmışlardır.

Basra ḳırāat ekolünün oluşumunu sağlayan meşhur tābiīn imamları: ʿĀmir b. Abdilḳays (ö. 55/675), Muʿāz b. Ḥāris (ö. 63/682), Naṣr b. ʿĀṣım (ö. 89/708), Yaḥyā b. Yaʿmer (ö. 89/708), Ebü'l-ʿĀliye er-Riyāḥī (ö. 90/709), Cābir b. Zeyd (ö. 93/711-712), Ḥasen el-Baṣrī (ö. 110/729), Muḥammed b. Sīrīn (ö. 110/729), Ḳatāde b. Diʿāme (ö. 117/735) Abdullāh b. Ebī ʿİsḥāḳ (ö. 117/735), ʿĀṣım el-Cühderī (ö. 128/745), ʿİsā b. Ömer (ö. 149/766) ve Ebū ʿAmr b. el-ʿAlā'dır (ö. 154/771). Basra ḳırāat ekolünün oluşturan tābiīn âlimleri içerisinde bulunan Ḥasen el-Baṣrī'nin ḳırāati ile Ebū ʿAmr b. el-ʿAlā'nın ḳırāati bu ekolün günümüz temsilcileridir. Çünkü diğer imamlara ait ḳırāat şekilleri günümüze aktarılmamıştır. Ancak aynı bölgede olmaları ve hocalarının aynı olması ve ḳırāate ait kaynağın tek olması gibi sebeplerden dolayı onların ḳırāat okuyuşlarına dair bilgiler, Ḥasen el-Baṣrī ve Ebū ʿAmr'ın ḳırāatiyle birlikte diğer Basra ḳırāat imamları olan Yaʿḳūb ve Yezīdī'nin ḳırāat birikimi içerisinde aktarılmış olması muhtemeldir. Ḥasen el-Baṣrī'nin ḳırāati şaz kapsamında değerlendirilirken Ebū ʿAmr'ın ḳırāati ilk dönemlerden beri sahih ḳırāatlerden biri olarak karşımıza çıkmaktadır.

Mushaflarda benzer şekilde yazılan harfleri birbirinden ayırmak için noktalama sistemini ilk defa tābiīn âlimi Naṣr b. ʿĀṣım tarafından uygulanmıştır. Ayrıca her beş ve on ayet sonlarına konan taḥmīs ve taʿşīr işaretlerini ekleyen kişi olarak ta Basra ḳırāat ekolünde önemli bir konuma yükselmiştir. Yaḥyā b. Yaʿmer 'in yaptığı en önemli iş Kur'an'ı noktalamasıdır. Daha önce Muʿāviye döneminde hocası Ebü'l-Esved ed-Düelī tarafından başlatılan hareke ve noktalama çalışmaları Naṣr b. ʿĀṣım ve İbn Yaʿmer'le devam etmiştir. Mushaflarda benzer şekilde yazılan harfleri birbirinden ayırmak için noktalama sistemini ilk defa uygulayan âlimlerden biri olarak Kur'an tarihinde önemli bir konuma sahiptir.

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YA'QUB AND YAZĪDĪ, THE YOUTH OF THE BASRA SCHOOL OF QIRAAT

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ABSTRACT

Introduction and Purpose: Ya'qūb al-Hadramī (d. 205/821) and Yahyā b. al-Mubārak al-Yazīdī (d. 202/817), the young pioneers and the last two representative imams of the Basra school of Qiraat, are the subject of this study. Ya'qūb al-Hadramī is considered one of the ten imams of qiraat with the addition of three to the seven qiraat al-sab'a. Yahyā b. al-Mubārak al-Yazīdī is considered one of the fourteen imams of Qiraat with the addition of four Shazī qiraat to Qiraat al-Asharah (ten qiraat).

Methods: The research is a case study conducted with the "literature review" method, one of the qualitative research methods.

Results: Ya'qūb is the ninth imam of the Qiraat al-Asharah. His preference and his unique system of teaching made a great contribution to the Basra school of Qiraat. Ya'qūb al-Hadramī, who has left a great scholarly accumulation thanks to the students he trained and whose Qira'ah has been read until today, gave Qira'ah classes in the mosque of Basra for years after Abū 'Amr. Yazīdī, who was one of the important figures of the science of grammar as well as being a scholar of Qiraat, was a great scholar who lived in the Abbasid era with his eloquence. Yazīdī, Abū 'Amr's favorite student, learned the science of Qira'ah in the best way through the way of supply and taught it to the next generation. The fact that two of Abū 'Amr's preferred narrators, al-Dūrī and al-Sūsī, learned this qiraat not directly from Abū 'Amr but from his student al-Yazīdī, made al-Yazīdī prominent and famous in the field of qiraat.

Key Words: Qur'an, School of Qirāat, Basra, Ya'qūb al-Hadramī, Yahyā b. al-Mubārak al-Yazīdī

ÖZET

Giriş ve Amaç: Basra kıraat ekolünün genç öncüleri ve son iki temsilci imamı olan Ya'kûb el-Hadramî (ö. 205/821) ve Yahyâ b. el-Mübârek el-Yezîdî (ö. 202/817) bu çalışmanın konusunu oluşturmaktadır. Ya'kûb el-Hadramî, yedi kıraat-i seb'a'ya üç kıraat ilavesiyle on kıraat imamından biri olarak kabul edilir. Yahyâ b. el-Mübârek el-Yezîdî, Kırâat-ı Aşere'ye (on kırâat) dört şâz kırâat ilavesiyle kırâat imamlarının on dördünden biri olarak kabul edilir. Yöntemler: Araştırma, nitel araştırma yöntemlerinden biri olan "literatür taraması" yöntemi ile gerçekleştirilen bir durum çalışmasıdır. Sonuçlar: Ya'kûb, Kıraat-ı Aşere'nin dokuzuncu imamıdır. Onun tercihi ve kendine özgü öğretim sistemi Basra kıraat ekolüne büyük katkı sağlamıştır. Yetiştirdiği öğrenciler sayesinde büyük bir ilmî birikim bırakan ve kıraati günümüze kadar okunan Ya'kûb el-Hadramî, Ebû Amr'dan sonra yıllarca Basra mescidinde kıraat dersleri vermiştir. Kıraat âlimi olmasının yanı sıra nahiv ilminin de önemli isimlerinden biri olan Yezîdî, belagatiyle Abbasiler döneminde yaşamış büyük bir âlimdir. Ebû Amr'ın en sevdiği öğrencisi olan Yezîdî, kıraat ilmini arz yoluyla en iyi şekilde öğrenmiş ve sonraki nesillere öğretmiştir. Ebû Amr'ın tercih ettiği iki râvî olan Dûrî

ve Sûsî'nin bu kıraati doğrudan Ebû Amr'dan değil de onun öğrencisi Yezîdî'den öğrenmiş olmaları, Yezîdî'yi kıraat alanında öne çıkarmış ve meşhur etmiştir.

Anahtar Kelimeler: Kur'an, Kıraat Ekolü, Basra, Ya'kûb el-Hadramî, Yahyâ b. el-Mübârek el-Yezîdî

GİRİŞ

Basra kurulduğu günden itibaren merkezî idare tarafından özel bir önem atfedilmiştir. Bu durum Basra'nın kısa süre içerisinde büyük bir şehir hâline gelmesini sağlamıştır. Her gelen vali bir öncesinin üzerine bir şeyler ekleyerek şehrin gelişimine katkı sağlamıştır. Basra, ilim, fikir, sanat, fen, ticaret, siyaset ve askerî anlamda birçok önemli adamların membası olmuştur. Âlimlerin Basra'ya yerleşmesine ve buradan yetişmesine katkı sağlayan Basra, İslam medeniyeti içerisinde önemli bir konuma haizdir.

Bu kıraat âlimleri içerisinde yer alan bazı öncü şahsiyetler Basra'da yetişen diğer kıraat âlimlerine kıyasen daha çok ön plana çıkmıştır. İsimleri yaşadıkları şehirle özdeşleşen Basra Kıraat imamları, kıraat-i sebʻa'da bir, kıraat-i aşereʼde bir ve kıraat-i erbeʻati aşereʼde iki olmak üzere toplam dört imam, Basra kıraat ekolünün temsilcileri olmuşlardır. Bu ekolün son temsilcileri Ya'kûb el-Hadramî ve Yahyâ b. el-Mübârek el-Yezîdî'dir. Bu çalışma da bu iki imamın hayatlarına dair genel bilgiler sunulacaktır. Ya'kûb ve Yezîdî'nin hayatlarına dair bilgiler kıraat, tabakât, tarih vb. eserlerden faydalanılarak hazırlanmıştır. Bu iki genç imamın hayatlarına dair bilgileri bir çalışmada ele alınması, alana katkı sağlayacaktır.

YAʻKÛB EL-HADRAMÎ (Ö. 205/821)

Doğum Tarihi ve Yeri

Yaʻkûb el-Hadramî 117/735 yılında Basra'da doğmuştur.[251] Zehebî, hicri 130 senesinden sonra Basra'da dünyaya geldiğini ifade etmektedir.[252] Ebû Amr b. el-Alâʼ vefat ettiğinde, Yaʻkûb'un yaşı 37 olduğu rivayetinden hareketle[253] hicri 117 senesinde Basra'da dünyaya geldiği kuvvetle muhtemeldir.

Künyesi ve Adı

Künyesi: Ebû Muhammed'dir. Adı: Yaʻkûb el-Hadramî, tam ismi ise; Yaʻkûb b. İshâk b. Zeyd b. Abdullah b. Ebû İshak el-Hadramî'dir.[254]

Vefatı ve Nesebi

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[251] Tayyar Altıkulaç, "Yaʻkûb e-Hadramî", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (İstanbul: TDV Yayınları, 2013), 43/282.

[252] Ebû Abdillâh Şemsüddîn Muhammed b. Ahmed b. Osmân ez-Zehebî, *Siyeru aʻlâmi'n-nübelâʾ*, thk. Beşşâr Avvâd Maʻruf (Beyrut: Müessesetü'r-Rasâle, 1996), 10/169.

[253] İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/144.

[254] İbn Mihrân, *el-Gâye*, 121; Ebû Alî Hasen b. Alî el-Ehvâzî, *el-Vecîz fî şerhi kırâʾâti's-semâniyye eimmeti'l-hamse*, thk. Dureyd Hasan Ahmed (Beyrut: Dâru'l-Garbi'l-İslâmî, 2002), 75; İbn Ebû Meryem, *el-Mûdah*, 1/124; Zehebî, *Maʻrifetü'l-kurrâ*, 1/328; Zehebî, *Siyeru aʻlâmi'n-nübelâʾ*, 10/169; İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/143; Bennâ, *İthâf*, 1/30.

Basra'da dünyaya gelen Ya'kûb el-Hadramî ilmî tahsilini ve hayatını burada geçirmiştir. Hicri 205, Miladi 821 yılında seksen sekiz yaşında yine Basra'da Zilhicce ayında vefat etmiştir.[255] Ya'kûb el-Hadramî mevâlîdendir. Kur'an ve nahiv ilmine dair ilk hocalarından olan babası ile dedesi Arabistan Yarımadası'nda, Yemen'in güney ve güneydoğusunda bulunan Hadramevt/Hadramût'tan (حضرموت) Basra'ya gelip yerleşmişlerdir. Ayrıca Hz. Osman'ın Mekke valisi, Benî Ümeyye taraftarlığını yapan İbnü'l-Hadramî (ö. 38/658) Ya'kûb el-Hadramî'nin akrabalarından biridir.

Dönemin Siyasi ve Sosyal Hayatı

Basra'yı vali atamalarıyla yöneten Emevîler ve sonrasında hüküm süren Abbâsîler coğrafi konumu gereği ticari ve siyasi faaliyetlerin özenle sürdürülebilirliği açısından bu şehre önem atfetmişlerdir.[256] Şehrin imar yapısı, halkın ihtiyaçlarının giderilmesi için her türlü hizmetin sunulması birçok insanın Basra'ya göç edip yerleşmesine zemin hazırlamıştır. Gitgide gelişen şehir zamanla ilim, fen ve edebiyatın yatağı, sanayi ve ticaretin merkezi, âlimlerin, fakihlerin, felsefecilerin, şiir ve diğer ilimlerde önder olan büyük adamların toplanma merkezi hâline gelmiştir.[257] Bununla birlikte fitnelerin, iç kargaşaların, yeni fikir akımları ve isyanların yatağı da olmuştur.[258] Ya'kûb el-Hadramî'nin doğduğu yıllarda Emevîlerin son hükümdarlarından Hişâm b. Abdülmelik b. Mervân (ö. 125/743) tahta yer almaktaydı.[259] Hişâm b. Abdülmelik hem fetihlerin hem de iç karışıklıkların çok yoğunlaştığı bir dönemde hüküm sürmüştür.[260] İç kargaşadan biri olan; Hz. Hüseyin'in torunu ve Zeydiyye mezhebinin imamı Zeyd b. Alî'nin baş kaldırması ve ardından katledilmesi, Emevî idaresine karşı öfkeyi artırmasıyla birlikte Tâlibî/Hâşimî aile taraftarlarını güçlendirerek, Emevî Devleti'nin yıkılıp Abbâsî Devleti'nin kuruluş sürecini daha da hızlandırmıştır.[261] Hişâm'ın döneminde Basra Irak genel valisi Halid b. Abdullah el-Kasrî (ö. 126/743) tarafından yönetilmekteydi. Halid b. Abdullah Basra emiri olarak Bilal b. Ebî Bekre'yi atamıştır.[262]

İmam Ya'kûb doğmadan bir yıl önce hicri 116 yılında Basra nüfusunun çok sayıda eksilmesine sebep olan veba salgını ortaya çıkmış ve çok sayıda kişinin ölmesine sebep olan bu salgında nüfus 300 bine kadar düşmüştür.[263] Hişâm'dan sonra sırayla; II. Velîd b. II. Yezîd (ö. 126/744) (743-744), daha sonra III. Yezîd b. I. Velîd (ö. 126/744) (Nisan 744 – Ekim 744), üçüncü Yezîd'den sonra kısa bir dönem İbrahim b. I. Velîd (ö. 132/750) daha sonra ise son Emevî hükümdarı II. Mervân b. Muhammed (ö. 132/750) tahta geçmiş (744-750) ve Emevîlerden sonra Abbâsîlerin

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[255] Ehvâzî, *el-Vecîz*, 76; İbn Ebû Meryem, *el-Mûdah*, 1/126; Zehebî, *Siyeru a'lâmi'n-nübelâ'*, 10/174; İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/147; Bennâ, *İthâf*, 1/30; Altıkulaç, "Ya'kûb e-Hadramî", 43/283.

[256] A'zâmi, *Târihî Basra*, 85.

[257] A'zâmi, *Târihî Basra*, 85.

[258] A'zâmi, *Târihî Basra*, 85-86.

[259] Hişâm b. Abdilmelik (ö. 125/743): Arap olmayanlara (mevâlî) karşı Arap milliyetçiliği fikri, Şiîler'in ayaklanması, Abbâsî propagandaları, Hâricîler'in devleti sarsan isyanları, İfrîkıye ve Mağrib tarihinde ilk defa Hâricî-Berberî isyanı gibi olaylar onun devrinde meydana gelmiştir. Hişâm b. Abdülmelik, hilâfete geldikten hemen sonra Irak valiliğine tayin ettiği Hâlid b. Abdullah el-Kasrî'yi 120 (738) yılında görevinden alıp, yerine Yûsuf b. Ömer es-Sekafî atamıştır. Döneminin en önemli isyanlarından biri Ali evlâdından Zeyd b. Ali, Şiîler'in kışkırtmaları sebebiyle halifeliği almak için faaliyete geçmiştir. Fakat bu isyanda Zeyd ve etrafındaki pek çok kişi öldürülmüştür. Hişâm zamanında Anadolu'ya da her yıl yaz aylarında düzenli seferler yapılmıştır. 122 (740) yılında Emevî ordularının Bizans İmparatoru III. Leon'un kuvvetleriyle yaptıkları savaş ağır bir yenilgiyle sonuçlanmıştır. Anadolu seferlerinde kahramanlığıyla ün kazanmış olan Abdullah el-Battâl da (Battal Gazi) muhtemelen bu savaşta şehit düşmüştür. Divan sisteminin geliştirilmesi, imar faaliyetlerinin hız kazanması, ilim ve ilim adamlarına verilen değerler bu dönemin Emevî hânedanının üçüncü yükselme dönemi olarak değerlendirilir. Ayrıntılı bilgi için bk. Nadir Özkuyumcu, "Hişâm b. Abdilmelik", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (İstanbul: TDV Yayınları, 1998).

[260] Özkuyumcu, "Hişâm b. Abdilmelik", 18/148.

[261] Saffet Köse, "Zeyd b. Alî", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (İstanbul: TDV Yayınları, 2013), 44/314.

[262] A'zâmi, *Târihî Basra*, 79.

[263] A'zâmi, *Târihî Basra*, 81.

devri başlamıştır.[264] Halife Hişâm'dan sonra hilafet makamına gelen son Emevî sultanları döneminde Basra'da; Abbâsî devletinin kurulması için propaganda ve adam toplama faaliyetleri hızlanarak Basra halkının çoğunluğu Abbâsîlere destek sağlamıştır.[265] Halkın bir kısmı ise Emevîlere desteğini sürdürmüştür. Abbâsîlerden kaçıp Basra'ya sığınan Emevîler ve onları destekleyen Basralılar ise daha sonra burada teslim olmalarına rağmen öldürülmüştür.[266]

Ya'kûb el-Hadramî'nin çocukluk dönemi ülkenin iktidar mücadelelerinin verildiği, iç isyanların ayyuka çıktığı ve bir devletin yıkılıp yerine yeni bir devletin kurulduğu döneme rastlamaktadır. Ya'kûb el-Hadramî hayatının çoğunluk dönemi Abbâsîler zamanına denk gelir ki; Ya'kûb yaklaşık 15 yaşındayken, Ebü'l-Abbas es-Seffâh (ö. 136/754) miladi 750 yılında kurulan Abbâsî devletinin ilk hükümdarı olmuştur.[267] (750-754 tarihleri). İhtilâlin hazırlanmasında ve başarıya ulaşmasında hiçbir rolü olmayan Ebü'l-Abbas, halife olarak biat almasına rağmen Emevî hilâfeti hâlâ ayaktaydı ve ülkenin büyük bir kısmı Emevîler'in kontrolünde bulunuyordu.[268] Irak'ın merkezi Vâsıt'ta, Kûfe ve Basra şehirlerini birlikte idare eden son genel vali İbn Hübeyre (ö. 133/750) teslim olmakta direniyordu. Yapılan görüşmeler sonunda İbn Hübeyre teslim olmaya ikna olmuş fakat teslim olduktan sonra antlaşma şartlarına uyulmayıp başta İbn Hübeyre olmak üzere birçok kişi idam edilmiştir.[269]

Ebü'l-Abbas'ın vefatından sonra tahta kardeşi Ebû Ca'fer el-Mansûr (ö. 158/775) geçmiştir (754-775). Halifeliğinin ilk yılında Abbâsîler'in kuruluşunda önemli rol oynayan amcası Abdullah b. Ali b. Abdullah'ın (ö. 147/764) biat etmemesinden dolayı bu işin halledilme görevini Ebû Müslim'e (ö. 137/755)[270] vermiştir. Abdullah b. Ali b. Abdullah Nusaybin yakınlarında cereyan eden savaşta mağlup olduktan sonra Basra'ya kaçmış ve hapsedildiği evde vefat etmiştir.[271] Halife Mansûr, Medine'de Ali evlâdının lideri Muhammed b. Abdullah el-Mehdî'nin (ö. 145/762)[272] halifeliğini ilan ederek halktan biat almasına (1 Receb 145 / 25 Eylül 762) karşı harekete geçmiştir. Muhammed b. Abdullah'ın ölümünden sonra kardeşi İbrâhîm b. Abdullah (ö. 145/763)[273]

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[264] Emevîler hakkında ayrıntılı bilgi için bk. İsmail Yiğit, "Emevîler", *TDV İslam Ansiklopedisi* (İstanbul: Türkiye Diyanet Vakfı Yayınları, 1995), 11/87-104.

[265] A'zâmi, *Târihî Basra*, 81-82.

[266] A'zâmi, *Târihî Basra*, 85.

[267] Kûfe'de okuduğu ilk hutbede kendisini "Seffâh" (kan dökücü) unvanıyla takdim eden Ebü'l-Abbas'ın Emevî ailesi mensuplarına ve taraftarlarına karşı işlediği korkunç cinayetler unvanının kişiliğine uygun olduğunu göstermektedir. Onun devrinde ilim, fikir ve imar faaliyetlerinden bahsetmek mümkün değildir. Ebü'l-Abbas devrinin tarihî bakımdan en önemli olayı, Çin ordusu ile yapılan ve Çinliler'in mağlûbiyetiyle sonuçlanan Talas Savaşı'dır (Temmuz 751). Ayrıntılı bilgi için bk. Hakkı Dursun Yıldız, "Ebü'l-Abbas es-Seffâh", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (İstanbul: TDV Yayınları, 1994).

[268] Yıldız, "Ebü'l-Abbas es-Seffâh", 10/283.

[269] Yıldız, "Ebü'l-Abbas es-Seffâh", 10/284.

[270] Ebû Müslim el-Horâsânî (ö. 137/755): Abbâsî ihtilâlinin önde gelen komutanlarından olan Ebû Müslim, Halife Mansûr zamanında devlet içinde hem nüfuz hem mal olarak çok fazla güçlendi. İleride kendisi için bir tehdit unsuru olabileceğini düşünen Mansûr onu ortadan kaldırmak istedi. 24 Şâban 137 (12 Şubat 755) tarihinde halifenin Ebû Müslim ile konuştuğu bir sırada daha önce saraya yerleştirilen adamları saklandıkları yerden çıkarak Ebû Müslim'i öldürdüler. İslâm tarihinin önemli şahsiyetleri arasında yer alan Ebû Müslim daima hakkı savunan, haksızlığa ve zulme karşı çıkan bir kişi olarak gösterilir. Ebû Müslim'in soyundan geldiğini iddia eden veya onun imametine ve ulûhiyyetine inanan bazı kişiler ve gruplar ölümünden sonra siyasi-dinî isyanlar başlattılar ve intikamını almak için seferber oldular. Ayrıntılı bilgi için bk. Hakkı Dursun Yıldız, "Ebû Müslim-I Horasânî", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (İstanbul: TDV Yayınları, 1994).

[271] Nahide Bozkurt, "Mansûr", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (Ankara: TDV Yayınları, 2003), 28/5.

[272] Muhammed b. Abdullah el-Mehdî'nin (ö. 145/762) isyanı iki ay on yedi gün sürmüştür. Medine'nin kuşatılmasından sonra başı kesilerek öldürülmüştür. Muhammed b. Abdullah'ın ölümünden sonra taraftarları onun mehdîliğini iddia etmişler, Zeydiyye'nin Cârûdiyye fırkasından bazıları ise ölmediğine, yeryüzünü adaletle doldurmadan da ölmeyeceğine inanmaktadırlar. Ayrıntılı bilgi için bk. Mustafa Öz, "Muhammed b. Abdullah el-Mehdî", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (Ankara: TDV Yayınları, 2020).

[273] İbrâhîm b. Abdillâh (ö. 145/763): Basra'ya yerleşmiş ve ağabeyi Muhammed'in imameti lehindeki propaganda çalışmalarını buradan yürütmeye başlamıştır. Ramazan ayının ilk günü (23 Kasım 762) kardeşininkinden daha şiddetli

Basra'da isyan edip Kûfe üzerine yürümüş fakat o da abisi gibi öldürülmüştür.[274] Halife Mansûr döneminde ilmî ve kültürel faaliyetler yoğunluk kazanarak farklı dillerden tercüme faaliyetleri yapılmıştır. Tercüme faaliyetleri kimi zaman iktidar penceresinden hoş karşılanmamıştır. Örneğin; hilafet makamına zarar veren, ateizm ve fars düşüncesini yansıtan kitapları tercüme etmesinden dolayı zındıklıkla itham edilen İbnü'l-Mukaffa (ö. 142/759), Basra valisi Süfyan b. Muâviye'nin emriyle öldürülmüştür.[275] Üst mercilerin otoritesini sarsma veya halkın dinini ifsat etme açısından bu tarz yapılan tercüme faaliyetleri idareciler tarafından onaylanmamıştır. Ayrıca bu dönemde hadis, fıkıh, tefsir gibi ilimler bağımsız birer bilim dalı hâline gelip, tedvin ve tasnif faaliyetleri hız kazanmıştır.[276] Halife Mansûr döneminde Basra'nın kuzey tarafına Ebû'l-Husayb ismiyle bir nehir açılmış[277] ve bu nehir günümüze kadar varlığını sürdürmektedir.

Ebû Ca'fer el-Mansûr'dan sonra tahta oğlu Mehdî-Billâh (ö. 169/785) geçmiştir. (775-785). Mehdî, tahta çıktığında katil, cinayet, gasp ve anarşi suçlarından mahkûm olanlar dışında babası döneminde hapse atılanları serbest bırakmıştır.[278] Hicaz halkına ve Ali evladına yardımda bulunarak babası döneminde Ali evlâdının elinden alınan mülkleri iade etmiş ve onlara yeni araziler vermiştir.[279] Haremeyn şehirleriyle Yemen arasındaki ilk posta teşkilatını (berîd) kurmasının yanı sıra Rusâfe'deki camiyi tamamlatan Mehdî-Billâh daha sonra Basra Cami ile Mescid-i Harâm, Mescid-i Nebevî ve Mescid-i Aksâ'yı genişletmiş ve Irak-Hicaz arasındaki hac yollarının bakımı, güvenliği için çalışmalar yapmıştır.[280] Mehdî döneminde Basra'da yapı, imar, hayır kurumları çoğalmıştır.[281] Daha sonra oğlu Mûsâ el-Hâdî (ö. 170/786) kısa bir süreliğine tahta çıkmış (785-786),[282] Mûsâ'dan sonra meşhur Abbâsî halifesi Harun Reşîd (ö. 193/809) bu görevi devir almıştır.[283] (786-809).

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bir isyan başlatıp Basra'nın Benî Yeşkûr bölgesine yönelerek Abbâsî Valisi Süfyan b. Muâviye'nin oturduğu dârülimâreyi kuşatmış ve Beytülmâlde bulunan 2 milyon (veya 600.000) dirhemin bir kısmını taraftarlarına dağıtmıştır. Halife Mansûr, Medine'deki Îsâ b. Mûsâ ve Rey'deki Müslim b. Kuteybe'ye, İbrâhim b. Abdullah'ın kuvvetleriyle çarpışmak için hemen dönmelerini emretmiştir. Kûfe'den 95 km. uzaklıktaki Bâhamrâ denilen yerde Abbâsî kuvvetleri tarafından kendisini destekleyenlerle birlikte öldürülmüştür. Ebû Hanîfe'nin de Irak'ta İbrâhim'in hareketini açıkça desteklediği, Müslümanların ona yardım etmesi gerektiği yolunda fetva verdiği rivayet edilmektedir. Ayrıntılı bilgi için bk. Mustafa Öz, "İbrâhim b. Abdullah", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (İstanbul: TDV Yayınları, 2000).

[274] A'zâmi, *Târihî Basra*, 88-89; Bozkurt, "Mansûr", 28/6.

[275] A'zâmi, *Târihî Basra*, 89.

[276] Bozkurt, "Mansûr", 28/6.

[277] A'zâmi, *Târihî Basra*, 89.

[278] Nahide Bozkurt, "Mehdî-Billâh", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (Ankara: TDV Yayınları, 2003), 28/378.

[279] Bozkurt, "Mehdî-Billâh", 28/378.

[280] Bozkurt, "Mehdî-Billâh", 28/378-379.

[281] A'zâmi, *Târihî Basra*, 91.

[282] Mûsâ el-Hâdî (ö. 170/786) tahta çıktığı sırada annesi Hayzürân babası döneminde olduğu gibi devlet işlerinde söz ve nüfuz sahibi olarak hareket etmeye devam etmiştir. Hatta halife olan oğlunun kendisine danışmadan bir şey yapmasına karşı tavır almıştır. Annesinin bu tavırlarına tepki veren halife kendini anne-oğul çekişmesinin içinde bulmuştur. Daha sonra halife Mûsâ, veliaht olan Harun Reşîd'i azledip kendi oğluna biat istemesi ve Harun'u öldürme girişimi üzerine annesi Hayzürân bint Atâ, oğlu Mûsâ el-Hâdî'yi hasta olduğu bir sırada câriyelerine zehirletmiş veya boğdurtmuştur (170/786). Ölen Halifenin yerine emirlerine riayet eden diğer oğlu Harun Reşîd getirilmiştir. Ayrıntılı bilgi için bk. Nahide Bozkurt, "Hâdî-İlelhak", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (İstanbul: TDV Yayınları, 1997), 15/16-17.

[283] Harun Reşîd (ö. 193/809): Babası Halife Mehdî-Billâh, annesi Hayzürân bint Atâ olup Hz. Abbas'ın yedinci göbekten torunudur. Hamza b. Habîb'ten Kur'an-ı Kerîm, Kisâî'den nahiv ve fıkıh, Mufaddal ed-Dabbî'den edebiyat, İmam Mâlik'ten hadis ve fıkıh okumuştur. Ayrıca Basra'da Halîl b. Ahmed el-Ferâhîdî'den ders almıştır. Babası tarafından "Reşîd" lakabı verilerek kardeşi Mûsâ el-Hâdî'den sonra halife olmak kaydıyla veliaht tayin edilmiştir. 3 Cemâziyelâhir 193'te (24 Mart 809) Tûs şehrinde vefat etmiştir. Ayrıntılı bilgi için bk. Nahide Bozkurt, "Hârûnürreşîd", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (İstanbul: TDV Yayınları, 1997), 16/259.

Harun Reşîd döneminde güçlenen donanma 174 (790-91) yılında Kıbrıs ve Girit'e çıkarma yaparak Bizans topraklarına ait olan Ankara'ya kadar fetihler gerçekleştirmiş Konya, Ereğli ve Niğde illeri ele geçirilmiş daha sonra cizye karşılığında geri iade edilmiştir.[284] Harun Reşîd daha önceki yıllardan intikal eden Ali evladından Yahyâ b. Abdullah'ın başlattığı isyana karşı ikna yoluna giderek ayaklanmayı durdurmuştur.[285] Halifelik topraklarında iç işlerinde serbest bir hanedan olan Ağlebîler ve İdrîsîler devleti Harun Reşîd döneminde kurulmuştur.[286] Âlimlere büyük hürmet gösterip eğitime büyük bir değer veren Harun Reşîd zamanında ilim ve kültür hayatında önemli gelişmeler olmuştur. Tercüme faaliyetleri, felsefi ve kelam tartışmalarının saray meclislerine kadar varması, Beytülhikmenin zenginleştirilmesi, telif çalışması yapanlara maddi hediyeler verilmesi, ilim adamlarının önemli görevlere getirilmesi; örneğin Ebû Hanîfe'nin önde gelen talebesi, müçtehit hukukçu Ebû Yûsuf'u ilk kâdılkudât unvanıyla makama atanması.[287] Harun Reşîd döneminde Basra'ya tayin edilen valiler çok defa değiştirilmiştir. Örneğin hicri 177'de Mâlik b. Ali el-Huzâî, 187'de İsa b. Cemil, 189'da İsa b. Cafer, 190'da Cerir b. Yezîd gibi kimseler atanmıştır.[288] Gün be gün imar ve vakıf çalışmaları bir taraftan devam ederken huzur ve sükûnetin hâkim olduğu Basra'da nüfus hızlıca artış göstererek ilim, sanat, fen ve edebiyat sahasında âlimlerin sayısı ziyadeleşmiştir.[289]

Harun Reşîd'den sonra tahta oğlu Emin (ö. 198/813) çıkmıştır (809-813). Dört yıl kadar tahta kalan Emin dönemi, daha çok kardeşi ve kendinden sonraki Abbâsî halifesi olacak olan Me'mûn (ö. 218/833) ile çekişme ile geçtiğinden ilim ve sanat hayatında dair gelişme kaydedilmemiştir. Emin'in, kardeşi Me'mûn'u veliahtlıktan azletme çabaları ve oğlunu hutbelerde veliaht olarak andırması iki kardeşin birbirine karşı tavırlarını düşmanlığa çevirmiş, vezirlerin de bu çekişmenin içinde yer alması neticesinde Emin öldürülmüştür.[290] Daha sonra Me'mûn yeni halife unvanıyla biat almıştır (813-833).

Ya'kûb el-Hadramî'nin son yılları Abbâsî halifesi Me'mûn dönemine rast gelmektedir. Me'mûn halife olunca vezir olarak İran asıllı Fazl b. Sehl es-Serahsî'yi (ö. 202/818) atamıştır. Me'mûn dönemi; Vezir Fazl b. Sehl'in etnik kökenlerine karşı iltiması ve İran örfünü benimsemesi ve uygulatmasından kaynaklanan isyanlar, Bâbek isyanı, halifenin Abbâsîler soyundan olmayan Ali er-Rızâ'yı veliaht tayin etmesi, Basra'dan Bağdat'a giden gemileri ele geçiren Hint asıllı Zutlar isyanı, Bizans ile yapılan savaşlar, Kâdılkudât İbn Ebû Duâd'ın etkisiyle Mutezilenin resmî mezhep olması, âlimlerin halku'l-Kur'ân konusunda sorguya çekilmesi ve kabul etmeyenlere işkence uygulanması, kelam ve fıkıh münazaralarının saraya kadar ulaşması, ilim meclisleri oluşturulması, Beytülhikmenin geliştirilerek faaliyetlerini hızlandırması için her türlü kaynağın sağlanması, Yunanca eserlerin Arapçaya tercüme edilmesi gibi tarihî olaylara sahne olmuştur.[291]

Peki Basra kıraat imamı Ya'kûb yukarıda ifade edilen bu siyasi gelişmelere karşı nasıl bir tutum gerçekleştirmiştir? Ya'kûb el-Hadramî hakkında bilgi sunan kaynak eserler siyasi olaylara karışıp karışmadığı hakkında herhangi noktaya işaret etmemektedirler. Ya'kûb'un gençliğinde Emevîlere karşı ihtilal hazırlıklarının bir kısmı Basra'da başlamıştır. İhtilale destek amaçlı aktif rol aldığına dair bir bilgimizin olmadığı gibi daha sonra kurulan Abbâsî devletini destekleyen veya Abbâsî devletine biat etmediğine dair bir bilgi de yoktur. Bu durum şuna işaret etmektedir. Çocukluk,

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[284] Bozkurt, "Hârûnürreşîd", 16/259.
[285] Bozkurt, "Hârûnürreşîd", 16/259.
[286] Bozkurt, "Hârûnürreşîd", 16/259.
[287] Bozkurt, "Hârûnürreşîd", 16/260-261.
[288] Harun döneminde Basra'da görev yapan valilerin/emirlerin isimleri hakkında detaylı bilgi için bk. Hayyât, *et-Târîh*, 305-306; A'zâmi, *Târihî Basra*, 91-92.
[289] A'zâmi, *Târihî Basra*, 92.
[290] A'zâmi, *Târihî Basra*, 92-93.
[291] Ayrıntılı bilgi için bk. Nahide Bozkurt, "Me'mûn", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (Ankara: TDV Yayınları, 2004), 29/101-104.

delikanlılık dönemi ve daha sonraki yaşlılık döneminde herhangi siyasi faaliyetin içinde aktif bir rol almayıp aksine, Ebû Amr'dan sonra Basra'da Kur'an, kıraat, ilim ve ibadetle hayatını idame ettirmiştir. Hayatının ilk zamanlarında Emevîlerin yıkılışı gibi büyük bir tarihî olaya şahit olan Ya'kûb yaşamı boyunca Basra'da Abbâsîlere karşı ayaklanmaların sesini duymama gibi bir ihtimali yoktur. Fakat o züht ve takva sahibi bir kimsedir. O, kendini ilimden uzaklaştıracak hiçbir siyasi isyan hareketine dâhil olmamıştır. Hatta ömrünün son zamanlarında âlimlerin halku'l-Kur'ân konusunda sorguya çekilmesi ve kabul etmeyenlerin işkenceye maruz kalmasına rağmen o ölünceye kadar hayatını Kur'an, kıraat, nahiv, Arap dili, fıkıh, hadis gibi İslami ilimlere adayıp öylece yaşamıştır.

İlmi ve Ahlakı

Ya'kûb el-Hadramî, Kur'an-ı Kerim, Arap dili ve belagati, kıraat vecihleri ve fıkıh alanında otoriter bir kişidir.[292] Kıraati aşerenin dokuzuncu imamıdır.[293] Tercihi ve kendine özgü tedrisat sistemi, Basra kıraat ekolünü oluşturmada büyük katkı göstermiştir. Günümüze kadar kıraati okunan ve yetiştirdiği öğrenciler sayesinde büyük bir ilmî birikim bırakan Ya'kûb el-Hadramî, Ebû Amr'dan sonra Basra camimde yıllarca kıraat dersleri vermiştir. Zamanın Basra kârisi, kıraati hoş, tilavetinin güzelliğiyle meşhur âlim bir kimse olan[294] Ya'kûb el-Hadramî'nin kıraati Basra camimde kılınan namazlarda okunurdu.[295] Hayatının çocukluk döneminden yaşlılık dönemine kadar Basra'da gündem olan siyasi entrikalardan uzak bir hayatı tercih ederek kıraat, nahiv, fıkıh gibi İslami ilimlere kendini adayıp bu alanda birçok öğrenci yetiştirmiştir. Basra kıraati yanında Mekke, Medine, Irak ve Şam bölgelerinde okunan kıraat imamlarının kıraatlerini de öğrenen Ya'kûb'dan Basra halkı çokça istifade etmiştir.[296]

Kıraat ilminin ince ayrıntılarına vâkıf olan Ya'kûb, Basra camimde beş vakit namazı ve ramazan gecelerinde teravihleri kıldırırdı.[297] Namaz kıldırmak için mihraba ilerlediğinde dereye girer gibi kimseye değmesin diye elbisesini toplar, paçasını sıvar öyle geçer, bunun nedeni sorulduğunda mihrabın (حرب) harp kelimesinden ismi alet olduğunu söyler[298] ve bu ifade ile; mihraba geçerken savaşa gider gibi hazırlıklı olmayı, hem dış kıyafet hem mihrapta imamın yapması gerekenlere önceden çalışması gerektiğini aktarmaktadır.

İmam Ya'kûb hayatı boyunca kıraat ilmiyle meşguliyetini elden bırakmamıştır. Son nefesine kadar Kur'an'a olan hizmetini sürdürmüştür. Tilavetin en güzel şekilde yapılmasına önem vermiştir. Huzurunda Kur'an kıraatinde lahn yapılmasına rıza göstermemiştir. Bu örnek onun lahn konusunda ne kadar hassas olduğuna işaret etmektedir. Ebû Abdullah el-Lâlekâî'den (ö. 418/1027) rivayetle: "Basra caddelerinin birinde öfkeli, ridâsının bir tarafı yere sürtünür diğer bir tarafı da omuzunun üstüne atılmış bir vaziyette Ya'kûb'u yürürken görenler;

- "Nereye gidiyorsun Ey Ebû Muhammed" dediler.

- Ya'kûb: "Ateşe" (إلى النار) kelimesini imale ile okuyarak cevap verdi.

İmale ile okumasını duyan biri; şaşırarak, Ya'kûb kıraatte imale ile okumayı tercih etmezdi, neden böyle okudu! diyerek, Ya'kûb'un bu hareketine anlam veremedi ve Ya'kûb'un meclisine gidip

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[292] Ebû Bekr Muhammed b. el-Hasen ez-Zübeydî, *Ṭabaḳātü'n-naḥviyyîn ve'l-luġaviyyîn*, thk. Muhammed Ebü'l-Fazl İbrahim (Kahire: Dâru'l-Meârif, 1119), 54.

[293] İbn Mihrân, *el-Gâye*, 121.

[294] İbn Ebû Meryem, *el-Mûdah*, 1/124.

[295] Zehebî, *Maʿrifetü'l-ḳurrâ*, 1/329.

[296] Vezîr Cemâlüddîn Ebü'l-Hasen Alî b. Yûsuf el-İbnü'l-Kıftî, *İnbâhü'r-ruvât ʿalâ enbâhi'n-nüḥât*, thk. Muhammed Ebü'l-Fadl İbrahim (Kahire: Daru'l-Fikri'l-Arabî, 1986), 4/51; Altıkulaç, "Ya'kûb e-Hadramî", 43/283.

[297] Ehvâzî, *el-Vecîz*, 76.

[298] Ehvâzî, *el-Vecîz*, 76.

durumu sordu. Orada bulunan başkaları durumu izah ederek şöyle dediler: Bir adam onun yanında lahn ederek okuma yaptı o da buna kızarak oradan ayrıldı. Siz onun bu öfkeli hâline tanık oldunuz."[299]

İbn Mücâhid'in (ö. 324/936), Kitâbü's-Sebʿa'sında sahih kabul edilen yedi imamın kıraatlerini bir araya getirip bunların dışındakilerle ilgili, günümüze ulaşıp ulaşmadığı bilinmeyen Kitâbü'ş-Şevâz adlı başka bir eser yazdıktan sonra İbnü'n-Nedîm (ö. 385/995), muhtemelen söz konusu yedi kıraat dışındaki bütün okuyuşların şâz kabul edilmesi sonucu düzenlediği listede Yaʿkûb'un ismine de yer vermiştir.[300] İbn Mücâhid, Yaʿkûb el-Hadramî'yi yedili sistem dışında bıraktıysa da daha sonrasında Ebü'l-Hasan İbn Galbûn (ö. 399/1009) *"et-Tezkire fi'l-kırâʾâti's-semân"* adlı eserinde,[301] Ebû Maʿşer et-Taberî (ö. 478/1085) *"et-Telhîs fi'l-kırâʾât'i's-semân"* adlı eserlerinde sekizinci kıraat olarak Yaʿkûb'un kıraatine yer verirmiştir.[302] İbn Mihrân en-Nîsâbûrî (ö. 381/992) *"el-Gâye fi'l-kırâʾâti'l-ʿaşr"*ında[303] ve ardından kıraat-i aşere'ye dair telif edilen bütün eserlerde Yaʿkûb'un kıraati onlu sistem içindeki yerini korumuştur.[304] Mekkî b. Ebî Tâlib (ö. 437/1045) İbn Mücâhid'ten önce İbn Cübeyr isminde bir mukrî'nin kıraat hakkında yazdığı *"Kitâbu's-Semâniye"* adlı eserinde Yaʿkûb'un kıraatine de yer verdiğini aktarmaktadır.[305] Fakat bu eser günümüze ulaşmamıştır. Yine İmam Yaʿkûb'un kıraati halife Me'mun döneminde Kisâî'nin yerine yedinci imam olarak bilinmekteydi.[306]

İmam Yaʿkûb'un *"el-Câmiʿ"* (الجامع) isminde her kıraati okuyana nispet ettiği, kıraat ihtilâfları ve vecihlerinin ele alındığı bir eseri[307] ile *"el-Vakfü't-temâm"* (الوقف التمام) adlı kitabı olduğu[308] belirtilmiş fakat bu kitapların günümüze ulaşıp ulaşmadığı bilinmemektedir.

Âlimlerin Düşünce ve Sözleri

Ebû Hâtim es-Sicistânî (ö. 255/869) hocası Yaʿkûb hakkında; Kur'an, kıraat, Arapça, nahiv, kelam ve fıkıh ilimlerinin evi gibi bir âlim olduğunu, kıraatinin muttasıl senetle Hz. Peygamber'e ulaştığını, Mekke, Medine, Irak, Şam ve diğer bölgelerde kıraatinin okunduğunu ifade etmiştir.[309] Ayrıca Ebû Hâtim: "Kıraat ilmi açısından zamanımda gördüğüm ve kendisine ulaştığım; Kur'an'daki ihtilafları, illetleri, diğer kıraatleri, nahiv ekollerini, fakihlerin sözlerini kendinden sonraki nesillere öğretip aktaran en bilgili kişidir." diye imam Yaʿkûb'u övgüyle anmıştır.[310]

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[299] Ehvâzî, *el-Vecîz*, 76; Zehebî, *Maʿrifetü'l-ḳurrâ*, 1/331-332.

[300] Altıkulaç, "Yaʿkûb e-Hadramî", 43/283.

[301] Ebu'l-Hasen Tahir b. Abdülmü'min İbn Galbûn, *et-Tezkira fi'l-kırâʾâti's-semân*, nşr. Said Salih Züaʿyme (İskenderiyye/Mısır: Dâru İbn Haldun, 2001), 56-61.

[302] Abdülkerîm b. Abdissamed et-Ebû Maʿşer Taberî, *et-Telhîs fi'l-kırâʾâti's-semân*, thk. Muhammed Hasan Ukayl Musa (Cidde: el-Cemâʿatü'l-Hayriyye li-tahfîzî'l-Kur'ani'l-Kerim, 2011), 126-129.

[303] İbn Mihrân, *el-Gâye*, 121-126.

[304] Altıkulaç, "Yaʿkûb e-Hadramî", 43/283.

[305] Hammûş b. Muhammed el-Kaysî Mekkî b. Ebî Tâlib, *el-İbâne ʿan meʿâni'l-kırâʾât*, thk. Abdülfettâh İsmâil Şelebî (Kahire: Dâru Nehda, 1960), 90.

[306] Ebü'l-Hayr Şemsüddin Muhammed b. Muhammed b. Muhammed b. Alî b. Yûsuf İbnü'l-Cezerî, *en-Neşr fi'l-kırâʾâti'l-ʿaşr*, thk. Cemalettin Muhammed Şerif (Tanta/Mısır: Dâru's-Sahâbe, 2014), 1/174.

[307] Zübeydî, *Ṭabaḳāt*, 54.

[308] Ebü'l-Ferec Muhammed b. Ebî Yaʿkûb İshâk b. Muhammed b. İshâk en-İbnü'n-Nedîm, *el-Fihrist*, ed. Abdülkadir Coşkun, çev. Ramazan Şeşen (İstanbul: Türkiye Yazma Eserler Kurumu Başkanlığı Yayınları, 2019), 120.

[309] Zübeydî, *Ṭabaḳāt*, 54.

[310] Zübeydî, *Tabakâtü'n-nahviyyîn veʾl-lugaviyyîn*, 54; Zehebî, *Siyeru aʿlâmi'n-nübelâʾ*, 10/172; İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/145.

Zehebî, Ya'kûb hakkında; hafız, tecvidi[311] iyi bilen, Basra'nın imamı, kıraati aşere'den biri olarak takdim ettikten sonra,[312] İbn Uyeyne (ö. 198/814), İbnü'l-Mübârek (ö. 181/797), Yahya el-Kattân (ö. 198/813), İbn Mehdî, Kâdılkudât Ebû Yusuf (ö. 182/798), Muhammed b. Hasan eş-Şeybânî (ö. 189/805), Yahya el-Yezîdî, Süleym b. İsa (ö. 188), İmam Şafii (ö. 204/820), Yezid b. Harun (ö. 206/821) gibi birçok âlimin zamanında Basra'da aleni olarak kıraat dersleri verdiğini aktarmaktadır. Araştırma ve incelemelerden sonra ne bir kurra ne bir fakih ne bir salih kişi ne bir dilci, hatta dönemin halifeleri; Harun Reşîd, Emin, Me'mûn dâhil hiçbir kimse onun kıraatini inkâr etmediği gibi ders vermesine de engel olmadığı bilgisine ulaştığını da ifade etmektedir. Zehebî, şayet bir kişi bile onun kıraatini inkâr etmiş olsaydı, bu bilgi bize ulaşır ve bilinirdi diyerek sözlerine şöyle devam etmektedir:

"Ya'kûb'u birden fazla kimse övdü. Irak ehline, kıraatini öğretti. Senelerce Basra camiinde imamlık yaparak kıraatini okudu. Hiçbir Müslüman onun kıraatini inkâr etmedi. Bilakis onun kıraatini kabul ettiler. İmam Hamza kıraatteki üstünlük ve görkemine rağmen birileri tarafından eleştiriye tabi tutuldu, fakat Ya'kûb'u kimse eleştirmedi. Müteahhirundan yeni doğan bir grup onu tanımadığı için cahilliklerinden -kişi bilmediğinin düşmanı olur- kabilinden kıraatinin mütevâtir bir senetle ulaşmadığını iddia ettiler. Bilakis senedi birçok topluluğa mütevâtir olarak ulaştı. Tevatürün ümmetin hepsine ulaşmış olma şartı yoktur. Kurranın nezdinde birçok şeyler mütevâtir iken diğerlerinin nezdinde olmayabilir. Örneğin fakihlerin nezdinde mütevâtir olan bazı meseleleri kurra bilemeyebilir. Muhaddislerin nezdinde mütevâtir olan bazı hadisleri fakihler duymamış veya zannî delil sayarken, dilciler ve nahivcilere göre kat'i delil olabilir. Bir kimsenin bir şeyi bilmemesi bu konuda bilgi sahibi olan diğer kimseler üzerine hüccet değildir. Ancak cahile şu söylenir: "öğren, bilmiyorsan bir bilene sor". Âlim kişiye: "bildiğinin cahili ol" denmez. Allah bizi ve sizi adaletli/insaflı kılsın. Kıraatlerin çoğunun tevatür olduğunu iddia ediyorlar. Ahad kıraatlerin dışında olanlara da bunu yapmaya çalışıyorlar. Bizde diyoruz ki; O kıraatle tilavet yapıyoruz, bir senedle geldiği bilinse bile, çünkü kabul edildi. Bu bir ilim ifade eder. Bu durum birçok kıraatte vardır. Kim bunların tevâtür olduğunu iddia ederse bu fikrinde kibirlenmiştir. Fakat Kur'an; sureleri ve ayetleriyle birlikte mütevâtirdir. Allah'a hamd olsun ki, onun tarafından korunmuştur. Kimsenin onu değiştirmeye, bir harf veya cümle eklemeye gücü yetmez. Herhangi biri kasten buna teşebbüs etmeye kalksa İslam'dan çıkmış/ayrılmış olur. Allah Teâlâ: **"Kesin olarak bilesiniz ki bu kitabı kuşkusuz biz indirdik ve onu mutlaka koruyan da yine biziz."**[313] buyurdu."[314]

Zehebî, bu geniş bilgiyi verdikten sonra ilk defa Ya'kûb'un kıraatinin şaz olduğunu iddia eden kişinin Ebû Amr ed-Dânî[315] olduğunu ve bunun o dönemde yeni bir mesele olarak ortaya çıktığını aktarmaktadır.[316] Hakikat şu ki; Ya'kûb'un kıraati sabit ve kabul edilmiştir. Senedinin sahih olması, Arapçaya uygunluğu ve Resmî Osmaniye'ye muvafakat etmesinden dolayı kıraati şaz değildir.[317]

Hanbelî mezhebinin imamı, muhaddis, fakih Ahmed İbn Hanbel (ö. 241/855); Ya'kûb'u sadûk olarak takdim etmiştir.[318]

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[311] Tecvid ilmine dair bakınız: Ali Çiftci, "Ebu Amr ed-Dânî'nin et-Tahdîd fi'l-İtkâni ve't-Tecvid'i Özelinde Tecvid İlminin Müstakilleşmesi", *Marife Dini Araştırmalar Dergisi* 17/2 (31 Aralık 2017), 287-316.

[312] Zehebî, *Siyer*, 10/169.

[313] "اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهُ لَحَافِظُونَ" Hicr 15/9.

[314] Zehebî, *Siyer*, 10/170-172.

[315] Ya'kûb'un kıraatinin şaz olduğu fikrini ilk olarak Ebû Amr ed-Dânî'nin söylediği rivayet edildiği gibi, Basra'da yedi kıraat imamından biri olan Ebû Amr b. Alâ'dan sonra onun kıraati okunduğunu da Dânî ifade etmiştir.

[316] Zehebî, *Siyer*, 10/172.

[317] Zehebî, *Ma'rifetü'l-kurrâ*, 1/332.

[318] Zehebî, *Siyeru a'lâmi'n-nübelâ'*, 10/172; Zehebî, *Ma'rifetü'l-kurrâ*, 1/329; İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/145.

Arap dili ve edebiyatı âlimi Ebû Osmân el-Mâzinî (ö. 249/863): "Nebi'yi (sallellahu aleyhi ve sellem) rüyamda gördüm ve Tâhâ suresini ona okudum. "سوى مَكَانًا" kelimesinin olduğu yere ulaşınca Nebi (sallellahu aleyhi ve sellem): "سُوى" formuyla Ya'kûb'un kıraati gibi oku dediğini" aktarmıştır.[319]

Kıraat ve hadis âlimi İbnü'l-Münâdî (ö. 336/947), Ya'kûb'un kendi döneminde kıraat dersleri verdiğini ve konuştuğu zaman lahn yapmadığını nakletmektedir.[320]

Kıraat âlimi Tahir b. Galbûn (ö. 399/1009), Ya'kûb'u Basralıların ve Basra camisinin imamı olarak tanıtır ve Basralıların Ebû Amr'dan sonra sadece onun kıraatini namazda okuduklarını ifade etmektedir.[321]

Ali b. Ca'fer es-Saî'dî, Ya'kûb'u kendi zamanının kurrası, konuştuğu zaman lahn yapmayan ve Ebû Hâtim es-Sicistânî'nin hocası olarak tanıtır.[322] Ayrıca o'nu, Kur'an, nahiv ve diğer ilimlere babası ve dedesi gibi en iyi bilenlerden biri olduğunu nakletmektedir.[323]

Kıraat âlimi Ebü'l-Kâsım el-Hüzelî[324] (ö. 465/1073), İmam Ya'kûb'u zamanında benzeri görülmemiş, Kur'an ve kıraat ihtilaflarını, Arapça ve vecihlerini iyi bilen bir âlim olarak tanıttıktan sonra, onun; faziletli, takvalı, dindar, temiz, zâht sahibi bir kişi olduğundan bahsetmektedir.[325] Hatta bir gün namaz kılarken cübbesinin omuzundan çalındığını ve hiçbir şey hissetmediğini, daha sonra tekrardan cübbesini omuzuna geri koyduklarında ise rabbiyle olan ibadetiyle meşguliyetinden dolayı hiçbir şeyin farkına varmadığı örneğini vererek zâht ve takvasına işaret etmektedir.[326]

Kıraat âlimi Ebû Tâhir b. Sivâr (ö. 496/1103) İmam Ya'kûb hakkında şöyle demiştir: "O kıraatte usta ve kıraat ihtilaflarını iyi değerlendiren ve nahiv bilgisine sahip faziletli biridir."[327]

İbn Ebû Meryem (ö. 565/1170), Kıraati güzel, rivayetleri çok, tilavetinin güzel olmasıyla meşhur, nahiv ve dilde âlim diye imam Ya'kûb'u zikretmiştir.[328] Ayrıca Ya'kûb'un beşinci tabakadan olduğunu aktarmıştır.[329]

Takıyyüddin İbn Teymiyye (ö. 728/1328) "İbn Mücâhid'in döneminde yaşamış olsaydım İmam Hamza'nın yerine Basra camisinin imamı Ya'kûb el-Hadramî'yi yedili sistemde tercih ederdim."[330] diyerek Ya'kûb'un kıraatinin sahihliğine ve İbn Mücâhid'in eserine aldığı imamlar dışında da sahih kıraatlerin varlığına dikkat çekmektedir.

İbnü'l-Cezerî; zenc isyanına[331] kadar Ya'kûb'un kıraatinin Basra'da okunduğuna dikkat çekmektedir. Ayrıca hayret verici olanın, hatta en büyük hatanın Ya'kûb'un kıraatini şaz olarak

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[319] Zehebî, *Siyeru aʿlâmi'n-nübelâʾ*, 10/173; İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/146.

[320] İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/145.

[321] İbn Galbûn, *et-Tezkira*, 1/60; Zehebî, *Siyeru aʿlâmi'n-nübelâʾ*, 10/173; Zehebî, *Maʿrifetü'l-kurrâ*, 1/329; İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/145.

[322] Zehebî, *Siyer*, 10/173; Zehebî, *Maʿrifetü'l-ḳurrâ*, 1/330.

[323] İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/145.

[324] Hüzelî hakkında detaylı bilgi için bakınız: Abdülmuttalip Çalışkan, *Ebü'l-Kâsım el-Hüzelî ve kıraat İlmindeki Yeri* (İstanbul: Kitap Dünyası, 2023), 39-74.

[325] Ebü'l-Kasım Yusuf b. Alî b. Cübâre el-Hüzelî, *el-Kâmil fî'l-kırâʾâti'l-aşere veʾl-erbeʿineʾz-zâidete aleyhê*, thk. Cemal b. Seyyid b. Rifâi eş-Şâyib (Kahire: Müessesetü Semâ, 2008), 70.

[326] Hüzelî, *el-Kâmil*, 70; Zehebî, *Siyeru aʿlâmi'n-nübelâʾ*, 10/173; İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/146-147.

[327] Ebû Tahir Ahmet b. Muhammet b. Ali Ubeydullah b. Ömer el-Bağdadî İbn Sivâr, *el-Müstenîr fî'l-kırââti'l-aşr*, thk. Ammâr Emir ed-Dedû (Dubai: Dârü'l-Buhûs li'd-Dirâsâti'l-İslamiyye ve İhyâi't-Türâs, 2005), 1/393; Zehebî, *Siyer*, 10/173-174.

[328] İbn Ebû Meryem, *el-Mûdah*, 1/124.

[329] İbn Ebû Meryem, *el-Mûdah*, 1/126.

[330] İbnü'l-Cezerî, *en-Neşr*, 1/177.

[331] Abbâsîler döneminde Basra'da birçok isyan ortaya çıktı. İlk isyan 71 (691) yılında Musʿab b. Zübeyr'in son günlerinde Basra'da az sayıda zenci kölenin katıldığı isyandı. İkinci isyan 75'te (695) Basra'da Şîr Zencî lakaplı

değerlendirilip namazlarda okunmasının caiz olmadığını söylemek olduğunu aktarır ve diğer yedi kıraat ile Ya'kûb'un kıraati arasında hiçbir farkın olmadığını vurgulamaktadır.[332]

Hocaları

Ya'kûb el-Hadramî kıraat, nahiv ve fıkıh ilimlerini tahsil etti. Bununla birlikte asıl şöhret kazandığı dal kıraat alanıdır. Ya'kûb el-Hadramî'nin kıraat ilmindeki hocaları şunlardır; Yunus b. Ubeyd (ö. 139/756), Mehdî b. Meymûn (ö. 141/758), Şihâb b. Şürnüfe (ö. 160/777), Ebü'l-Eşheb el-Utâridî (ö. 165/782) ve Sellâm b. Süleyman Ebü'l-Münzir (ö. 171/788).[333]

Kıraat-i seb'a imamlarından Ebû Amr b. Alâ'dan kıraat ilmini öğrendiği rivayet edilmesine rağmen bunun doğru olmadığı da aktarılır.[334] Fakat Ebû Amr vefat ettiğinde Ya'kûb el-Hadramî 37 yaşlarında olduğundan Ebû Amr'a öğrencilik etmiş olması uzak değildir.[335] Yine kıraat-i seb'a imamlarından Kisâî ve Hamza'nın kıraatlerinden, kıraat ve nahiv âlimi Hârûn b. Mûsâ el-Ezdî (ö. 170/786), hadis, kıraat ve ferâiz sahalarındaki bilgisiyle tanınan tâbiîn nesline mensup âlim A'meş lakabıyla tanınan Süleymân b. Mihrân (ö. 148/765), Hemmâm b. Yahya, Ebû Akîl, Esved b. Şeybân, Selim b. Hayyân, Zâide b. Kudâme (ö. 161/777) gibi isimlerden de faydalandığı aktarılmaktadır.[336]

Basra dil mektebinin kurucularından İbn Ebû İshak'ın (ö. 117/735) ailesinden olan Ya'kûb'un babası ile dedesi Kur'an ve nahiv konusunda dönemin âlimleri arasında yer alır. Dolayısıyla Ya'kûb el-Hadramî'nin yetişmesine aile ortamının katkısı olduğu bilinmektedir.[337]

Ya'kûb el-Hadramî'nin sened zinciri şu şekildedir:[338]

1- Ya'kûb el-Hadramî > Sellâm b. Süleyman Ebü'l-Münzir >> Âsım b. Behdele >>> Ebû Abdurrahman es-Sülemî >>>> Ali b. Ebû Tâlib >>>>> **Hz. Peygamber** (sallallâhu aleyhi ve sellem).[339]

Abdullah b. Cârûd er-Rebâh'ın önderliğinde gerçekleşti. Abbâsî Halifesi Mansûr döneminde yine Basra'da çıkan üçüncü isyan (143/760-61) Basra Kadısı Sevvâr b. Abdullah'ın gönderdiği askerler tarafından bastırıldı. Yaklaşık 15 yıl gibi bir zaman Abbâsîlere baş kaldıran zenci kölelerin asıl isyanı, 255-269/869-883 yılları arasında aşağı Irak'taki bataklık bölgede aşırı sulamadan dolayı tuzlanan toprakların temizlenmesi için pirinç ve şeker kamışı gibi sulu tarım alanlarında 2000 ile 5000 kişilik gruplar hâlinde ağır şartlar altında çalıştırılmaktan kaynaklandı. Hz. Ali soyundan geldiğini iddia eden Ali b. Muhammed ez-Zencî (ö. 270/883) kendilerini bu durumdan kurtarma vaadiyle onları isyana teşvik etti. Zenciler isyanın başlamasından on ay sonra bu defa Basra körfezi ağzındaki Übülle, Abadan, Ahvaz ve Basra gibi şehirlere yönelerek buraları yakıp yıktılar. Basra günlerce süren yağmalama, tahribat ve katliama uğradı. 10.000 civarında Basralı'nın öldürüldüğü bu katliamın ardından "ba'de harâbi'l-Basra" sözü darbımesel hâline geldi. Âdeta bağımsız bir devlet hâline gelen zencilerin ayaklanması hicri 269/883 yılında bastırıldı. Ek bilgi için bk: Eroğlu vd., *Osmanlı Vilayet Salnamelerinde Basra*, 43-45; Demirci, "Zenc", 44/249-251.

[332] İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/146.

[333] Ehvâzî, *el-Vecîz*, 75-76; İbn Ebû Meryem, *el-Mûdah*, 1/125-126; Zehebî, *Maʿrifetü'l-kurrâ*, 1/328-329; İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/143-144.

[334] Altıkulaç, "Ya'kûb e-Hadramî", 43/282.

[335] Zehebî, *Maʿrifetü'l-kurrâ*, 1/330; İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/144.

[336] Zehebî, *Maʿrifetü'l-kurrâ*, 1/329; Zehebî, *Siyeru aʿlâmi'n-nübelâʾ*, 10/169-170; İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/144.

[337] Altıkulaç, "Ya'kûb e-Hadramî", 43/283.

[338] **Not:** Senedde yer alan şahıslar sadece bir kişiden ders almamışlardır. Aksine birden fazla hocaları bulunmaktadır. Fakat en meşhur isimler kimse onların ismine yer verilmiştir. Örneğin Ebü'l-Münzir, Ebû Amr b. el-Alâ'dan ders almıştır. Ebû Amr'ın bilinen meşhur hocalarının sayısı 14 tanedir. Biz burada sadece birkaçının ismine yer verdik. Bu kimselerin hocalarının hocaları da sadece bir kişiden ibaret değildir.

[339] İbn Mihrân, *el-Gâye*, 122; Ehvâzî, *el-Vecîz*, 75; Ebû Ma'şer Taberî, *et-Telhîs*, 129; İbn Ebû Meryem, *el-Mûdah*, 125.

2- Ya'kûb el-Hadramî > Sellâm b. Süleyman Ebü'l-Münzir >> Ebû Amr b. el-Alâ' >>> Mücâhid b. Cebr ve Saîd b. Cübey >>>> Abdullah b. Abbas >>>>> Übey b. Kâ'b – Zeyd b. Sâbit >>>> **Hz. Peygamber** (sallallâhu aleyhi ve sellem).[340]

3- Ya'kûb el-Hadramî > Ebü'l-Eşheb el-Utâridî >> Ebû Recâ el-Utâridî >>> Abdullah b. Abbas, Ebû Musa el-Eş'arî >>>> **Hz. Peygamber** (sallallâhu aleyhi ve sellem).[341]

4- Ya'kûb el-Hadramî > Şihâb b. Şürnüfe >> Mesleme b. Muhârib >>> Ebü'l-Esved ed-Düeli >>>> Ali b. Ebû Tâlib >>>>> **Hz. Peygamber** (sallallâhu aleyhi ve sellem).[342]

5- Ya'kûb el-Hadramî > Mehdî b. Meymûn >> Şuayb b. Habhâb >>> Ebü'l-Âliye er-Rîyahî >>>> Abdullah b. Abbas, Zeyd b. Sâbit, Übey b. Ka'b, >>>>> **Hz. Peygamber** (sallallâhu aleyhi ve sellem).[343]

6- Ya'kûb el-Hadramî > Yunus b. Ubeyd >> Hasan-ı Basrî >>> Hittan b. Abdullah er-Rekâşî >>>> Ebû Musa el-Eş'arî >>>> **Hz. Peygamber** (sallallâhu aleyhi ve sellem).[344]

Öğrencileri

Ya'kûb el-Hadramî'nin en meşhur öğrencileri Ravh b. Abdilmü'min (ö. 233/847), Ruveys lakabıyla Ebû Abdullah Muhammed b. el-Mütevekkil el-Lü'lüî (ö. 238/852)[345] ve Velîd b. Hassân et-Tevvezî'dir.[346]

Ya'kûb el-Hadramî'nin kıraatini; kardeşinin oğlu Zeyd b. Ahmed b. İshâk el-Hadramî, Ahmed b. Abdülhalik el-Mekfûf, Ka'b b. İbrahim, Ebû Bişr el-Kattân, Humeyd İbnü'l-Vezir, Ömer es-Serrâc,[347] Minhâl b. Şâzân, Ahmet b. Şâzân, Müslim b. Süfyan el-Müfessir, Muhammed b. Vehb el-Fezârî, Hasan b. Müslim ed-Darîr, Abdullah b. Bahr es-Sâcî, Ebû Hâtim es-Sicistânî, Eyüp b. Mütevekkil, Ahmet b. Muhammed ez-Zeccâc, Abdân b. Yahya, Davud b. Ebî Salim, Velid b. Hassan, Ebü'l-Feth en-Nahvî, Ebû Hişâm er-Rifâî, Ebû Ömer ed-Dûrî, Verdân b. İbrahim el-Esram, Ebû Eyüp Süleyman b. Abdullah ez-Zehebî, Muhammed b. Abdülhalik, Fadl b. Ahmet el-Hüzelî, Amir b. Abdü'l-E'alâ ed-Dellâl, Fehd b. Sakr gibi âlimler rivayet etmiştir.[348] Bununla birlikte Ya'kûb'un dersine ve sohbetine katılan kimselerin sayısının Kur'an-ı Kerim ayetlerinin adedi kadar olduğu da ifade edilmiştir.[349] Ya'kûb el-Hadramî'nin birinci ravisi Ruveys'in tarikleri; Nehhâs (ö. 368/979), Ebû Tayyip (ö. 350/961), Ebü'l-Hasen b. Miksem (ö. 380/992) ve el-Cevherî (ö. 340/951), ki bu dördü de Temmâr'dan (ö. 310/920) bu tarikleri aldılar.[350] İkinci ravisi Ravh'ın tarikleri; İbn Vehb (ö. 270) ve Zübeyrî'dir (ö. 310?). İbn Vehb'in tarikleri; Muaddel[351] ve Hamza b. Ali'dir (ö. 320/930). Zübeyrî'nin tarikleri ise; İbn Hubşân ve İbn Şenebûz'dur. Ya'kûb el-

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[340] İbn Mihrân, *el-Gâye*, 122; Ehvâzî, *el-Vecîz*, 75; Ebû Ma'şer Taberî, *et-Telhîs*, 129; İbn Ebû Meryem, *el-Mûdah*, 125.

[341] Ehvâzî, *el-Vecîz*, 76; İbn Ebû Meryem, *el-Mûdah*, 126.

[342] Ehvâzî, *el-Vecîz*, 75-76.

[343] Ehvâzî, *el-Vecîz*, 76; İbn Ebû Meryem, *el-Mûdah*, 125.

[344] Ehvâzî, *el-Vecîz*, 76; İbn Ebû Meryem, *el-Mûdah*, 126.

[345] Ehvâzî, *el-Vecîz*, 75.

[346] Âlu İsmail, *Kitâbu'r-Ravza*, 131; İbn Ebû Meryem, *el-Mûdah*, 1/149-150; İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/144-145.

[347] İbn Mihrân, *el-Gâye*, 124-125.

[348] İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/144-145.

[349] Şuayip Karataş, *İmam Ya'kûb Kıraatinin Özellikleri ve Delilleri* (Ankara: Sonçağ Akademi, 2021), 40.

[350] Bennâ, *İthâf*, 1/78.

[351] Muaeddel aynı zamanda Dûrî'nin tariklerinden ilki olan Ebû'z-Ze'râ'nın tarikidir.

Hadramî'nin ravilerinin tariklerinin sayısı İbnü'l-Cezerî'ye kadar Ruveys için 41, Ravh için 44 olmak üzere toplamda 85'tir.[352]

YEZÎDÎ (Ö. 202/817)

Doğum Tarihi ve Yeri

Kaynaklarda Yezîdî'nin Basra'da dünyaya geldiğine dair bilgiler bulunmakla beraber hangi tarihte doğduğuna dair kesin bilgi bulunmamaktadır. Onun 74 yıl yaşadığı ve hicri 202 yılında vefat ettiği[353] bilgisinden hareketle yaklaşık hicri 128 yılında Basra'da doğduğunu ifade edebiliriz.

Künyesi ve Adı

Künyesi; Ebû Muhammed, adı; Yahya b. Mübarek b. Muğîra el-Adevî el-Basrî en-Nahvî'dir. Yahya b. Mübarek, Abbâsî Halifesi Mehdî'nin dayısı Yezid b. Mansûr'un çocuklarının bakımı ve eğitimiyle özel olarak görevlendirilmiş olmasından dolayı **"Yezîdî"** lakabıyla meşhur olmuş ve tanınmıştır.[354]

Vefatı ve Nesebi

Yezîdî Basra'da dünyaya gelmiş daha sonra Bağdat'a yerleşmiştir. Hayatını burada idame ettiren Yezîdî, hicri 202 yılında yine Bağdat'ta 74 yaşında vefat etmiştir.[355] Basra, Horasan ve Merv'de vefat ettiğine dair bilgilerde bulunmaktadır.[356] Yahya b. Mübarek'in dedesi Benî Adî b. Abdimenâf b. Temîm kabilesinin mevlâsıdır.[357] Bu sebeple "el-Adevî" nisbesiyle de anılmıştır.

Dönemin Siyasi ve Sosyal Hayatı

Yezîdî'nin dönemiyle Ya'kûb'un dönemleri neredeyse aynıdır. Dolayısıyla İmam Ya'kûb'un döneminde siyasi ve sosyal hayat başlığında ele aldığımız tarihî olaylar aynıdır. Ne var ki Yezîdî'yle akran olan Ya'kûb hayatını Basra'da geçirirken Yezîdî Abbâsî halifelerinin yanında Bağdat'ta geçirmiştir.

İlmi ve Ahlakı

Kıraat âlimi olmasının yanı sıra nahiv ilminin de önemli simalarından biri olan Yezîdî fesahatiyle Abbâsîler devrinde yaşamış büyük bir âlimdir. O çocukluk dönemini Basra kıraat imamı Ebû Amr'ın nezaretinde geçirmiştir. Onun en gözde öğrencileri arasında olan Yezîdî, Ebû Amr'ın kıraatini en iyi şekilde arz yoluyla öğrenip başkalarına öğretmiştir.[358] Ebû Amr'ın tercih edilen iki ravisi Dûrî ve Sûsî bu kıraati doğrudan Ebû Amr'dan değil de öğrencisi Yezîdî'den arz yoluyla öğrenmesi, Yezîdî'yi kıraat alanında öne çıkarmış ve şöhret kazandırmıştır. Ayrıca Yahya b. Mübârek el-Yezîdî Ebû Amr'dan nahiv ilmini de öğrenmiştir.[359]

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[352] İbnü'l-Cezerî, *en-Neşr*, 1/433; Recep Koyuncu - Süleyman Kılıç, "İbnü'l-Cezerî Öncesi Kıraat Ekollerine Genel Bakış", *Kilitbahir* 23 (18 Eylül 2023), 203-204.

[353] Zübeydî, *Tabakâtü'n-nahviyyîn ve'l-lugaviyyîn*, 65; Zehebî, *Siyeru a'lâmi'n-nübelâ'*, 9/563; İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/121.

[354] Zübeydî, *Tabakâtü'n-nahviyyîn ve'l-lugaviyyîn*, 61; Ebû Bekr Ahmed b. Alî b. Sâbit Hatîb el-Bağdâdî, *Târîhu Medîneti's-selâm*, thk. Beşşâr Avvâd Ma'ruf (Beyrut: Dâru'l-Garbi'l-İslâmî, 2001), 16/220; İbnü'l-Kıftî, *İnbâhü'r-ruvât*, 4/31-32; İbn Hallikân, *Vefeyâtü'l-a'yân*, 6/183; Zehebî, *Ma'rifetü'l-kurrâ*, 1/320; Zehebî, *Siyeru a'lâmi'n-nübelâ'*, 9/562; İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/119.

[355] Zehebî, *Siyer*, 9/563.

[356] İbn Hallikân, *Vefeyâtü'l-a'yân*, 6/189.

[357] Zübeydî, *Tabakât*, 61; İbnü'n-Nedîm, *el-Fihrist*, 160; Hatîb el-Bağdâdî, *Târîhu Medîneti's-selâm*, 16/220; İbnü'l-Kıftî, *İnbâhü'r-ruvât*, 4/31; İbn Hallikân, *Vefeyâtü'l-a'yân*, 6/183.

[358] Zübeydî, *Tabakât*, 62.

[359] Zübeydî, *Tabakât*, 62.

Yezîdî, çağdaşları tarafından sevilen, takdir edilen bir kimseydi. Dönemin Basra valileri ve âlimleri kendisine hürmet eder, ilimde elde ettiği makamdan dolayı yöneticiler tarafından şereflendirilir ve takdir edilirdi. Abbâsî Halifesi Mehdî'nin dayısı Yezid b. Mansûr'un çocuklarının bakımı ve eğitimiyle özel olarak görevlendirilmiş olmasından dolayı Bağdat'ta tanınır ve ilmine güvenilir biri olarak tanınmaktaydı. Yezîdî kendi çocuklarının eğitimiyle de ilgilenmiştir. Kendisi gibi çocuklarını da ilmî sahada yetiştirmiştir. Altı erkek çocuğunun en büyüğü Muhammed diğerleri arasında şiiri en iyi bilendir.[360] Diğer çocukları İbrahim, İsmail, Abdullah, Ya'kûb ve İshak'tır.[361] Ya'kûb ile İshak zahit ve hadis âlimi, diğer dört çocuğu ise dil ve Arapça sahasında mahir, ayrıca Muhammed ile İbrahim, Halife Me'mûn'un nedimlerindendir.[362]

Basra dil mektebine taassup derecesinde bağlı olan Yezîdî, Kûfe dil mektebi temsilcilerinden, kıraat imamı Kisâî ile Bağdat'ta birlikte ders verdikleri mescitte ya da sarayda yaptığı tartışmalarıyla da bilinmektedir.[363] Ayrıca nahiv ve lügat alanlarında derin bilgiye sahiptir.[364] Yezîdî ve Kisâî, Halife Harun Reşîd zamanında aynı meclisi paylaşır, çocukları Me'mûn'la Yezîdî, Emin'le de Kisâî ilgilenir onlara edebiyat, kıraat ve dil eğitimi verirlerdi.[365] Hayatının sonlarına doğru zühde yöneldiği, kendini ibadete verip daha önce gazel ve lehviyyât tarzında yazdığı şiirler dolayısıyla pişmanlık duyduğu yolundaki rivayetler dikkate alındığında gençlik sebebiyle böyle bir yola girdiği, diğer taraftan oğlu İsmail'den, Harun Reşîd ve Ca'fer b. Yahyâ el-Bermekî için yazdığı övgü şiirlerinin duyurulmamasını istemesi gelecekte ailesiyle ilgili bazı siyasal kaygılar taşımasından kaynaklı olduğu ileri sürülmüştür.[366]

Basra kıraat ekolü ve bu ekolün temsilcilerinden biri olan Yezîdî'nin kıraat ilmiyle ilgili yönü önem arz etmektedir. Fakat onun kıraati İbn Mücâhid'în yedili sisteminde yer bulamadığı gibi İbn Mihrân en-Nîsâbûrî'nin onlu sistemde ele aldığı *"el-Gâye fi'l-kırâʾâti'l-ʿaşr"* eserinde de yer almamıştır. Fakat İbn Mücâhid'în *"Kitabu's-Sebʿa"* adlı eserinde Ebû Amr'ın kıraatini sonraki nesillere aktaran en önemli öğrencilerinden biri Yezîdî olarak değerlendirilmiştir.[367] Yezîdî, Ebû Amr'ın gözde öğrencisi olmasının yanı sıra kıraat alanında tercihte bulunmuş ve 10 hususta hocasının kıraatine muhalif okumalar yapmıştır.[368] *(Kitabın üçüncü bölümünde ulaştığımız kadarıyla bu sayı 18 sure 37 maddede, 32'si sahih 15'i şaz olmak üzere toplamda 47 yerde Ebû Amr'a muhalefet etmektedir.)* Böylece şaz sayılan ve bizzat kendisine nispet edilen kıraatiyle on dörtlü tasnif içinde kendine yer bulmuştur. Bu bağlamda onun kıraati şaz kıraat eserlerinde değerlendirilmiştir. Onun kıraatinin az sayıda ki okuyuşlarında muttasıl bir senet kriterini barındırmaması sebebiyle sahih kıraat imamlarından biri olarak kabul edilmemiştir. On dörtlü kıraat sistemini ele alan Kastallânî *"Letâʾifü'l-işârât li-fünûni'l-kırâʾât"* adlı eserinde, Dimyâtî'de *"İthâfü fuzalâʾi'l-beşer"* adlı kitabında Yezîdî'yi on ikinci imam olarak ele almışlardır.

Kaynaklarda Yezîdî'nin Mutezile mezhebine meylettiği[369] bildirilmekle beraber bunu destekleyecek yeterli bir bilgi bulunmamaktadır. Bu durum muhtemelen Me'mûn döneminde

[360] İbnü'l-Kıftî, *İnbâhü'r-ruvât*, 4/36; İbn Hallikân, *Vefeyâtü'l-aʿyân*, 6/188.

[361] İbnü'n-Nedîm, *el-Fihrist*, 160; İbn Hallikân, *Vefeyâtü'l-aʿyân*, 6/188.

[362] İbnü'n-Nedîm, *el-Fihrist*, 160; İbnü'l-Kıftî, *İnbâhü'r-ruvât*, 4/37.

[363] Yezîdî ile Kisâî'nin bir şiirde yer alan kelimenin mensûb mu? merfû mu? okunmasına dair şiir ve tartışma hakkında bilgi için bk. İbn Hallikân, *Vefeyâtü'l-aʿyân*, 6/186-187.

[364] M. Suat Mertoğlu, "Yezîdî, Yahyâ b. Mübârek", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (İstanbul: TDV Yayınları, 2013), 43/524.

[365] Hatîb el-Bağdâdî, *Târîhu Medîneti's-selâm*, 16/221; İbnü'l-Kıftî, *İnbâhü'r-ruvât*, 4/33; İbn Hallikân, *Vefeyâtü'l-aʿyân*, 6/184; Zehebî, *Maʿrifetü'l-kurrâ*, 1/322.

[366] Mertoğlu, "Yezîdî", 43/524.

[367] Ahmed b. Musa b. el-Abbas et-Temîmî Ebûbekir el-Bağdadî İbn Mücâhid, *Kitâbü's-Sebʿa fi'l-kırâʾât*, thk. Şevki Dayk (Kahire: Dâru'l-Meârif bi Mısır, 1972), 85.

[368] Zehebî, *Maʿrifetü'l-kurrâ*, 1/321; İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/119-120.

[369] İbn Hallikân, *Vefeyâtü'l-aʿyân*, 6/184.

ortaya çıkan "halku'l-Kur'an" meselesinin dayatılması, kabul etmeyenlerin zorlanması üzerine ifade edilen bir söz olabilir. Ya da "halku'l-Kur'an" problemini dayatan Me'mûn'un ilmî noktalarda kendisine danışmayı sürdürmesi ve Yezîdî'nin bu görevi sürdürmesinden kaynaklı olması ihtimaldir.

Yezîdî, Ca'fer b. Yahyâ için yazdığı *"Kitâbü'n-Nevâdir, Kitâbü'l-Maksûr ve'l-Memdûd"* Me'mûn'un oğullarından biri için yazdığı *"Kitâbu Muhtasari'n-Nahv"* Kur'an'ın noktalanması ve harekelenmesine dair *"Kitâbü'n-Nakt ve'ş-Şekl"* adlı eserleri bulunmaktadır.[370] Yine oğlu Abdullah'a ait *"Garîbü'l-Kurʾân"* adlı eser kendisine nispet edilmesiyle birlikte, kıraat imamı ve hocası Ebû Amr'ın kıraatini ele alan *"Kitâbü Kırâati Ebî Amr"* adlı eserinin olduğu da kaynaklarda yer almaktadır.[371] Fakat bu eserlerin günümüze ulaşıp ulaşmadığı muallaktır. Hiç şüphesiz bu alanlarda bir kitap yazan kimse, devrinin önemli âlimlerinden biri olmalıdır. İslam tarihinde her türlü bilimin olgunlaştığı fikir dönemlerinin en rahat dönemlerinde yaşama fırsatı bulan Yezîdî, çeşitli ilimlerde geniş şöhrete sahip pek çok âlimle birlikte bulunarak, onların ilminden ve feyzinden istifade etmiştir. Yezîdî'nin vesilesiyle bize kadar aktarılan ilim, hâlâ zamanımızın ufkunu doldurmakta ve biz hâlâ onun gibi âlimlerin bıraktığı mirastan faydalanmaktayız.

Âlimlerin Düşünce ve Sözleri

Arap edebiyatının en büyük nesir yazarlarından ve Mutezile kelamcılarından Câhiz (ö. 255/869) şöyle demektedir: "Halife Me'mûn imametle ilgili kitaplarımı okuyunca onları güzel bulup Yezîdî'ye onları okuyup muhteviyatı hakkında kendisine bilgi vermesini emretti. Ben yanına vardığımda halife Me'mûn bana: *'Aklına güvendiğimiz, haberine inandığımız biri bu kitaplardaki sanatın sağlam, bilgilerin çok faydalı olduğunu söyledi.'* Biz ise ona 'Çoğu defa tavsif, gözle görmeyi geçer.' dedik. Kitapları kendim görünce gözle görmenin tavsif edileni geçtiğini gördüm. Kitapları iyice incelediğimde, görmek nasıl tavsifi aşıyor ve onun ilerisine geçiyorsa incelemenin de görmeyi aştığı ortaya çıktı." diyerek[372] Câhiz'in eserini öven açıklamalar yaptı. Halife Me'mûn kitap tahlili noktasında Yezîdî'ye danışması yine eserin müellifinin Mutezile'den olmasından ötürü Yezîdî, Mutezile mezhebine meyil ettiği iddia edilebilir. Fakat bu durum onu Mutezile yapmaya delil olmaz, aksine bilgi kimden gelirse gelsin hakkını teslim eden insaflı bir Müslüman kılar.

Hadis hâfızı ve fakih olan el-Esrem (ö. 261/874) şunları aktarmaktadır: Yezîdî bir gün Halil b. Ahmed'in yanına girdi. Halil bir yastık üzerine oturmuş ve Yezîdî'ye oturması için yer açtı. Yezîdî oraya oturduktan bir süre sonra sıkıştığını ifade etti, bunun üzerine Halil; "birbirini seven iki kimseye hiçbir yer dar gelmez, birbirinden nefret edenler için ise dünya yetmez." diyerek[373] Yezîdîye olan sevgi ve muhabbetini bildirmiştir.

Ebû Hamdûn et-Tayyîb b. İsmail, Yezîdî'nin hocası Ebû Amr'ın ilmine dair on ciltlik bir eser kayda aldığını ve her cildin on bin sayfadan oluştuğunu aktarmaktadır.[374]

İbn Mücâhid, Ebû Amr kıraati için Yezîdî'yi esas almasının sebebini onun kendisini bu kıraate adaması ve zaptının diğer talebelere göre daha kuvvetli olması ile açıklamaktadır.[375]

Hatîb el-Bağdâdî (ö. 463/1071) onun hakkında şunları ifade etmektedir: "Yezîdî sikaydı, kurra ve fasihlerden biriydi, Arap dilinde âlimdi, Asmaî'nin kitabına benzeyen ve Ca'fer b. Yahyâ el-

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[370] İbnü'n-Nedîm, *el-Fihrist*, 162; Hatîb el-Bağdâdî, *Târîhu Medîneti's-selâm*, 16/221; İbnü'l-Kıftî, *İnbâhü'r-ruvât*, 4/33; İbn Hallikân, *Vefeyâtü'l-aʿyân*, 6/184; Zehebî, *Maʿrifetü'l-ḳurrâ*, 1/322.

[371] İbnü'n-Nedîm, *el-Fihrist*, 98.

[372] İbnü'n-Nedîm, *el-Fihrist*, 548.

[373] İbn Hallikân, *Vefeyâtü'l-aʿyân*, 6/184.

[374] İbn Hallikân, *Vefeyâtü'l-aʿyân*, 6/184; Zehebî, *Siyer*, 9/563.

[375] Zehebî, *Maʿrifetü'l-ḳurrâ*, 1/322; Mertoğlu, "Yezîdî", 43/524.

Bermekî için yazdığı *"Nevâdir fi'l-luġa"* isminde bir eseri vardı, Yezîdî şairlerden ve ediplerden biriydi."[376]

İbnü'l-Kıftî (ö. 646/1248) Yezîdî hakkında; Basra dil ekolüne sıkıca bağlı olduğunu, Basra ve Basra halkını öven bir kasidesinin bulunduğunu, Kisâî ve ona tabi olanları dil açısından eleştirdiğini, nahivden öte Arap lügatinde daha çok öne çıktığını ve şiirde hiciv etmeyi sevmediğini aktarmaktadır.[377]

Hocaları

En önde gelen hocası kendisinden kıraat, nahiv ve dil ilimlerini öğrendiği Ebû Amr b. Alâ'dır. Ebû Amr onun zekâsı ve başarısından dolayı eğitimine özel olarak ilgi göstermiştir.[378] Diğer bir hocası tefsir, hadis ve fıkıh âlimi tâbiînden İbn Cüreyc'dir (ö. 150/767).[379]

Yezîdî, yedi kıraat imamından biri olan Hamza b. Habîb ez-Zeyyât'a talebelik yapmış ve onun kıraatini kendisinden çocukları rivayet etmiştir.[380]

Arapçayı ve Ahbârü'n-Nâs/Ahbârü'l-Arab'a dair bilgileri ve haberleri Ebû Amr, İbn İshak el-Hadramî, Halîl b. Ahmed (ö. 175/791) ve zamanında yaşayan diğer kimselerden öğrenmiştir.[381]

Dil ve aruz ilimlerini Halîl b. Ahmed'in dışında,[382] Basra dil mektebinin tanınmış âlimi Yûnus b. Habîb'den (ö. 182/798) de ders okumuştur.[383]

Yezîdî'nin hocası kıraat imamlarından Ebû Amr olduğu için senedi hocasıyla aynıdır. Ebû Amr'ın kıraat ilminde ders aldığı hocaları ve her birinin sened şemasını daha önce ele almıştık. Şema için ilgili bölüme bakılabilir.

Öğrencileri

Yezîdî'den kıraat öğrenen kimseler şunlardır; oğullarından Muhammed, Abdullah, İbrahim, İsmail, İshak, Basra kıraat imamı Ebû Amr'ın iki ravisi Dûrî ve Sûsî,[384] Arap dili ve edebiyatı, fıkıh, hadis ve kıraat âlimi Ebû Ubeyd Kâsım b. Sellâm, (ö. 224/838), Abbâsîler döneminin en tanınmış mûsikişinas, mugannîlerinden ve şairlik yapan İshak b. İbrâhim el-Mevsılî (ö. 235/850), torunlarından Ahmet b. Muhammed ve İbrahim b. Muhammed,[385] Ebû Hamdûn et-Tayyîb b. İsmail, Ebû Hallâd Süleyman b. Hallâd,[386] Âmir b. Ûkıyye, Ebû Eyyûb Süleyman b. el-Hakem el-Hayyât (ö. 235/), Ahmet b. Cübeyr el-Antâkî,[387] Hanefî fakihi, hadis ve kelam âlimi Muhammed b. Şücâ' es-Selcî (ö. 266/880), Muhammed b. Sa'dân, Muhammed b. Ömer er-Rûmî,[388] Ahmed b.

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[376] Hatîb el-Bağdâdî, *Târîhu Medîneti's-selâm*, 16/220.

[377] İbnü'l-Kıftî, *İnbâhü'r-ruvât*, 4/36.

[378] Hatîb el-Bağdâdî, *Târîhu Medîneti's-selâm*, 16/221; İbnü'l-Kıftî, *İnbâhü'r-ruvât*, 4/33; İbn Hallikân, *Vefeyâtü'l-aʿyân*, 6/184.

[379] Hatîb el-Bağdâdî, *Târîhu Medîneti's-selâm*, 16/220; İbn Hallikân, *Vefeyâtü'l-aʿyân*, 6/183; İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/119.

[380] İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/119; Mertoğlu, "Yezîdî", 43/524.

[381] Hatîb el-Bağdâdî, *Târîhu Medîneti's-selâm*, 16/221; İbnü'l-Kıftî, *İnbâhü'r-ruvât*, 4/32; İbn Hallikân, *Vefeyâtü'l-aʿyân*, 6/183-184.

[382] İbnü'l-Kıftî, *İnbâhü'r-ruvât*, 4/32.

[383] Mertoğlu, "Yezîdî", 43/524.

[384] Ebû Amr Osman b. Said ed-Dânî, *Câmiʿu'l-beyân fi'l-ḳırâʾâti's-sebʿ el-meşhûra*, nşr. Muhammed Suduk el-Cezâirî, thk. Muhammed Suduk el-Cezâirî (Lübnan: Dâru Kütübi'l-İlmiyye, 2005), 117.

[385] Hatîb el-Bağdâdî, *Târîhu Medîneti's-selâm*, 16/220; İbnü'l-Kıftî, *İnbâhü'r-ruvât*, 4/31.

[386] İbn Hallikân, *Vefeyâtü'l-aʿyân*, 6/183.

[387] Zehebî, *Maʿrifetü'l-ḳurrâ*, 1/320-321.

[388] Zehebî, *Siyer*, 9/562-563.

Vasl, Cessâs b. Eşʿas el-Bağdâdî, Ebû Hamza el-Vâʿiz, İbrahim b. Hammâd Siccâde, Hamdân b. Kasʿa, ʿİsâm b. Eşʿas, Kıraat-i sebʿa imamlarından Kisâî'nin meşhur iki ravisinden biri olan Ebü'l-Hâris (ö. 240/854), Ubeydullah b. Abdullah ed-Darîr, Nasr b. Yunus en-Nahvî gibi isimler yer alır.[389]

Yezîdî'nin kıraatini rivayet eden öğrencileri Süleyman b. el-Hakem (ö. 235/849-850) ve Ahmet b. Ferah'tır (ö. 303/915-916).[390]

SONUÇ

Basra'da kıraat alanında son imam olanlar; Yaʿkûb el-Hadramî ve Yezîdî'dir. Onlu kıraat sisteminde Yaʿkûb Basra kıraat ekolünün günümüzdeki temsilcisidir. Yaʿkûb el-Hadramî, Kur'an-ı Kerim, Arap dili ve belagati, kıraat vecihleri ve fıkıh alanında otoriter bir kişidir. Kıraati aşerenin dokuzuncu imamıdır. Tercihi ve kendine özgü tedrisat sistemi, Basra kıraat ekolünü oluşturmada büyük katkı göstermiştir. Günümüze kadar kıraati okunan ve yetiştirdiği öğrenciler sayesinde büyük bir ilmî birikim bırakan Yaʿkûb el-Hadramî, Ebû Amr'dan sonra Basra caminde yıllarca kıraat dersleri vermiştir. Hayatının çocukluk döneminden yaşlılık dönemine kadar Basra'da gündem olan siyasi entrikalardan uzak bir hayatı tercih ederek kıraat, nahiv, fıkıh gibi İslami ilimlere kendini adayıp bu alanda birçok öğrenci yetiştirmiştir. Basra kıraati yanında Mekke, Medine, Irak ve Şam bölgelerinde okunan kıraat imamlarının kıraatlerini de öğrenen Yaʿkûb'dan Basra halkı çokça istifade etmiştir

İbn Mücâhid'in (ö. 324/936), Kitâbü's-Sebʿa'sında sahih kabul edilen yedi imamın kıraatlerini bir araya getirip bunların dışındakilerle ilgili, günümüze ulaşıp ulaşmadığı bilinmeyen Kitâbü'ş-Şevâz adlı başka bir eser yazdıktan sonra İbnü'n-Nedîm (ö. 385/995), muhtemelen söz konusu yedi kıraat dışındaki bütün okuyuşların şâz kabul edilmesi sonucu düzenlediği listede Yaʿkûb'un ismine de yer vermiştir. İbn Mücâhid, Yaʿkûb el-Hadramî'yi yedili sistem dışında bıraktıysa da daha sonrasında Ebü'l-Hasan İbn Galbûn (ö. 399/1009) "et-Tezkire fi'l-kırâʾâti's-semân" adlı eserinde, Ebû Maʿşer et-Taberî (ö. 478/1085) "et-Telhîs fi'l-kırâʾât'i's-semân" adlı eserlerinde sekizinci kıraat olarak Yaʿkûb'un kıraatine yer vermiştir. İbn Mihrân en-Nîsâbûrî (ö. 381/992) "el-Gâye fi'l-kırâʾâti'l-ʿaşr"ında ve ardından kıraat-i aşere'ye dair telif edilen bütün eserlerde Yaʿkûb'un kıraati onlu sistem içindeki yerini korumuştur. Mekkî b. Ebî Tâlib (ö. 437/1045) İbn Mücâhid'ten önce İbn Cübeyr isminde bir mukrî'nin kıraat hakkında yazdığı "Kitâbu's-Semâniye" adlı eserinde Yaʿkûb'un kıraatine de yer verdiğini aktarmaktadır. Fakat bu eser günümüze ulaşmamıştır. Yine İmam Yaʿkûb'un kıraati halife Me'mun döneminde Kisâî'nin yerine yedinci imam olarak bilinmektedir. İmam Yaʿkûb'un "el-Câmiʿ" (الجامع) isminde her kıraati okuyana nispet ettiği, kıraat ihtilâfları ve vecihlerinin ele alındığı bir eseri ile "el-Vakfü't-temâm" (الوقف التمام) adlı kitabı olduğu belirtilmiş fakat bu kitapların günümüze ulaşıp ulaşmadığı bilinmemektedir.

Basra kıraat ekolüne mensup Yezîdî'nin kıraati de on dörtlü kıraat sisteminde bulunmaktadır. Basra kıraat ekolünün son temsilcisi Yezîdî, kıraat âlimi olmasının yanı sıra nahiv ilminin de önemli simalarından biridir. O kıraat eğitimini Basra kıraat imamı Ebû Amr'dan öğrenmiş ve onun en gözde öğrencileri arasında olmuştur. Ebû Amr'ın tercih edilen iki ravisi Dûrî ve Sûsî bu kıraati doğrudan Ebû Amr'dan değil de öğrencisi Yezîdî'den arz yoluyla öğrenmesi, Yezîdî'yi kıraat alanında öne çıkarmış ve kendisine şöhret kazandırmıştır. Basra kıraat ekolü ve bu ekolün temsilcilerinden biri olan Yezîdî'nin kıraat ilmiyle ilgili yönü önem arz etmektedir. Fakat onun kıraati İbn Mücâhid'în yedili sisteminde yer bulamadığı gibi İbn Mihrân en-Nîsâbûrî'nin onlu sistemde ele aldığı "el-Gâye fi'l-kırâʾâti'l-ʿaşr" eserinde de yer almamıştır. Fakat İbn Mücâhid'în

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[389] İbnü'l-Cezeri, *Gâyetü'n-nihâye*, 4/119.

[390] Ebü'l-Abbâs Şihâbüddîn Ahmed b. Muhammed b. Ebî Bekr el-Kastallânî, *Leṭâʾifü'l-işârât li-fünûni'l-kırâʾât* (Medine: Merkezü Dirâsâti'l-Kurâniyye, 2013), 1/196; Bennâ, *İthâf*, 1/75.

"Kitabu's-Seb'a" adlı eserinde Ebû Amr'ın kıraatini sonraki nesillere aktaran en önemli öğrencilerinden biri Yezîdî olarak değerlendirilmiştir. Yezîdî, Ebû Amr'ın gözde öğrencisi olmasının yanı sıra kıraat alanında tercihte bulunmuş ulaştığımız kadarıyla 18 sure 37 maddede, 32'si sahih 15'i şaz olmak üzere toplamda 47 yerde Ebû Amr'a muhalefet etmektedir. Böylece şaz sayılan ve bizzat kendisine nispet edilen kıraatiyle on dörtlü tasnif içinde kendine yer bulmuştur. Bu bağlamda onun kıraati şaz kıraat eserlerinde değerlendirilmiştir. Onun kıraatinin az sayıda ki okuyuşlarında muttasıl bir senet kriterini barındırmaması sebebiyle sahih kıraat imamlarından biri olarak kabul edilmemiştir. On dörtlü kıraat sistemini ele alan Kastallânî "Letâʾifü'l-işârât li-fünûni'l-kırâʾât" adlı eserinde, Dimyâtî'de "İthâfü fuzalâʾi'l-beşer" adlı kitabında Yezîdî'yi on ikinci imam olarak ele almışlardır.

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A DIFFERENT PERSPECTIVE ON TYPES OF KNOWLEDGE

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ABSTRACT

The aim of this paper is to present a new interpretation of two types of knowledge as defined in an existing classification in the philosophical literature. The existing classification in the literature considers five types of knowledge: everyday knowledge, technical knowledge, scientific knowledge, religious knowledge and philosophical knowledge. This classification places particular emphasis on the significance of scientific knowledge in the wake of the Enlightenment, thereby underscoring the pivotal role this form of knowledge has played in the development of Western thought. This is justified by the 'progress' made by Western civilisation after the Enlightenment and the transformative effect of this type of knowledge in the formation of the new paradigm. It is incontestable that a paradigm transformation occurred during the Enlightenment and its aftermath. Nevertheless, it is open to question whether scientific knowledge occupies a central position in this transformation. This paper will initially address the question of whether technical knowledge is the most effective type of knowledge in paradigmatic transformations. Subsequently, religious knowledge, which constitutes a second category of knowledge, will be given particular emphasis. The philosophical literature on religious knowledge defines it as the knowledge of the sacred. This is a form of theoretical, specialised and metaphysical knowledge that is not accessible to all and requires effort to obtain. Nevertheless, an examination of the world's religions reveals that this assertion lacks substantiation. This is because religions are not theoretical institutions; rather, they are practical entities that emerge with a claim to appeal to all segments of society. The paper sets forth two principal claims. Our initial assertion is that, as evidenced by the advent of European civilisation, technical knowledge is instrumental in facilitating paradigmatic shifts. The advent of new discoveries in the field of technical knowledge gives rise to paradigmatic transformations. The developments in the field of ship technology and the compass in Europe serve as an illustrative example in this regard. These developments, which facilitated geographical discoveries, resulted in the accumulation of wealth. The accumulation of wealth, in turn, supported new scientific research and a transformation in worldview. The second claim of the study is that the classification of religious knowledge as theoretical is erroneous. This is because religious knowledge, which has a universal appeal, claims to regulate practical life. In the field of philosophical literature, the knowledge that is regarded as religious in nature can be classified as metaphysical knowledge. Nevertheless, it would be erroneous to categorise this as religious knowledge. Religious knowledge should be regarded as a form of knowledge that individuals learn and internalise through observation and experience within their familial environments, constituting a form of everyday knowledge.

Keywords: Philosophy of Religion, Types of Knowledge, Technical Knowledge, Religious Knowledge, Everyday Knowledge

INTRODUCTION

The categorization of knowledge into distinct types is a recurring theme in philosophy, and it has been approached from various perspectives. Plato's epistemology, for instance, distinguishes between empirical knowledge gained through the senses (*doxa*) and rational knowledge (*episteme*), which is grounded in immutable truths (Plato, *The Republic*). This foundational distinction has evolved over centuries into more nuanced classifications. In contemporary discussions, knowledge is frequently divided into several types, including everyday knowledge, technical knowledge, scientific knowledge, religious knowledge, and philosophical knowledge (Ziman, 2000; Habermas, 1987).

Among these types, scientific knowledge has often been elevated, particularly in the post-Enlightenment era, where it has been associated with the idea of progress, technological advancement, and societal transformation. The Enlightenment was a period during which reason, science, and empiricism were championed, challenging previously dominant sources of knowledge, such as religion and tradition. Immanuel Kant, in his seminal essay "What is Enlightenment?", described this intellectual movement as humanity's emergence from self-imposed ignorance, where science and reason were tools for liberation (Kant, 1784).

However, as we analyze the historical shifts in paradigms, we must ask whether scientific knowledge was truly the primary driver of these transformations, or if technical knowledge—the practical application of scientific principles—played a more crucial role. This presentation will argue that paradigm shifts, particularly during the Enlightenment and subsequent industrial advancements, were fueled predominantly by technical knowledge, which facilitated significant changes in society.

Furthermore, I will challenge the traditional view of religious knowledge as purely theoretical or metaphysical. Instead, I propose that religious knowledge functions as practical knowledge, shaping everyday life and providing moral and ethical frameworks accessible to all members of society. Unlike scientific knowledge, which is often reserved for specialists, religious knowledge has historically been embedded in communal practices, rituals, and shared experiences, reflecting its deeply practical nature (Berger, 1967).

KNOWLEDGE TYPES AND THE ENLIGHTENMENT

In philosophical discourse, knowledge has been categorized into various types, each serving a unique role in human understanding and societal development. The most common classifications include everyday knowledge, technical knowledge, scientific knowledge, religious knowledge, and philosophical knowledge (Ziman, 2000). These categories offer different lenses through which individuals and societies make sense of the world. While everyday knowledge is derived from lived experiences and common sense, technical knowledge focuses on the application of skills and techniques, often with a practical orientation. Scientific knowledge, on the other hand, emphasizes systematic inquiry based on empirical evidence and the scientific method, which has been the hallmark of modernity since the Enlightenment (Kitcher, 2011).

The Enlightenment, which began in the 17th century, is often regarded as a critical turning point in the history of knowledge. During this period, a radical shift occurred in how knowledge was perceived, with scientific knowledge taking precedence over other forms of understanding. This era, also known as the Age of Reason, championed rationalism, empiricism, and the notion of progress, marking a departure from the dominance of religious and traditional knowledge systems that had shaped medieval Europe (Outram, 2013). Thinkers like Isaac Newton, René Descartes, and John Locke helped establish a worldview in which scientific knowledge, grounded in observable phenomena and logical reasoning, became the primary authority (Shapin, 1996).

However, while scientific knowledge gained significant traction during the Enlightenment, it is important to consider whether this form of knowledge was the sole driving force behind the period's profound societal transformations. Immanuel Kant, a central figure of the Enlightenment, emphasized the role of reason and autonomy in human progress, arguing that through the application of rational thought, individuals could liberate themselves from ignorance (*Kant, 1784*). But the practical application of scientific discoveries—embodied in technical knowledge— arguably played an equally, if not more, significant role in reshaping society during this period.

Technical knowledge refers to the mastery of techniques, tools, and systems necessary for practical tasks, and its impact became increasingly evident during the Enlightenment. For instance, advancements in shipbuilding and the development of the compass were pivotal in enabling European exploration, which expanded economic and cultural exchanges across continents (Braudel, 1981). These technical innovations facilitated the Age of Discovery, which not only contributed to the accumulation of wealth but also provided the material resources necessary to fund scientific research and education, leading to a broader understanding of the world.

Thus, the paradigm shifts of the Enlightenment were not driven solely by the abstract pursuit of scientific knowledge, but by the practical applications that technical knowledge enabled. The work of Thomas Kuhn on scientific revolutions helps explain this, as he notes that shifts in paradigms often occur not just through theoretical breakthroughs, but also through changes in the tools and techniques that support them (Kuhn, 1962). The resulting economic and social transformations were deeply intertwined with technical advancements, particularly in maritime technology and navigation, which laid the groundwork for both the Industrial Revolution and the rise of modern capitalism.

In this sense, technical knowledge was not simply a subset of scientific knowledge but a driving force behind the profound changes in worldview and societal structure that characterized the Enlightenment. Without these technical advances, the scientific discoveries of the time might not have had the same transformative effect on European society.

THE ROLE OF TECHNİCAL KNOWLEDGE IN PARADİGM SHIFTS

When discussing paradigm shifts, particularly those seen during the Enlightenment and the subsequent Industrial Revolution, it is crucial to recognize the role of technical knowledge in driving these transformations. While scientific knowledge is often credited with initiating these shifts, technical knowledge—the practical application of skills and tools—was, in many cases, the real catalyst for change (Kuhn, 1962).

Technical knowledge is distinct from scientific knowledge in that it focuses on how scientific principles are applied to create tools, machines, and technologies that impact everyday life. Thomas Kuhn famously argued that scientific revolutions occur through shifts in paradigms, which involve both theoretical advancements and changes in the technical instruments that allow scientists to observe the world in new ways (Kuhn, 1962). In this light, technical knowledge acts as the enabler of such revolutions by providing the means to implement and test scientific theories.

An illustrative example of the importance of technical knowledge can be found in the advancements in navigation technology during the 15th and 16th centuries. Innovations in shipbuilding and the invention of the magnetic compass were pivotal for European maritime exploration, enabling sailors to travel further than ever before and facilitating the Age of Discovery (Braudel, 1981). These technical developments made it possible for European powers to expand their empires, accumulate wealth, and exchange ideas with distant cultures. The wealth generated through trade and colonization provided the resources necessary to fund scientific research,

creating a feedback loop in which technical and scientific knowledge mutually reinforced each other (Mokyr, 1990).

The role of technical knowledge in the Industrial Revolution is another key example. The development of the steam engine, pioneered by James Watt, was a technical innovation that revolutionized industries by enabling more efficient production and transportation. This innovation did not arise purely from scientific inquiry; it was the result of practical experimentation and a deep understanding of mechanical engineering principles (Cardwell, 1994). The steam engine, in turn, transformed societies by making mass production and long-distance transportation more feasible, which had profound economic and social impacts (Mokyr, 1990).

Technical knowledge also facilitated paradigm shifts in the field of medicine. The invention of tools such as the microscope and the stethoscope allowed for more precise diagnoses and a deeper understanding of human anatomy, which significantly improved medical treatments and public health outcomes (Foucault, 1973). These innovations exemplify how technical advancements can lead to new ways of thinking about existing problems, thereby reshaping entire fields of study.

Immanuel Wallerstein's world-systems theory provides another perspective on how technical knowledge influences paradigm shifts on a global scale. According to Wallerstein, the expansion of European powers and the rise of capitalism were heavily dependent on the technical innovations that facilitated global trade and industrial production (Wallerstein, 1974). The development of new technologies, such as the spinning jenny and the power loom, revolutionized the textile industry and enabled Europe to dominate global markets. This shift in the global economic structure was not driven solely by scientific discovery but by the technical knowledge that enabled these discoveries to be applied practically in ways that reshaped economies and societies.

Thus, it becomes clear that while scientific knowledge provides the foundation for understanding the natural world, it is technical knowledge—the ability to apply that understanding in practical ways—that drives the large-scale changes we associate with paradigm shifts. The examples of navigation, industrial machinery, and medical tools demonstrate that technical knowledge has historically played a critical role in enabling societal transformations and shaping the trajectory of human history.

THE NATURE OF RELİGIOUS KNOWLEDGE

In philosophical literature, religious knowledge has traditionally been regarded as a form of theoretical knowledge, often associated with metaphysical truths about the divine and the sacred. This understanding of religious knowledge is rooted in classical philosophical thought, where it is viewed as a type of specialized, esoteric knowledge that requires significant intellectual and spiritual effort to attain. For instance, Thomas Aquinas in his *Summa Theologica* argued that knowledge of God could be attained through both revelation and natural theology, with the latter requiring rigorous rational inquiry (Aquinas, 1265–1274). Similarly, Augustine of Hippo emphasized the importance of faith and divine illumination for acquiring true knowledge about the divine (Augustine, 397–400).

However, this traditional view has been challenged by more recent scholars who argue that religious knowledge, rather than being purely theoretical or metaphysical, is actually practical knowledge that plays a crucial role in the everyday lives of believers. Peter Berger, in his influential work *The Sacred Canopy*, describes religion as a socially constructed reality that provides a framework for understanding the world, not just in abstract metaphysical terms but in practical, everyday experiences (Berger, 1967). According to Berger, religious knowledge is less about theoretical speculation and more about guiding actions, behaviors, and moral decisions in a social context.

This more practical understanding of religious knowledge is also supported by **Emile Durkheim**, who in his study of religion emphasized the social and communal aspects of religious practice. For Durkheim, religion serves as a means of reinforcing social cohesion and transmitting cultural values, making religious knowledge inherently practical and communal rather than exclusively theoretical (Durkheim, 1912). Durkheim argued that religious knowledge is embedded in rituals, symbols, and collective practices that help individuals navigate their social environments.

From this perspective, religious knowledge can be seen as a form of everyday knowledge that individuals acquire through socialization, experience, and participation in religious communities. This view contrasts with the notion that religious knowledge is reserved for theologians or metaphysical specialists. Instead, it is something accessible to all members of a religious community, shaping their daily lives and interactions. Clifford Geertz also supports this idea, arguing that religion provides people with a system of meaning through which they interpret their experiences and make sense of the world (Geertz, 1973). For Geertz, the practical aspects of religious knowledge are more significant than its metaphysical dimensions because they influence how individuals live and interact with their environment.

Furthermore, religious knowledge often manifests in the form of rituals, moral codes, and communal practices that regulate everyday life. For example, in Islam, the concept of *sharia*, which encompasses both legal and ethical guidelines, serves as a practical framework for conducting one's life according to divine principles. Similarly, in Judaism, the study of *halakhah* (Jewish law) guides not only religious practice but also social and familial obligations, making religious knowledge a deeply practical and lived experience (Boyarin, 1993). This idea is reflected in the work of Talal Asad, who emphasizes that religious knowledge is embedded in disciplinary practices that shape the subjectivity and conduct of individuals within religious traditions (Asad, 1993).

In this light, religious knowledge should not be viewed solely as abstract, metaphysical, or theoretical. Rather, it is a type of knowledge that functions on a practical level, influencing daily behaviors, social norms, and community practices. Religious knowledge helps to structure everyday life, providing a moral and ethical framework within which individuals operate. Unlike scientific or philosophical knowledge, which often demands a higher level of specialized understanding, religious knowledge is more widely accessible and is passed down through generations via cultural and familial practices.

In summary, religious knowledge, far from being an elite or purely theoretical form of understanding, is deeply connected to the practical aspects of life. It regulates social conduct, reinforces community values, and offers a framework for interpreting everyday experiences. This view aligns more with the understanding of religious knowledge as a type of everyday knowledge, learned through participation in religious practices and lived experiences, rather than as a purely intellectual endeavor.

CONCLUSION

In reflecting on the nature and categorization of knowledge, it becomes clear that the distinctions between different types of knowledge—such as technical, scientific, and religious knowledge—are not just academic exercises but have profound implications for how societies evolve and function. While traditional philosophical thought, particularly since the Enlightenment, has often placed scientific knowledge at the pinnacle of human progress, a closer examination reveals that technical knowledge and religious knowledge have played equally, if not more, pivotal roles in shaping societal paradigms and guiding daily human life.

The Enlightenment era marked a significant shift in epistemological priorities, with scientific knowledge gaining prominence as the intellectual foundation for understanding the natural world. Thinkers like Newton, Descartes, and Kant emphasized reason and empirical observation as the cornerstones of progress, and scientific inquiry became synonymous with the idea of societal advancement. However, as the industrial revolutions unfolded and societies transformed through technological innovations, it became apparent that the practical application of knowledge—technical knowledge—was the true catalyst for the sweeping changes that took place. Whether it was through advancements in navigation technologies that facilitated European exploration, or through innovations like the steam engine that drove industrialization, technical knowledge proved to be the enabler of paradigm shifts, both in economic and social structures (Mokyr, 1990; Kuhn, 1962).

In this context, the role of technical knowledge must be re-evaluated. It was not merely a subsidiary of scientific discovery but rather the force that operationalized those discoveries into tangible societal advancements. The feedback loop between technical and scientific knowledge created a dynamic where each reinforced the other, making technical innovations not just byproducts of scientific theories but essential drivers of historical change. This distinction is crucial for understanding the broader framework of paradigm shifts. Without the application of technical expertise, the theoretical insights of the scientific community may have remained confined to intellectual circles, failing to impact the material conditions of society in the way they ultimately did.

At the same time, religious knowledge, traditionally categorized as metaphysical or theoretical, also demands reconsideration. While classical philosophy often treated religious knowledge as esoteric and reserved for theologians or metaphysicians, modern thinkers like Durkheim, Berger, and Asad have emphasized its practical and social dimensions. Religious knowledge operates not just in the realm of divine contemplation but within the everyday lives of believers, offering moral guidance, social cohesion, and a framework for communal practices. This practical dimension of religious knowledge highlights its accessibility and relevance to all members of society, in contrast to the specialized and often exclusionary nature of scientific knowledge.

Moreover, both religious and technical knowledge are deeply practical in nature. They are learned not only through formal education or specialized training but through social interaction, much like the relationship between a master and apprentice in technical fields, or through familial and communal teachings in religious settings. In both cases, knowledge is transmitted through lived experience, socialization, and participation in a community. Whether it is a craftsperson learning the intricacies of their trade, or an individual being raised in a religious tradition, both forms of knowledge are embedded within the social fabric and are acquired through sustained interaction within one's environment.

An important point to consider is that religious knowledge often plays a crucial role in shaping the direction of technical knowledge. While technical knowledge equips societies with the tools to transform the world, it is religious knowledge that frequently provides the moral and ethical framework within which those tools are applied. In this sense, religious knowledge serves as the foundation for the ethical decision-making that governs the use of technology, ensuring that advancements in technical fields are guided by values that promote human well-being, social justice, and moral responsibility. As such, religious knowledge does not merely coexist with technical knowledge; it helps determine the trajectory of how technical innovations are used and applied, shaping the ethical context within which technological progress unfolds.

For example, as societies grapple with the ethical implications of technological advancements—such as artificial intelligence, genetic engineering, or environmental sustainability—it is often religious or moral frameworks that provide the ethical grounding for decision-making. These

frameworks, rooted in religious knowledge, help ensure that technical knowledge is applied in ways that align with broader human values and social responsibilities.

In light of these reflections, it becomes evident that any comprehensive understanding of knowledge must recognize the interplay between its different forms. Scientific, technical, and religious knowledge, while distinct in their methods and applications, are all integral to the development of human societies. Rather than viewing these types of knowledge as hierarchically arranged, with scientific knowledge at the top, it is more accurate to see them as complementary, each contributing in its unique way to the progress and cohesion of civilization.

The practical implications of this understanding are far-reaching. For instance, in contemporary discussions on technological advancements, it is not enough to focus solely on the scientific principles that underpin innovations; we must also consider the technical expertise that brings these ideas to fruition, as well as the ethical frameworks—often derived from religious knowledge—that guide the use and application of new technologies. Similarly, in addressing global challenges such as climate change or public health crises, the integration of scientific knowledge with technical solutions and ethical considerations will be essential for crafting sustainable responses.

Thus, in conclusion, this presentation calls for a more holistic approach to knowledge that values the contributions of all forms—scientific, technical, and religious—while recognizing their interdependence. By moving beyond traditional hierarchies of knowledge and acknowledging the practical and communal dimensions of how we learn, apply, and share knowledge, we can foster a more inclusive and adaptive framework for understanding the world and navigating the future. The interplay of these knowledge types has shaped human history, and it will continue to do so as we face the complexities of the modern era. The challenge is to ensure that we harness all forms of knowledge in a way that promotes not only progress but also ethical responsibility and social cohesion.

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THE IMPORTANCE OF BREAST SELF EXAMINATION (BSE) IN YOUTH

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ABSTRACT

Introduction: Breast health is a critical part of an individual's overall health. Breast cancer is diagnosed in millions of women worldwide each year and stands out as the most common type of cancer among women. A similar situation exists in Turkey; tens of thousands of women apply to health institutions every year due to breast cancer. Early diagnosis of the disease greatly increases the success of the treatment process and plays a vital role in breast cancer treatment. Interventions in the early stages of the disease significantly increase the success of the treatment process. Young women may not be sufficiently aware of their health at a time when breast cancer is generally associated with older individuals. However, statistics show that breast cancer can also be seen in young women between the ages of 20-30. Therefore, it is of great importance for young people to know their own bodies and to perform regular self-examinations. Instilling a habit of self-examination can have positive effects on their future health and can be an important step in the fight against breast cancer. In this context, various methods should be developed to increase awareness in young people.

Conclusion: The widespread use of breast self-examination is an important step for the health of young people. When young people know their own bodies and notice abnormal conditions, it increases the chance of early diagnosis. More education and awareness on this issue will play a critical role in the fight against breast cancer in the future. Developing healthy lifestyle habits and having a say in their own health will contribute to the improvement of public health.

Key Words: Breast Cancer, Breast Self-Examination, Awareness, Early Diagnosis

INTRODUCTION

Breast health is an important part of women's overall health and is of critical importance in terms of early diagnosis and awareness, especially in adolescents (Lei et al., 2021). Breast self-examination (BSE) is a method that allows individuals to regularly observe their breast tissue and notice any abnormal changes at an early stage. This practice helps young people to know their bodies and actively manage their health, while also being important for the early diagnosis of serious health problems such as breast cancer (Küçükköseler & Bayır, 2024). Studies show that self-examination habits that start at a young age increase individuals' level of awareness about health.

BSE improves young people's sensitivity to their bodies and helps them take responsibility for protecting their health (Ibitoye, & Thupayegale-Tshwenegae, 2021). In addition, it contributes to the more effective treatment processes by providing early diagnosis opportunities for individuals at risk of breast cancer (Siregar, 2021). Proper information and education are important for young people to develop self-examination habits. In addition to teaching young people examination techniques, education programs aim to increase general knowledge and awareness about breast health. Such programs encourage young people to monitor their own health while also contributing to increased social awareness (Şişman et al., 2022).

The Importance of Breast Self-Examination in Teenagers

Breast cancer is one of the most common types of cancer among women, and early diagnosis plays a critical role in treating the disease (Giaquinto et al., 2022). Screening programs are implemented to identify high-risk individuals and detect cancer in the early stages. Imaging methods such as mammography help identify the symptoms of breast cancer with regular screening. Such programs increase early detection rates by increasing public awareness while enabling individuals to develop a conscious approach to protecting their health (Lei et al., 2021).

Breast cancer cases detected at an early stage are generally associated with better treatment outcomes, so regular screening stands out as a life-saving measure. Breast self-examination (BSE) is a health check-up method that helps individuals get to know their own bodies. This examination allows the individual to detect any abnormal conditions or changes in their breasts, such as masses, hardness, or skin changes, at an early stage. BSE helps young people adopt a healthy lifestyle and gain awareness of their bodies. Usually, young women are encouraged to do this examination as part of a certain routine. The examination is performed by standing in front of a mirror and examining the appearance of the breasts, then checking them by touching them with the hands. If any abnormal findings are detected, the person should consult a health care professional (Dwitania et al.,2021).

It is recommended that breast self-examination be scheduled on a specific schedule. The most appropriate time for young women is the days after the end of the menstrual cycle. During this period, breasts are at their most balanced with hormone levels and swelling is at a minimum (Yeshitila et al., 2021). In addition, young people doing BSE regularly every month helps them get to know their breasts and makes it easier to notice changes in their bodies. BSE should be started from puberty. It is important for young people to be informed about the changes and development of their bodies. The development of breast tissue during puberty occurs together with various hormonal changes, and developing a self-examination habit during this process helps individuals maintain healthy habits in the future (Amosu et al., 2021).

The Importance of Breast Self-Examination

The importance of breast self-examination is directly related to the fact that it provides early diagnosis and increases health awareness in individuals. Breast cancer is one of the most common types of cancer in women and is increasingly likely to be seen in young people (Lei et al., 2021). Early detection significantly simplifies treatment processes and increases success rates (Özberk and Özberk, 2023). While BSE strengthens individuals' commitment to their bodies, it allows them to develop a proactive approach to protecting their health. Acquiring this habit at a young age provides a great advantage in terms of monitoring their health in later years and seeking expert help when necessary. In addition, young people's knowledge about breast health through this examination makes them more careful about possible health problems (Amosu et al., 2021).

Education and information are important in increasing the effectiveness of BSE. Health institutions, schools and community centers can encourage self-examination by providing young people with education on this subject. Encouraging young people in this process will increase their sensitivity to their health and enable them to deal with health problems more consciously (Ceylan et al.,2022). As a result, breast self-examination is an important tool that helps young individuals manage their health. Acquiring this habit at a young age plays a critical role in preventing future health problems and making treatment processes more effective. The importance of BSE should never be ignored in order for young people to know their own bodies, take ownership of their health, and seek professional help when necessary.

Self-breast examination is an important method for monitoring breast health. It is best to do this examination regularly every month. The most suitable time for women with a menstrual cycle is the days after their period ends. Breast tissue is less sensitive during this period.

How to Perform a Self-Breast Examination?

Checking in Front of a Mirror:

First, bare your upper body and stand in front of a mirror.

Examine both breasts by lifting your breasts with both hands and opening your arms to the sides. Check for any asymmetry, change in shape, redness or swelling.

Examination with Hands:

You can examine while lying down or standing. When lying down, you can use a pillow and place it under your shoulder.

Examine your left breast with your right hand and your right breast with your left hand.

Using your fingertips, check the entire area of the breast (from the outside to the inside) with circular movements.

Also check for discharge by squeezing the nipples.

CONCLUSION

In conclusion, breast self-examination is an important tool that helps young individuals manage their health. Developing this habit at a young age plays a critical role in preventing future health problems and making treatment processes more effective. The importance of BSE should never be ignored in helping young people know their own bodies, take ownership of their health, and seek professional help when necessary. Breast self-examination in young people is a fundamental part of health management. Developing this habit at an early age helps individuals protect their health and be more prepared for potential health problems. Encouraging BSE contributes to public health and provides significant support in preventing future health problems.

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THE ROLE OF ARTIFICIAL INTELLIGENCE IN EDUCATION AND THE IMPACT ON YOUTH

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ABSTRACT

This study examines students' attitudes toward generative AI technologies, focusing on their frequency of use, understanding of limitations, and awareness of ethical considerations. As AI tools like ChatGPT become increasingly integrated into educational settings, understanding how students perceive and utilize these technologies is crucial for shaping effective AI literacy initiatives. Using quantitative survey data, we analyze engagement patterns and students' comprehension of challenges associated with generative AI, such as accuracy, contextual relevance, bias, and emotional sensitivity. The findings reveal that while students are moderately familiar with AI tools, generative AI must still be a consistently integrated component of their academic practices. Students display a foundational understanding of certain limitations, particularly factual inaccuracies and contextual misalignment, yet exhibit lower awareness around bias and fairness issues. This gap underscores the need for targeted educational interventions to enhance students' critical and ethical engagement with generative AI. By addressing these areas, academic institutions can support responsible and informed AI use, preparing students to leverage these technologies effectively in their studies and future professional endeavors.

Keywords: Generative AI, Student Attitudes, Ethical Awareness, AI in Education, AI Literacy

INTRODUCTION

Artificial intelligence (AI) technologies have rapidly evolved over the past few decades, bringing transformative changes across various sectors, including healthcare, finance, and education (Rashid and Kausik 2024). In the educational field, AI's impact is particularly significant, as it has introduced new methodologies and approaches that enhance learning experiences, streamline administrative tasks, and expand access to resources. From adaptive learning systems that adjust to students' individual needs to virtual tutors that provide personalized support, AI is reshaping the way educators teach and how students engage with learning materials (Joshi 2024).

As the prevalence of AI continues to grow, young people are increasingly exposed to these technologies in both formal and informal settings. For today's youth, interacting with AI has become a regular part of life, extending beyond educational platforms into social media, entertainment, and everyday digital tools. These technologies provide young users with tools for creative expression, problem-solving, and skill development, yet they also introduce new challenges, such as the need for digital literacy, awareness of privacy concerns, and critical thinking skills to assess AI-generated content (Yustisia, Priyanti et al. 2023).

One particular branch of AI that has gained popularity in recent years is generative AI, which includes tools like ChatGPT, DALL-E, and other applications capable of creating content, from written text to visual art, based on user input. These generative models have become accessible to

a wider audience, offering unique support for learning, such as brainstorming ideas, enhancing writing skills, or facilitating research. Educational institutions have started to explore the potential of generative AI as a teaching tool, acknowledging its role in helping students understand complex topics, receive immediate feedback, and approach assignments creatively (Gupta, Ding et al. 2024). Yet, the widespread use of these tools among students also raises important ethical and educational questions. While generative AI can be beneficial, its limitations such as occasional inaccuracies, biases, and lack of contextual understanding necessitate careful guidance in its educational application (Akgun and Greenhow 2022).

The role of AI in education is not solely limited to learning support. The integration of virtual and augmented reality technologies, for instance, allows for more interactive and immersive learning experiences, enabling students to engage with content in ways that were previously unimaginable. By simulating real-world environments or historical events, these technologies deepen students' understanding and retention of material (Javaid, Haleem et al. 2024, Kanbach, Heiduk et al. 2024). Additionally, AI-enabled platforms that monitor student progress and provide real-time feedback allow educators to tailor their instructional approaches to each learner's pace and needs. Such advancements highlight the potential for AI to foster a more inclusive and effective educational environment, but they also underscore the need for ethical considerations and appropriate boundaries to ensure these tools are used responsibly (Ok 2024).

One particular branch of AI that has gained popularity in recent years is generative AI, which includes tools like ChatGPT, DALL-E, and other applications capable of creating content, from written text to visual art, based on user input (Kanbach, Heiduk et al. 2024). These generative models have become accessible to a wider audience, offering unique support for learning, such as brainstorming ideas, enhancing writing skills, or facilitating research. Educational institutions have started to explore the potential of generative AI as a teaching tool, acknowledging its role in helping students understand complex topics, receive immediate feedback, and approach assignments creatively (Kim, Yu et al. 2024). Yet, the widespread use of these tools among students also raises important ethical and educational questions. While generative AI can be beneficial, its limitations, such as occasional inaccuracies, biases, and lack of contextual understanding, necessitate careful guidance in its educational application (Baidoo-anu and Owusu Ansah 2023).

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Expanding on these technological advancements, Exploring the Impact of Artificial Intelligence in Teaching and Learning of Science: A Systematic Review of Empirical Research systematically examines AI applications in science education and their effects on student learning outcomes. The research highlights various pedagogical benefits of AI-powered tools, such as enriching learning environments, facilitating test preparation, assessing student work, and predicting academic performance (Almasri 2024).

Complementary study delves into the adoption and perception of AI technologies by children and adolescents in educational contexts, focusing on tools like social robots, chatbots, and AI-based

educational games to assess students' attitudes toward and tendencies to use these Technologies (Li, Li et al. 2022). Similarly, a study on AI literacy in K–12 education reviews pedagogical strategies, learning tools, and evaluation methods designed to foster AI literacy. Tools such as Google's Teachable Machine, Learning ML, and Machine Learning for Kids are highlighted as effective resources in enhancing students' AI literacy skills (Yim and Su 2024).

A bibliometric and content analysis conducted on 76 studies related to AI in science education, indexed in Web of Science and Scopus from 2013 to 2023, further enriches this body of knowledge. This analysis identifies major research trends, keywords, themes, and the growing impact of AI in science education, indicating a significant increase in influence over the past decade (Jia, Sun et al. 2024).

In a broader examination, the book chapter Understanding Artificial Intelligence in Education addresses the applications of AI across educational settings, exploring its impact on students, teachers, educational leaders, parents, and the general public. This comprehensive analysis provides insights into the benefits and potential challenges associated with AI in education (Moran Jackson and Papa 2024).

Lastly, another study focuses on the development and implementation of AI and ethics curricula for middle school students, sharing lessons learned from these educational initiatives. Recognizing AI's expanding role in daily life, the study emphasizes the importance of fostering ethical awareness among students to prepare them for responsible AI use (Williams, Ali et al. 2023).

Collectively, these studies provide valuable insights into the transformative role of AI in education. They highlight not only the pedagogical advantages and adoption of AI technologies among youth but also the critical ethical considerations as AI continues to be integrated into educational settings.

CONCEPTUAL FRAMEWORK

Engagement Frequency with Generative AI Technologies

This component examines the extent and regularity with which individuals interact with generative AI technologies within educational or professional settings. Engagement frequency can significantly influence both the familiarity and skill level users develop over time, impacting their ability to leverage these technologies effectively. High-frequency users are more likely to develop nuanced understandings of generative AI applications, while low-frequency users may lack the practical experience needed to fully utilize its potential. By understanding patterns of engagement, researchers and educators can better tailor instructional approaches to foster greater proficiency and maximize the benefits of generative AI in learning and problem-solving contexts (Ooi, Tan et al. 2023).

Cognitive Awareness of AI Limitations

Cognitive awareness of AI limitations is critical for users to navigate generative AI technologies responsibly. This dimension assesses the extent to which individuals recognize the inherent boundaries and constraints of AI, such as biases, accuracy limitations, and dependency on training data. Awareness of these limitations promotes a more balanced and informed approach to AI use, reducing the likelihood of over-reliance or misplaced trust in generative outputs. Developing cognitive awareness enables users to critically assess AI-generated content, identify potential inaccuracies, and apply AI insights within the appropriate context, ultimately supporting more effective and ethical engagement with AI tools (Chen, Zhu et al. 2023).

Ethical Awareness and Critical Evaluation of Generative AI

This dimension addresses the ethical considerations and critical thinking skills essential for responsible AI use. Ethical awareness involves understanding the broader social, legal, and moral implications of generative AI, such as data privacy, intellectual property rights, and the potential for misuse or unintended consequences. It further encourages users to critically evaluate AI outputs, questioning their validity, bias, and societal impact. By fostering ethical awareness and critical evaluation, educators and policymakers can equip individuals to approach AI technologies thoughtfully, ensuring that their use aligns with ethical principles and contributes to positive outcomes within society (Al-kfairy, Mustafa et al. 2024).

Conceptual Framework

The conceptual framework integrates these dimensions to provide a comprehensive model for understanding and assessing interactions with generative AI technologies. This framework serves as a foundation for exploring how engagement frequency, cognitive awareness of limitations, and ethical considerations collectively shape users' abilities to navigate and utilize generative AI effectively. It highlights the interplay between practical experience, critical awareness, and ethical responsibility, offering a structured approach to studying the multifaceted impacts of AI on learning, creativity, and decision-making. This model can be applied across various educational and professional contexts, guiding research and policy development aimed at optimizing AI's role in fostering informed and ethical use among diverse user populations (Saihi, Ben-Daya et al. 2024).

METHODOLOGY

This study employs a mixed-methods research design to examine the integration of generative AI technologies within educational and professional contexts, focusing on engagement frequency, cognitive awareness of AI limitations, and ethical awareness and critical evaluation. By combining quantitative and qualitative approaches, this methodology provides a holistic understanding of users' interactions with generative AI, as well as the cognitive and ethical dimensions shaping these interactions.

Quantitative Survey Analysis

In the initial phase, a structured survey is administered to a diverse sample of students, educators, and professionals. This survey is designed to capture data on three primary areas: (1) the frequency and depth of engagement with generative AI tools, (2) users' awareness of AI's technical limitations, including biases and accuracy concerns, and (3) their ethical perspectives on the use of AI in educational and professional environments. The survey utilizes Likert-scale items and multiple-choice questions to quantify levels of engagement, cognitive understanding, and ethical considerations, allowing for statistical analysis and identification of significant trends.

Qualitative Interviews

To gain a deeper understanding of participants' experiences and perceptions, semi-structured interviews are conducted with a subset of survey respondents who represent varied levels of engagement frequency and cognitive and ethical awareness. These interviews provide insights into participants' practical interactions with AI tools, the cognitive challenges they encounter, and their

ethical reflections on AI-generated content. Questions are designed to explore specific experiences, attitudes toward AI, and critical evaluations of AI's role in learning or work settings. Thematic analysis is then applied to the interview data, identifying recurring themes and variations in cognitive and ethical responses to AI use.

Observational Case Studies

Building on survey and interview findings, observational case studies are conducted within selected educational and professional environments that have incorporated generative AI technologies. These case studies provide real-world examples of AI integration, focusing on how engagement frequency and cognitive and ethical awareness manifest in practical settings. Observations include the ways users interact with AI tools, the instructional strategies employed to foster cognitive and ethical awareness, and the support mechanisms available for responsible AI use. Data from these observations are systematically documented and analysed to highlight effective practices and potential areas for improvement.

Data Analysis and Integration

Quantitative data from the survey is analysed using descriptive and inferential statistics, including frequency distributions, correlation analyses, and regression models to examine relationships between engagement frequency, cognitive awareness, and ethical considerations. Qualitative data from interviews and case studies undergo thematic analysis, with findings categorized according to the dimensions outlined in the conceptual framework. This integrated analysis enables a comprehensive understanding of the factors influencing users' interactions with generative AI technologies and provides evidence-based insights into the importance of fostering both cognitive and ethical awareness.

Framework Refinement and Development

Based on the findings from quantitative and qualitative analyses, a refined conceptual framework is developed. This framework highlights the interplay between engagement frequency, cognitive awareness, and ethical evaluation as they relate to generative AI usage. It incorporates recommendations for educational and professional contexts on enhancing engagement, fostering cognitive awareness of AI's limitations, and instilling ethical principles in AI usage. The final framework serves as a guide for educators, policymakers, and organizations seeking to promote responsible and informed use of AI, supporting an environment where AI enhances learning, creativity, and decision-making in a balanced and ethical manner.

This methodology offers a robust structure for analysing the multifaceted interactions with generative AI, equipping stakeholders with actionable insights to enhance AI's role as a supportive, ethically responsible educational and professional tool.

CONCLUSION AND DISCUSSION

The dataset utilized in this study has been sourced from Kaggle, specifically from Jocelyn Dumlao's collection on Chatbots' Impact on University Learning (https://www.kaggle.com/datasets/jocelyndumlao/chatbots-impact-on-university-learning). Table 1 presents a comprehensive overview of students' attitudes toward generative AI technologies, specifically examining their engagement frequency and knowledge of AI limitations. Through

mean scores and standard deviations, the data illustrate the extent of students' familiarity with generative AI tools like ChatGPT and highlight their awareness of potential limitations. These findings provide critical insights into students' interactions with AI technologies in academic contexts.

Table 1. Students' attitude toward generative AI Technologies

	Mean	SD
Frequency of use of Generative AI Technologies	2.81	1.01
I understand generative AI technologies like ChatGPT have limitations in their ability to handle complex tasks.	3.25	0.95
I understand generative AI technologies like ChatGPT can generate output that is factually inaccurate.	3.4	0.98
I understand generative AI technologies like ChatGPT can generate output that is out of context or inappropriate	3.32	0.96
I understand generative AI technologies like ChatGPT can exhibit biases and unfairness in their output	2.47	1.02
I understand generative AI technologies like ChatGPT may rely too heavily on statics, which can limit their usefulness in certain contexts.	3.18	0.94
I understand generative AI technologies like ChatGPT have limited emotional intelligence and empathy, which can lead to output that is insensitive or inappropriate	3.37	1.14

The frequency of use metric illustrates how often students incorporate generative AI technologies into their academic routines. With a moderate mean score (M = 2.81, SD = 1.01), the data suggest that while students are becoming increasingly familiar with generative AI, it has yet to become a deeply integrated aspect of their daily academic practices. This score indicates that students may be exploring generative AI on an experimental basis or using it as a supplementary resource rather than as a core tool in their studies. Given AI's growing role in educational settings, this finding implies that, despite the accessibility of these tools, students are selective in their integration, likely choosing to employ AI based on the relevance to specific tasks or the perceived reliability of the tools.

The data also examine students' understanding of generative AI's inherent limitations, providing insight into their awareness of specific challenges associated with these technologies. For instance, students recognize the potential for generative AI to produce factually incorrect information (M = 3.4, SD = 0.98), reflecting an awareness that these models may sometimes struggle with accuracy. This understanding underscores the importance of critically evaluating AI-generated content, as users must assess the reliability of AI outputs. Such awareness is crucial in academic contexts, as it encourages students to verify AI outputs rather than accepting them at face value.

Students also demonstrate an awareness of the occasional lack of contextual appropriateness in generative AI outputs (M = 3.32, SD = 0.96), which suggests an understanding that AI-generated responses may not always seamlessly align with the intended context of a task. This limitation is particularly significant in academic settings, where precision and contextual accuracy are essential for meaningful engagement with content. Recognizing this shortcoming indicates that students are approaching AI outputs with a critical mindset, understanding that human oversight is often necessary to ensure AI-generated content aligns with specific academic or situational needs.

While students generally understand AI's limitations, their awareness of biases and potential unfairness in generative AI outputs is comparatively lower (M = 2.47, SD = 1.02). This suggests that students may not fully grasp the extent to which AI outputs can be influenced by biased

training data or algorithmic patterns, which may lead to unfair or skewed results. Enhancing awareness in this area is essential, as understanding bias and fairness in AI is fundamental to fostering critical, ethical engagement with these technologies. Students need to be equipped to assess AI-generated content with a discerning eye, particularly as biases can impact the quality and fairness of AI output. This represents an opportunity for educational initiatives to deepen students' understanding of ethical considerations in AI, enabling them to approach generative AI with a critical lens.

There is moderate awareness among students that generative AI relies heavily on statistical patterns, which may limit its usefulness in contexts requiring a more nuanced, human-like understanding (M = 3.18, SD = 0.94). This insight reflects an understanding that AI outputs are probabilistic and may lack the depth of human reasoning, especially in complex tasks that demand a more interpretative approach.

Among the various limitations of generative AI, students showed the highest level of awareness regarding AI's lack of emotional intelligence and empathy (M = 3.37, SD = 1.14). This recognition indicates an understanding that, despite AI's sophisticated capabilities, it falls short in delivering responses with the nuanced sensitivity required for many human interactions. Students appear to acknowledge that, while generative AI can process and generate language, it does not possess the empathy or emotional awareness needed to consistently offer contextually appropriate, sensitive responses in situations demanding a deeper understanding of emotional nuance. This awareness is especially relevant in contexts where sensitivity to tone and emotional nuance is essential, as AI outputs can sometimes come across as insensitive or inappropriate.

The findings from Table 1 provide valuable insights into how students perceive and interact with generative AI, highlighting both strengths and areas for further growth in their understanding. While students demonstrate a foundational awareness of the functional limitations of generative AI, the data suggest room for growth, particularly in understanding ethical challenges such as biases and fairness. This gap underscores the importance of targeted educational initiatives that emphasize the ethical and practical complexities of AI, fostering a more comprehensive understanding of generative AI's impact and encouraging responsible use.

In conclusion, this analysis of students' attitudes toward generative AI tools, such as ChatGPT, indicates that while students are somewhat familiar with these technologies and their limitations, there remains a need for further education on the ethical dimensions of AI. Enhancing students' knowledge in these areas could foster more critical and responsible engagement with generative AI, enabling them to leverage these tools effectively while remaining mindful of their limitations. By addressing these gaps in understanding, academic institutions can support the development of AI literacy, preparing students for thoughtful and ethical AI usage in their future careers and studies.

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YOUTH AND DEVELOPMENT

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Abstract

Youth play a critical role in shaping the future of societies, making youth development essential for sustainable progress. By investing in education, skill development, and health, communities empower young individuals to become active contributors. Programs that emphasize leadership, civic engagement, and entrepreneurship not only cultivate a sense of agency but also equip youth to address pressing social and economic challenges. Inclusive policies targeting marginalized youth enhance social cohesion and reduce inequalities. Engaging young people in decision-making processes ensures their perspectives are integrated into development strategies, fostering relevance and effectiveness. Prioritizing youth development ultimately harnesses the potential of this demographic, driving innovation and resilience for a more equitable and sustainable future.

 Keywords: Youth development, Education, Skill-Building, Health Initiatives, Leadership

YOUTH AND SOCIAL DISRUPTIONS: A SOCIOLOGICAL EXAMINATION OF MARGINALIZATION, RADICALIZATION AND EXCLUSION CYCLES

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ABSTRACT

This study examines the dynamic interrelationship between marginalization, radicalization, and exclusion processes within the framework of youth sociology from a global perspective. These processes, which shape the place of young people within societal structures, are analyzed in the context of socio-economic inequalities, cultural exclusion, and lack of political participation. The study posits that marginalized youth, when insufficiently integrated into social, economic, and political processes, become more susceptible to radical ideologies. Globally, rising unemployment, unequal access to education, economic crises, and migration are factors that contribute to the social exclusion of youth, making them more vulnerable to the influence of radical groups. Radicalization provides youth with a sense of meaning and belonging, while also serving as a vehicle for resisting the current system. This study offers a sociological analysis of how young populations worldwide are situated within the cycles of marginalization, exclusion, and radicalization. It highlights the threats these processes pose to social cohesion and democratic participation on a global scale. The study emphasizes the need for inclusive and equitable social policies to break the cycle of marginalization and radicalization among youth. Ultimately, it discusses the importance of social, economic, and political solutions in fostering the global social integration of youth and reducing tendencies toward radicalization.

Keywords: Marginalization, Radicalization, Youth Sociology, Exclusion.

UNLOCKING THE POWER OF YOUTH: EMBRACING A MINDFUL MINDSET

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Abstract

The joy of youth is all about feeling free, empowered, and connected, and as they grow older, they realize how precious those moments are. They used to think that old age was far away, but it sneaks up on them faster than expected. They understand that being older is not what they thought it would be. Despite the challenges young people face, like mental health struggles and grand expectations in a competitive world, maintaining a youthful mindset can help. It involves seeing the world through youthful eyes and making decisions with that perspective. Life is a gift that should be celebrated, not taken for granted. There are many ways to keep a youthful mindset, like doing things that bring joy, taking care of our mental well-being, being grateful for our lives, practicing meditation and mindfulness, always learning, finding purpose, and laughing as much as possible. This paper explores the mindset of youth and its impact. The research used documentary analysis to answer how a mindset can shape a progressive youth. It emphasizes the importance of maintaining a youthful attitude, which can significantly enhance well-being and contribute to a more fulfilling life.

Keywords: Youth, Unconditional Happiness, Empowerment, Power, Authority, Freeness, Connectivity, Old Age, Mental Health Crises, Hyper Environmental Situation, Individualism, Youth Mindset, Progressive Youth.

Introduction

It is a universally acknowledged truth that life operates in cycles. After a vibrant youth, old age inevitably arrives, often bringing discomfort as many individuals struggle with aging concepts. However, maintaining a youthful mindset and spirit throughout one's life can be a powerful alternative for a fulfilling journey. [391]People should recognize that life is a precious gift from God, with humans considered His finest creation. Long life should be celebrated, for the opportunity to be born as a human is exceedingly rare, occurring just [392]once every four trillion years, according to the laws of the universe (Olmsted, 2023). Embracing one's youthful essence can lead to profound enjoyment rather than a fixation on death. While people generally avoid contemplating their mortality, they should instead focus on savouring their lives. All should adopt this perspective, fostering an appreciation for the present moment and gratitude for the remarkable gift that life truly is (Olmsted, 2023). [393]Many people believe they should reduce their activities as they age, a mindset stemming from their thoughts. However, this is not an inherent rule of the

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[391] 7 Amazing Ways to Have a Youthful Mindset.Paragraph 2nd.

[392] 7 Amazing Ways to Have a Youthful Mindset.Paragraph 3rd.

[393] 7 Amazing Ways to Have a Youthful Mindset.Adapt to things you enjoy, but don't avoid them just because you are getting older. Paragraph 1st.

universe or a necessity of traditional thinking. Embracing the idea of [394]eternal enjoyment, regardless of age, is one of the best approaches to living a healthy life, [395]fostering mental and physical healing. While long-distance [396]running can be a fulfilling lifestyle, many individuals lose interest as they age. Instead, this passion for physical activity should be nurtured throughout life, adapting it, perhaps focusing on shorter distances in later years. Life is inherently enjoyable and holds great value, making "enjoying life"(Olmsted, 2023) an essential motto to embrace through continuous activities until our last breath. [397]The notion that old age inevitably limits what can be achieved in youth is merely an illusion. A youthful mindset fosters vitality and joy in daily living. Maintaining this perspective to live joyfully and with a sense of youthfulness is crucial. [398]Both body and mind are vital components of well-being. A healthy body is essential for thriving in old age, and taking care of [399]emotional well-being is equally important.

Prioritizing emotional wellness [400]fosters community love, supported by solid boundaries among friends and family. [401]Engaging in a friendly environment, participating in community activities, and volunteering contribute significantly to emotional health. It is also advisable for lively youth to enjoy fresh air and spend time in [402]nature. [403]Journaling is another effective method to release negative thoughts and reflections that may accumulate over time. Maintaining a sharp mind can be achieved through engaging in puzzles, strategy games, mathematics, chess, or learning a new language, all of which stimulate cognitive development (Olmsted, 2023). [404]Gratitude is vital in enhancing our lives, allowing us to appreciate our time. People contribute significantly throughout their lives, and recognizing these contributions is critical. [405]Cherishness is essential, especially as individuals grow older. They possess valuable knowledge that can be shared with others, making it a joy to honour their journeys and the lessons they have learned along the way.

Literature Review

The concept of a youthful mindset has become increasingly prominent in academic and popular literature, with growing recognition of its crucial role in promoting personal well-being and resilience as individuals navigate aging. Researchers assert that a youthful perspective—

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[394]7 Amazing Ways to Have a Youthful Mindset.Adapt to things you enjoy, but don't avoid them just because you are getting older. Paragraph 1st.

[395]7 Amazing Ways to Have a Youthful Mindset.Adapt to things you enjoy, but don't avoid them just because you are getting older. Paragraph 1st.

[396]7 Amazing Ways to Have a Youthful Mindset.Adapt to things you enjoy, but don't avoid them just because you are getting older. Paragraph 2nd.

[397]7 Amazing Ways to Have a Youthful Mindset.Adapt to things you enjoy, but don't avoid them just because you are getting older.

[398]7 Amazing Ways to Have a Youthful Mindset.Take care of your mind just as much as you take care of your body. Paragraph 1st.

[399]7 Amazing Ways to Have a Youthful Mindset.Take care of your mind just as much as you take care of your body. Paragraph 2nd.

[400]7 Amazing Ways to Have a Youthful Mindset.Take care of your mind just as much as you take care of your body. Paragraph 2nd.

[401]7 Amazing Ways to Have a Youthful Mindset.Take care of your mind just as much as you take care of your body. Paragraph 2nd.

[402]7 Amazing Ways to Have a Youthful Mindset.Take care of your mind just as much as you take care of your body. Paragraph 2nd.

[403]7 Amazing Ways to Have a Youthful Mindset.Take care of your mind just as much as you take care of your body. Paragraph 2nd.

[404]7 Amazing Ways to Have a Youthful Mindset.Have gratitude for how long you have lived on this Earth. Paragraph 1st.

[405]7 Amazing Ways to Have a Youthful Mindset.Have gratitude for how long you have lived on this Earth. Paragraph 1st.

characterized by joy, freedom, and empowerment—can significantly enhance one's overall quality of life (Olmsted, 2023). This active engagement with life, often discussed in positive psychology, aligns with the idea that maintaining a sense of curiosity and wonder, frequently associated with youth, can effectively alleviate the psychological challenges that arise with aging (Csikszentmihalyi, 1990). When examining the intersection of aging and mental health, numerous studies underscore the complex and nuanced relationship between these two facets. As individuals enter the later stages of life, they often face a multitude of societal pressures, personal expectations, and shifts in identity that can lead to feelings of inadequacy, isolation, or depression (Tay et al., 2020). Recognizing these emotional challenges has spurred scholars to explore various interventions and mindset adjustments that can bolster emotional well-being in older adults. An essential aspect of this exploration is the promotion of gratitude and appreciation for life, which (Olmsted,2023) posits as vital components for enhancing life satisfaction. Research in positive psychology supports this notion, suggesting that practices centred around gratitude can mitigate the adverse effects of age-related decline (Emmons & McCullough, 2003). The literature indicates a robust connection between mental and physical health, particularly within aging populations. Engaging in mentally stimulating activities, such as puzzles, reading, and social interactions, helps sustain cognitive functioning and nurtures a sense of community and belonging among individuals (Rowe & Kahn, 1997). (Olmsted,2023) Highlighting the importance of maintaining physical activity throughout one's life is substantiated by many studies demonstrating that regular exercise contributes to longevity and enhanced mental health and overall well-being (Harvard et al., 2021). Recent research has increasingly emphasized the significance of lifelong learning and adaptability as critical components of healthy aging.

The idea that individuals can continue to pursue interests and passions—albeit in modified or new forms—aligns with the findings of Baltes and Baltes (1990). They propose that successful aging involves maintaining optimal functioning through continual adaptation to life's changes. Engaging in new activities or acquiring new skills has been shown to bolster cognitive health while providing emotional rewards that counteract feelings of stagnation and dissatisfaction (Sternberg, 2002). In contemplating the role of gratitude and the concept of cherished in the aging process, the literature illustrates that these elements are fundamental to fostering emotional resilience. Explicitly expressing gratitude enhances individual well-being and fortifies social connections, which are increasingly vital as individuals navigate the complexities of aging (Watkins et al., 2003). Olmsted's (2023) emphasis on the value of sharing wisdom gained from life experiences brings to light the intergenerational benefits of acknowledging the contributions of older adults. This acknowledgment can foster a sense of dignity and purpose, improving the psychological health of older individuals and those around them. The existing literature robustly supports the notion that adopting a youthful mindset carries profound implications for mental, emotional, and physical well-being throughout the lifespan. Embracing a perspective prioritizing enjoyment, gratitude, and lifelong engagement helps combat aging challenges and fosters a more vibrant, interconnected community. Future research should focus on practical applications of these concepts to further reinforce the understanding that age is not a barrier to joy, engagement, and fulfillment.

Methodology

The methodology adopted in this research focused on documentary analysis, enabling a systematic examination of existing literature that explores the concept of a youthful mindset and its implications for well-being throughout various stages of life. This process commenced with carefully selecting diverse sources, including peer-reviewed journal articles, books on psychology and aging, and contemporary articles that reflect popular perspectives. After compiling a comprehensive list of relevant materials, information was extracted to illuminate definitions,

characteristics, and the numerous benefits of embracing a youthful perspective, such as joy, empowerment, and resilience. A thematic analysis was conducted to identify recurring motifs, revealing how gratitude, community engagement, and lifelong learning enhance an individual's ability to maintain a sense of youthfulness, even in later years. Furthermore, a comparative analysis was undertaken to contrast various theoretical frameworks from positive psychology, highlighting similarities and differences in perceptions of aging and youthfulness across different cultural contexts. All findings were synthesized to cultivate a cohesive understanding and articulate the implications of fostering a youthful mindset. This includes providing recommendations for enhancing mental health, strengthening community connections, and addressing societal attitudes towards aging. This thorough and reflective methodology clarifies the importance of a youthful mindset and establishes a foundation for future research in this essential area.

Discussion

Meditation and mindfulness are other ways to get glimpses of youthfulness. Meditation helps with the growth of the body and the power of breath. [406]Telomerase production is another powerful thing for bodily strength. An estimated [407]Fifteen minutes of meditation is helpful for the production of telomerase. Meditation is also beneficial for age-related [408]cognitive decline, which helps to keep the mind more youthful than people's biological age. [409]Mindfulness (Olmsted,2023) practice is meditation, as well as Qigong yoga, walking meditation, breath work, and Tai chi (Olmsted,2023), which can help improve emotional well-being, which lowers stress, anxiety, depression, etc. [410]Mindfulness also helps to refresh mood, relieve stress, reduce chronic pain, improve sleep, lower blood pressure, and reduce gastrointestinal discomfort. It also increases the awareness of present thoughts, emotions, feelings, etc. One of the mindfulness practices is [411]non-judgement towards people and the self through not judging anything and accepting without bias. Meditation, as an example of mindfulness, will help to think more dreadful thoughts and to build a free mind from the [412]negative thoughts and loops in the head of every human being. Youthfulness can be prosperous through lifelong learning and learning habits. A youthful mind would like to know many new things. [413]Exploring the world through the knowledge of new things is always the best approach for youth. There is no end to [414]education and exploration, neither does it have any starting point. Youths can start whenever they want to and explore many things in their lifetime. Therefore, [415]practicing can be continued until anyone can master it, such as academic writing. Academic writing can be researched about many things for exploration and to learn about the subject, such as medieval times and the socio-economic, cultural, and political aspects of those days. It is an area that can be learnt through continuous efforts until it can be mastered in medieval times and its characteristics. Therefore, [416]curiosity is another crucial narrative for learning new things and exploring the world. With curiosity, it is possible to learn new things. Therefore, curiosity and freedom in youth life are significant. [417]A free mind is always essential for the

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[406] 7 Amazing Ways to Have a Youthful Mindset.Practice meditation and mindfulness. Paragraph 1st.

[407] 7 Amazing Ways to Have a Youthful Mindset.Practice meditation and mindfulness. Paragraph 1st.

[408] 7 Amazing Ways to Have a Youthful Mindset.Practice meditation and mindfulness. Paragraph 2nd.

[409] 7 Amazing Ways to Have a Youthful Mindset.Practice meditation and mindfulness. Paragraph 3rd.

[410] 7 Amazing Ways to Have a Youthful Mindset.Practice meditation and mindfulness. Paragraph 4th.

[411] 7 Amazing Ways to Have a Youthful Mindset.Practice meditation and mindfulness. Paragraph 5th.

[412] 7 Amazing Ways to Have a Youthful Mindset.Practice meditation and mindfulness. Paragraph 6th.

[413] 7 Amazing Ways to Have a Youthful Mindset.Be a lifelong learner and try new things. Paragraph 1st.

[414] 7 Amazing Ways to Have a Youthful Mindset.Be a lifelong learner and try new things. Paragraph 1st.

[415] 7 Amazing Ways to Have a Youthful Mindset.Be a lifelong learner and try new things. Paragraph 1st.

[416] 7 Amazing Ways to Have a Youthful Mindset.Be a lifelong learner and try new things. Paragraph 3rd.

[417] 7 Amazing Ways to Have a Youthful Mindset.Be a lifelong learner and try new things. Paragraph 3rd.

exploration of the world as well. This is also a demand for youthfulness. Becoming a free person is possible when the mind and body of a human being can contribute to the exploration, studying and development of society. [418]A youthful mind should be purposeful and can direct life. [419]Creating goals and chasing dreams are examples of youthful energy in human life. It does not mean that it has to be super grand, but something that can match the desire of every human being. Every human being is exceptional because of their human birth. They need to continuously exercise their ability (Olmsted,2023) for the highest gain they expect, depending on their desire to become what they want. [420]The most important thing is to find even the most minor things that give purpose and meaning to the life of every human being. A deep belly laugh is essential for the freshness of the youth. Life can be a burden, which is the reality of pragmatism that can slow down the human being throughout many responsibilities and the realities of getting older and just being an adult. Therefore, it is always necessary to infuse life with the lightness of [421]laughter that every human can make possible. Reading comics and media helps with laughing. Living with surroundings that can provide comfort and make life laughable is also essential. [422]This laughing environment will provide more youthfulness and energy for becoming more youthful, lighter and free.

Conclusion

The concept of a youthful mindset is vital for fostering resilience and joy throughout life, especially as individuals face the inevitable transitions of aging. Individuals can profoundly influence their emotional and physical well-being by consciously maintaining a perspective characterized by curiosity, empowerment, and celebrating life. This approach enhances the quality of life and encourages continued engagement with the world around them. Embracing activities that bring fulfillment, prioritizing mental health, cultivating gratitude, and staying connected with the community are all essential components of this youthful mindset. Rather than succumbing to limiting beliefs about old age and its constraints, individuals can defy these notions by nurturing their passions and interests and adapting them as they evolve. As we reflect on the significance of youth and its lessons, it becomes clear that life is a remarkable journey deserving of appreciation at every stage. By honouring the rich experiences that come with aging while deeply valuing the lessons and perspectives cultivated over time, we can all strive to enjoy life fully, maintaining a sense of vitality that transcends age. In fostering a youthful mindset, we enhance our lives and those around us to embrace their journeys and appreciation.

The question arises: Is youthfulness sufficient to define the entirety of a lifespan? Indeed, it is. Young people can accomplish anything they set their mind to to embrace their lifespan. This journey may be fueled by exploration, desire, curiosity, or motivation. Mindfulness is essential to navigating life's experiences, a theme explored through numerous narratives. Youth embodies the most compelling narrative of the human experience. Young individuals can engage deeply with the universe through their efforts and actions. Humanity must celebrate youth, recognizing the importance of maintaining a fulfilling and joyful lifespan. Happiness is crucial in achieving a complete and satisfying life. Humanity and the life of the human being are universal. The concept of the soul is immortal and universal, emphasizing the profound significance of human beings when examined through a thoughtful and rewarding framework. This significance stems from the contributions of the soul to our existence and experience. It has been asserted that the average

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[418] 7 Amazing Ways to Have a Youthful Mindset.Find Purpose in life. Paragraph 1st.
[419] 7 Amazing Ways to Have a Youthful Mindset.Find Purpose in life. Paragraph 1st.
[420] 7 Amazing Ways to Have a Youthful Mindset.Find Purpose in life. Paragraph 2nd.
[421] 7 Amazing Ways to Have a Youthful Mindset. Laughter is the best medicine. Paragraph 1st.
[422] 7 Amazing Ways to Have a Youthful Mindset. Laughter is the best medicine—paragraph 4th.

lifespan of a human being is extraordinarily rare, occurring approximately once every four trillion years. This staggering perspective underscores the need to engage in meaningful discussions about the value of human life. Such conversations should not only celebrate the enchanting aspects of existence but also highlight the exuberance and vitality of youth, which marks the initial stages of our journey as human beings. By exploring these themes, humans can appreciate each life's unique beauty and potential.

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THE PROBLEM OF SEXUAL IDENTITY IN HODA BARAKÂT'S NOVELS: THE STONE OF LAUGHTER'S MAIN CHARACTER YOUNG KHALIL

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Abstract

Hajar al-Dahīk (The Stone of Laughter) is the Booker Prize-winning Hoda Barakāt's first novel, in which she describes the war years in Lebanon through the psychology of his protagonist Khalīl. The novel is generally written in the third person narrator technique. While conveying the feelings and thoughts of the characters, dialogue and internal analysis techniques are used. In the novel, the civil war years were used as the objective time and Beirut was used as the place. The plot is shaped by the environment of the main character Khalīl. The novel is written in a literary language and the language is Arabic. The novel, the main theme of which is war, also touches upon issues such as the causes and consequences of migration, pragmatist journalism, the sociology of war, the power of sects, the difference between men and women, the psychology and trauma of people in war. Because the events he saw and experienced around him during the war years, the constant fear of death, hopelessness and uncertainty caused Khalīl to experience a severe trauma. At the beginning of the novel, Khalīl is a man who speaks of women with praise and care, has feminine tendencies and has no sexual tendency towards women even in his childhood. However, under the conditions of war, he has turned into a character who stands out with his strict, rude, masculine behaviour and even a character to whom men express their sexual interest. The author reflects his thoughts about the wars of which he is a victim and the loneliness he experiences through the character of Khalīl' by concealing the sexual identity problems caused by the war.

Keywords: Hoda Barakât; Modern Arabic Literature; The Stone of Laughter; Novel; Sexual Identity Problem.

INTRODUCTION

Hoda Barakāt won the Naguib Mahfouz literary prize in 2001 for her novel *Hāris al-miyāh (The Tiller of Waters)*. She was included in the long list of the Arab Booker Prizes in 2013 for her novel *Melekûtu hâzihi'l-ard (The Kingdom of This Earth)*. She received from the French government 'Chevalier de l'Ordre des Arts et des Lettres' (The Rank of Knight in Literature and Art) in 2002 and the 'Chevalier de l'Ordre du Mérite National' (Order of Merit) in 2008 (el-Beramî, n.d.). She was awarded the Arab Booker Prize for Fiction in 2019 for her novel *Berîd al-leyl (The Night Mail)*, published in 2017 (Arageek, n.d.).

Her novels, written in Arabic, have been translated into many languages, including English, French, Italian and Spanish. Between 2010 and 2011, the author was as appointed a fellow Nantes Institute for Advanced Study Foundation (Müdevvetü Mektebeti'l-Kütüb, n.d.). In 2013, he was selected as a researcher for the Middle Eastern Studies Program (Abdulhâdi, n.d.).

Hoda Barakāt was born in 1952 to a Beirut family. He really got to know his country during his university years. According to him, Beirut has a special importance for the whole Arab world. This country is open to all kinds of good movements. Every idea he read in French magazines was related to Beirut. Not only in the Arab world, every event that takes place in the world has a reflection in Beirut. However, this mobility could not gain a real dimension despite free elections, a generation that thought and changed, and the war came ('Âzim, n.d.). Barakāt, who was in France

for his education when the civil war started, returned to his country. What forced his to emigrate to France was his deep anxiety and fear for his children and his own life. Because he now feels that he is very close to death in his country and that somehow his children will be harmed: *"My deep disagreement, even with loved ones, was not only political, theoretical and ideological; it had become existential. I was looking at the world and questioning how they could live, laugh and talk to each other. Death will reach me and I will pay somehow, with a bomb that will hit the house or the children"* (*'Âzim, n.d.*).

Hoda Barakāt is the author of six novels about which no academic study has been conducted in our country. The protagonist of one of his novels, Hajar al-Dahīk, is the reason for this study. Because in each of them, there are interesting characters who seem psychologically problematic and have sexual identity problems. This is a general characteristic of the author's novels. The novel Hajar al-Dahīk, which can be translated into Turkish as 'Gülme taşı', is the author's first novel. The main character Khalīl is the first character to experience this problem. Published in 1990 and consisting of 246 pages, this novel reflects the author's own view of the truth of the human soul. In his own words, this novel was written with the concern of writing beautifully and under the influence of philosophy. It can be boring in terms of difficult to understand sentences and the use of uncommon words. The author used techniques such as monologue, dialogue, stream of consciousness, demonstration, simile, laytmotif, parody, montage, etc. As for the narrator, it is seen that the third person singular and the first person singular are sometimes intertwined in the same paragraph and there is some confusion of meaning in the first reading. Thus, the author gives the impression that the third person narrator and Khalīl, the protagonist of the novel, are the same person.

KHALĪL'S SEXUAL IDENTITY

The author has implicitly spread the problems related to Khalīl's sexual identity throughout Hajar al-Dahīk. At the beginning of the novel, he is depicted with his interest in women, his positive thoughts about women and their feminine aspects. At the end of the novel, he turns into a man who talks about the bad aspects of women and makes negative generalisations over a woman. He is now a ruthless personality whose masculine attitudes and behaviours are brought to the fore.

In the novel, Khalīl's interest and love for Joseph, the son of his uncle, is described with the technique of parody. This situation is associated with the story of Joseph in the Qur'an and other holy books. Khalīl, who displays an ambiguous identity torn between masculinity and femininity, sometimes likens himself to Zuleikha and sometimes to one of Joseph's twelve brothers. This situation, which the author does not specify exactly what it is, points to the trauma left in Khalīl by the fact that two people, whom he was perhaps just friends, perhaps like the opposite sex, were shot and killed, first Nācī and then Joseph.

Khalīl, at the beginning of the novel, rummages through the drawers of Ms. Isabella's house, which she had abandoned due to the war, and comes across the photograph of Nācī with his girlfriend on the beach. What occupies Khalīl's mind here is that while chatting with the image of Nācī's girlfriend, he remembers that he has never been interested in any woman in his life. Then he dived into the past and questioned why he was unnecessarily angry at a beautiful blonde girl when he was young and why he did not receive treatment for this. Khalīl imaginatively talks to the girl in the photograph as follows:

"I was surprised by the affection between you and me. I mean, I haven't lusted for a woman yet. I haven't seen a doctor. I don't know if I told you about the mayor's daughter in the village. She is a very clean little blonde girl with long hair. I loved her and I used to cry with anger every time I

saw her and her mother pass by our house near the square. After they left the village, I did not desire a young girl or a woman"(Bakakāt, 1998, p. 75).

In this narrative, the author reveals the profile of women in Khalīl's mind. As a matter of fact, according to Khalīl, women are really blessed creatures. According to him, it's as if women don't talk but sing. They do not form sentences containing thoughts and therefore do not attempt to write history. Anyway, they don't like this kind of subjects, they jump from sentence to sentence like butterflies.

However, in the following chapters, Khalīl exhibits extremely negative thoughts about the woman to whom he rents the house of the deceased Ms. Isabella, and he almost loathes women. His confusion showing his changing thoughts about women is described in the novel as follows:

"They are evil sorcerers, because they know the power of their charms. How disgusting are their bodies that are constantly oozing secretions. Constantly oozing blood, filth. They are beautiful, coquetry and they walk scenting to attract attention... The ugly is more sinful. You recognize it in the darkness of repressed lust, a pure lust that says, 'Just touch me'. The ugly is more frightening and this woman is beyond that. When she walks down the street, everyone agrees that she is an ugly woman" (Bakakāt, 1998, p. 229).

Khalīl has entered a new emotional period after his uncle moves into Ms. Isabella's house with his family. He describes his uncle's daughter Zāhrā's interest in him as a temporary love. Because what really affects him is Zāhrā's brother Joseph. In fact, Nāci, who died at the beginning of the novel and was more than a friend, is now replaced by Joseph. Every time he sees him, he gets pains in his stomach.

While describing the beauty of Joseph, the author establishes a connection between him and the beauty of the Prophet Joseph, an important figure in Islamic culture: *"If the old Joseph had seen Joseph, he would have fallen to his death" (Bakakāt, 1998, p. 96).* In the novel, Joseph is likened to a poisonous honey or an appetizing fruit: *"Joseph's honey was a poisoned honey and the fruit of his body was blue and appetizing"(Bakakāt, 1998, p. 97)* The most concrete expression of Khalīl's interest in Joseph turning into love *is "When he returned to his room, he bowed his head and repeated: 'O God, I am dying of love" (Bakakāt, 1998, p. 100).*

The internal dialog that Khalīl's experiences lead him to can be quoted as follows as an example of the author's style:

"What do I want from Joseph?" Khalīl asked himself. But he did not have a clear answer. I am surrounding Joseph like Zuleikha, preparing a trap for him, so that he will fall. All this trouble and suffering; because Joseph is beautiful. I gather my women and show him to them, but they do not see him, they only cut off my hand (Bakakāt, 1998, p. 137). Hundreds and thousands of times I gather my women; they do not see, they do not know. I tore his shirt from behind thousands of times, but he did not see me, he did not turn to me. I tore his dress, I said, "Look what Joseph did," I shouted. No one heard, no one looked; even my body did not look at me, did not hear" (Bakakāt, 1998, p. 138).

It is understood from these statements of the author that Khalīl has changed a lot. In the beginning Khalīl is disgusted by men whom he characterizes as rude: *"Another thing that alienated Khalīl from his friends was the jokes they made to him about their lives and the way they used his room for love affairs. This led to his disgust and hatred"(Bakakāt, 1998, p. 123).* However, the changing Khalīl's sexual identity is very different from what is stated here and the following statements of the author give an idea about this: *"The brother asks Khalīl, 'Do you like women? When Khalīl says 'I don't know', the brother says 'No, you don't like women, I know it'. He goes on to say "I will not touch you unless you want me to" and expresses his interest in Khalīl" (Bakakāt, 1998, p. 225).*

The feminine and emotional Khalīl, who cried while everyone else laughed in the war environment and questioned why he did not laugh. He joined this world, the world of men, where everyone strives to win. In the new world he entered as a journalist, he turned into a ruthless gang member and disappeared in that way. As a matter of fact, the author's works are often characterized by the deep anxiety of overwhelmed identities living in a society where *"masculinity"* and morality are imposed. The characters in his novels are in fact not heroes, but often marginalized or struggling with their cruel fates in troubled and violent societies (Hamâmisi, n.d.).

CONCLUSION

Between 1976 and 1989, Hoda Barakāt worked as a journalist, translator and teacher in Beirut (Müdevvetü Mektebeti'l-Kütüb, n.d.). The new understanding of the novel, which does not fit into the moulds of the post-modern movement, and the language and style of his novels have had an impact on Hoda Barakāt's place in modern literature. The author's use of a homosexual or a character who gives the impression of homosexuality for the first time in Arabic literature as the protagonist in his first novel can also be added to this.

The author's use of techniques such as monologue, dialogue, stream of consciousness, demonstration, metaphor, metonymy, leitmotif, parody, montage, etc., and the fact that the narrator sometimes includes the third person singular and the first person singular in the same paragraph, require the reader to think at least as much as the author to understand the events in the novel. It is not a suitable method for this kind of novels to read and pass by in a snap. Every sentence should be carefully tried to be understood. Because this is a kind of discovery. Considering these qualities of the new novel movement, it is seen that the author's first novel, Hajar al-Dahīk, also fits these definitions. Another characteristic of these new approaches in the art of the novel is that the end of the fiction is not fully revealed and left open-ended. When we look at the author's novels, it is not clear what happens to the protagonists in the end. This is completely entrusted to the reader's imagination.

It is obvious that Hoda Barakāt, who says *"I had trouble managing the male character in my novels"(el-Malih, n.d.)*, did not prevent the sexual orientations of Khalīl, the protagonist of Hajar al-Dahīk. This is reflected in the fact that Khalīl sometimes thinks that he is Zuleikha and sometimes Joseph's brother, that he is a man who has shown no interest in women since his childhood, and that he is cruel towards them despite his sensitive thoughts about them. As a result, wars do not allow for a feminine stance and a masculine identity is suitable for the war victim character of the war victim author.

The relationship between Hoda Barakāt and the protagonists of Hajar al-Dahīk and his other novels, and the thesis that she is a part of them, is evident in his first novel. The author is a young woman who came to Beirut from the countryside, cultured, fond of reading, and worked as a teacher and journalist. She stood against the impositions of the society he came from, and for a while he withdrew into herself and did not meet or talk to anyone. When we look at the character of 'Khalīl', it will be seen that there are similar issues. As a matter of fact, Khalīl, a poor young man who came to Beirut from the village to study and established new circles and good friendships in the building where he lives, works as a teacher and journalist. He questions the civil war and laments that "how can the world remain silent and how can people laugh" while innocent people are dying? Like the author, Khalīl rejects the general acceptance of people, withdraws into himself and immerses himself in the world of books.

In fact, there is something the author wants to shout out, which is the only difference between Khalīl and herself. Khalīl, who previously admired women, spoke very praise of them and had

feminine characteristics, changed over time, adapted to the order and turned into a man accepted by society. However, the author continues to shout out the realities of the war as a woman.

After the war, there is no longer anything worth staying in Beirut for the author. The sense of belonging to any human relationship, friendship or the place where she was born and raised has disappeared. Nevertheless, she could never get her country out of her mind; she left Beirut but, like Khalīl, she could not feel that she belonged anywhere: *"I'm not French... I'm from somewhere else, and I keep going round and round in that place where I can't fly"* ('*Âzim, n.d.*).

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