

T.C
ISTANBUL AYDIN UNIVERSITY
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**THE MAIN CHARACTERS MODE OF EXISTENCE IN TWO
LITERARY WORKS: SHYLOCK IN THE MERCHANT OF
VENICE AND ELLA IN THE FORTY RULES OF LOVE**

M.A Thesis

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To my hero, master and father Hamdi Aslan and my whole family,



FOREWORD

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ZEYNEP EMİNE ASLAN

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İKİ EDEBİ ESERDE ANA KARAKTERLERİN YAŞAMDA

VAROLMA ŞEKİLLERİ:

VENEDİK TACİRİ'NDE SHYLOCK VE AŞK'DA ELLA

ÖZET

William Shakespeare (1564-1616), yalnız İngiliz Edebiyatın'da değil tüm dünyada en çok ses getirmiş oyun yazarlarından biridir. Toplumsal olayları ve insan davranışlarını bu denli güzel işlemeyle eserleri yüzyıllardır tüm dünyada popülerliğini korumaktadır. Eserlerinde kullandığı komik diyaloglar ve sahnelerle, Shakespeare komedi ve trajediyi harmanlamıştır.

Venedik Taciri, William Shakespeare'in en özel, etkileyici ve konusu itibariyle güncelliğini koruyan eserlerindedir. Bu edebi eserde insanların ötekileştirilmesinin sonuçlarını net bir şekilde görüyoruz. İnsanların birbirlerine karşı saygısız ve çıkarıcı oluşları istenmeyen sonuçlara neden olmuştur.

Gururumuz, dünyaca ünlü Türk yazarımız Elif Şafak'ın Aşk adlı eserinde mutsuz ve hayatının monotonluğu içerisinde yaşamda ki varoluşunu unutmuş ve sonrasında kendini dünyevi ve manevi aşk aracılığıyla arayan kadın karakter Ella'yı görüyoruz.

Sonuç olarak bu tezde muafazakar bir Musevi olan Shylock'un insan sevgisinden uzak tutumlarıyla vardığı sonuç ile her türlü üzüntüsüne rağmen iyiliğe inancını korumuş, kendisini arayan ve neticesinde huzura ve mutluluğa kavuşan Ella'nın aşk dolu hikayesini gözlemlemekteyiz.

Bu çalışma, kişinin varoluşuna bakış açısıyla, tutum ve davranışlarının nasıl şekillendiği; iyilik ve kötülük karşısındaki seçimlerimizin bizi nasıl bir sonuca götürdüğünü incelemek amacıyla yapılmıştır. İnsanlar arasındaki anlaşmazlık dünya var olduğundan beri var. İlk suç Kabil'in kıskançlığı sebebiyle kardeşi Habil'i öldürmesiyle başlar. Endüstri devriminden sonra kapitalizm yani bir başka deyişle para insanların yaşamlarının temel amacı haline geldi. İnsanların açgözlülüğü ve bencilliği I. ve II. Dünya Savaşları gibi büyük yıkımlara yol açtı. İnsanın egosu ve hırsları gün geçtikçe insanlığını ve maneviyatını kaybetmesine neden oldu. Modernizimden postmodernizme giden süreçte, insan daha da mutsuz ve depresif bir hale büründü. Günümüzde de, insan ilişkilerinin yapay ve samimiyetsiz bir hal aldığı gözlemlenmektedir.

Bu çalışma problemlerin sorgulanıp, buz dağının altına bakmak ve araştırmak için yapılmıştır. İnsanlar kendi hataları, suçları, savaşları, anlaşmazlıklarıyla kendi dünyalarını cehenneme çeviriyor. Nefret yerine eğer merhamet ve sevgiyi seçilse dünyamız daha yaşanabilir bir hal alabilirdi. Bu çalışmanın amacı çaresiz olmadığımızı göstermektir. Nasıl güneş dünyamızın ışık kaynağı ise Allah'da tüm yaratılmışların sevgi kaynağıdır. Hiç bir insanın ölümsüz ve sonsuz olmadığı düşüncesiyle bu dünyada kavga etme yalnızca kısıtlı süremizi boşa harcamakla ilişkilendirilebilir.

Bu konu ile ilgili bařta aileler evde, okulda da retmenler ahlaklı bireyler olmanın nemini ocuklara daha kk yařlardan vurgulayabilirler. Din eđitimi yalnızca dua ezberletmek deđildir, iyiliđi, gzel davranıřları iselleřtirmeyi hedef edinmelidir. Kk yařtaki ocuklarda soyut dřnceyi anlamak zor olduđundan, ders programları daha ok pratige dayalı hazırlanmalıdır.

Anahtar Kelimeler: Varoluřculuk, Mutluluk, tekileřtirme



**THE MAIN CHARACTERS MODE OF EXISTENCE IN TWO
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ELLA IN THE FORTY RULES OF LOVE**

ABSTRACT

William Shakespeare (1564-1616), is one of the most outstanding and important British authors. His plays are still very popular all over the world. By inserting comic dialogues and scenes, Shakespeare mixes comedy and tragedy in his works.

The Merchant of Venice is one of William Shakespeare's most special, impressive and current plays thanks to its contemporary content. In this literary work we can see the results of othering the others. People's disrespectful and opportunist behaviours cause undesirable consequences.

Our honour, well known Turkish writer Elif Shafak's book The Forty Rules of Love tells us the story of an unhappy woman called Ella who forgets her existence in her monotonous life. Later she discovers herself within the love of a man called Zahara and under the light of divine love by sufism.

As a conclusion in these two literary works one can observe, the conservative Jew, Shylock's point of view which is far from the love of people and Ella's story which is full of love.

This thesis is aimed to investigate the mode of people through their point of view to the meaning of human existence. The fight between humans existed since the beginning of the world. The first crime occurred with the murder of Habil by his brother Kabil. After the industrial development capitalism which means money became the goal of people's lives. People's selfishness caused the wars; I and II World Wars are the most significant ones. After this process, humans started to lose the meaning of their existence, humanity and essence. It can be thought that from modernism to postmodernism this situation got worse. As a result, people turned into a machine or mechanic item with limited feelings, senses and emotions. This situation caused many problems. Day by day society gets worse, the attitude of people to each other is artificial and people are far from sincerity.

When a person questions the problem of these issues and wants to examine the bottom of the iceberg, they choose this subject. This issue is so important because nearly everyone suffers from unhappiness and depression. With crimes, wars, and arguments people's lives turn into hell. Instead of hatred if a person prefers mercy and love, then his/her world would turn into heaven. The purpose of this study is to show that we are not desperate and alone in the

universe. God is the source of love like the Sun is the source of heat to Earth. So, humans do not need to fight for anything because the meaning and existence of the person is the love of others and God. As it is known, people are not eternal or immortal, being cruel in a short time in this world is just waste of time.

It can be suggested that in families, parents and at schools teachers should emphasize the importance of moral attitudes. Religious education can not be considered, not only memorising of prays, but also the education of being a decent person. As it is very difficult to separate the abstract with the concrete for small kids instead of theorotical knowledge, the syllabus should be prepared according to practical examples.

Anahtar Kelimeler: Existentialism, Happiness, Otherness.



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INTRODUCTION



Figure 1 The Letter Waw

1.1 The Meaning of The Letter Waw

"The numeric value of this letter is the number 6, so the paired *waw* with addition amounts to 12, which symbolizes twelve imams, similarly to the twelve apostles in Christianity. It can also be interpreted as the number 66, which is the numeric value of God's Great Name Allah. Thus, the two paired letters *waw* or God's Great Name Allah, with the same numeric value actually have the same meaning." (Teparic 2012)

Since as a letter it symbolizes both God and human being, it brought about the idea that it can be seen as the manifestation of the thought 'unity of existence' which has an important place within Islamic Mysticism. (Özkafa 2012)

Arslan (2013, p. 333) claims that El-Vahid (c.c) 19 is one of names of the God which symbolises Allah's uniqueness. As a figure itself it looks like a fetus which is the beginning of life; existence of a living creature as a plant, as an animal, as a human being.

The life journey starts...

2. Existentialism

The common man suffered not only physical hardships and deprivations, but what was of greater evil, moral degradation, and a deep, inextricable confusion as to life's meanings and values. (Galdston, 1961)

According to point of view, life can be considered as a most valuable gift or a duration of time which a person has to experience. Even if everybody is unique and has her/his own thoughts, there is something in common that from the beginning to end of our lives everyone questions herself/himself: 'Who am I?' 'What is the purpose of my life?'

As a human being, a person is aware of the limit of approximate human life. In this duration she/he exists in this world as a guest who knows that he/she is on a journey. One day this journey may finish in an unexpected time, but the person has to create her/his own life as it is endless.

Throughout the history, people fight for different issues to prove their existence. Sometimes for a love affair, sometimes for a valuable thing, sometimes for patriotism, sometimes for a religion. This subject is chosen to question the existence of a human being according to his/her way of life. Is life really meaningless or do we make our world meaningless with a lack of love? So, why do we exist? Maybe for just happiness. But are we really happy?

Happiness has been a subject in different fields such as philosophy, science, and religion. Defining happiness is not quite as simple as it might be thought. Today, when we go out we can see many people shopping at an incredible pace, believing that happiness is buying something brand new. Everybody in society has a different thought about happiness. The philosopher, the monk, or the scientist; all seek the answer to the same question. Perhaps the answer lies in the field of psychology. In fact, happiness is the satisfaction which comes from the inside. Positive attitudes through life and focusing on the joy of life could be an answer. Nowadays, people buy personal development books nearly in every culture and country in order to find themselves.

The literature on culture and the self suggests that the sources of interpersonal understanding are different for individuals with different cultural backgrounds. (Oishi-Koo&Akimoto, 2008)

But there is also one thing in which all cultures have in common: the worst behavior in the society is to ignore someone. We always ignore each other. In fact, humans are a social being. Children ignore each other because they prefer playing computer games instead of playing with their peers. Couples ignore each other while using too much technology with high-tech devices. Even we ignore ourselves while we rush for one thing to other.

Sometimes we can stop for a while and try to visualise our future. Do we really want eternal memories with our family and friends or just luxurious belongings? In fact, happiness' secret is a strong friendship and family networks. Religion facilitates happiness in a similar manner, too.

According to Koşar, The God sent his books, prophets to human and opened the heaven's gates for us. So The God values us that much; how can we humiliate ourselves as worthless. (Koşar, 2014) Nowadays, psychologists claim that people have psychological problems because of their 'inferiority complex', which is a lack of self-esteem.

Today's materialistic point of view, appeared since the industrial development. Bourgeois class became the heart of the society. Instead of being royal or well educated, being wealthy is the only key to being the most powerful person in a community. Today, consumerism is getting worse day by day. People cut down trees to build new buildings, destroy nature and take animals' and other species' habitat. So do we feel satisfied? We act like we are the king of the world. A human's desires is a never ending process. Today person still fights because of her/his selfishness. She/he is unhappy because she/he is stranger to herself/himself. Human lives like machines. With the negative effects of money, person forgets her/his humanity. Now it is time to go back to our essence.

A person's satisfaction is also related to how she/he adheres to their cultural life style. In industrialised nations happiness does not increase according to income. Consumerism makes people more unsatisfied. Maybe it is better to emphasis personal development than economic well-being. Vanity or ego makes us miserable. When a person leaves her/his spiritual life and runs after objects and compares herself/himself with others, she/he starts to lose her/his humanity, soul and joy of life day by day.

Separating from spiritualism induces a feeling of loneliness in people. Everything has a reason even evil people and events. The key formula of improving the quality of life is to have plenty of love and to accept your work as a part of your life. As a human, everybody has the same problem, it is impossible to walk down the road without stones, but one should learn to be happy with the small things. Sometimes, person tries to change the world, but does she/he think about changing herself/himself?

Everyone thinks that our existence is related to our success. In a way it is acceptable, but what do we lose while we are trying to achieve it? One should always look at the bright side of life. People generally forget that one day everything will be over, people are just visitors and life is temporary.

Sexual relations without love, working without passion, buying without thinking, eating without taste... This is the summary of post-modern life style which causes the majority to be depressed.

... [G]od not as a Lord of Vengeance but as the being architect of a well designed universe: God wanted to be honoured as the author of human happiness.

(Porter, 2000)

2.1 The History of Existentialism

God created Adam and Havva. They had two sons. Their names were Habil and Kabil. Habil was a shepherd and Kabil was a farmer. One day, Habil and Kabil gave their gifts to God. Habil gave the most valuable animal and Kabil gave his worst products. So, God accepted Habil's present, but didn't accept the Kabil's. Then, Kabil got furious and jealous and he killed his brother. This event is accepted as the first crime in the history of humans. This was not only a crime, but also a fight of power and existence.

Existentialism which depicts the man who lost connection with his past and became alienated to himself and the society, unhappy and restless has tried to assert the fact that the individual is under threat, has become a meaningless existence... [T]hus, it is an effort to rebuild the individual who is the object of a monotonic life.

(Aydemir, 2014)

Today, The Nobel Prize is still considered one of the most prestigious awards in the world, which is named after Alfred Nobel who invented dynamite. During his studies, he caused the death of his brother with an exposure. When he died it was considered as 'the merchant of death is dead'. His invention was also used in rocket technology. Since 1901 the Nobel Peace Prize has been given to 128 names. This ambiguity confuses minds.

Since the industrial development, technology has developed day by day. But as Zen Philosophy claims, every thing has good and bad sides in it. As human beings, we were not able to protect ourselves from the bad effects of technology. In World Wars I and II, torture, losing our most loved; such as family, friends and relationships, destroyed people's optimism. Social surviving turned into an individual surviving. There were no heroes to fight with evil. Some people also lost their spiritual values and faith. This broad subject is also used in literary works such as novels, plays and films.

Cambridge dictionary online defines exist (v) as 'to be, or to be real'. Existentialism first appeared in France in 1929. Of course, it is not a coincidence. In that time, Germany attacked France. This catastrophe influenced French psychology. French verb 'etre' which means 'to be' can be considered as a key word of existentialist theory.

Throughout history, people have questioned their existence. 'Why do I exist?' Until the XIX century for classical philosophers essence came before the existence. This point of view categorized everything in an objective point of view. Essence shows what the thing is. For instance, people have a human essence and a chair has a material essence. This is a very general description; however, existentialism discusses the person's existentialist problems in a subjective way. Anxiety, choices, relations, hopelessness, failure, fatality, nullity and isolation are the main subjects of the existentialist theory. For the existentialist:

1. Existence comes before the essence. For example, before writing an essay, first people brainstorm, then make an outline and finally create it. Or before starting to do a puzzle, first the person sees the existing picture of it then practices to fulfill.
2. People have unlimited freedom, but this freedom sometimes causes depression. For instance, according to Sartre we are thrown into the world and we are free in our choices. But taking that much responsibility by ourselves may be a pain in the neck. In Samuel Beckett's play *Waiting for Godot*, the main characters Vladimir and Estragon wait for someone or something to rescue them from their nonsense and absurd life. The other characters Pozzo, which symbolizes the boss of a capitalist system, and Lucky, who behaves like a dog, is an allegory of the working people. Even if Lucky does not behave like a human, he is quite happy to be with Pozzo or in other words, he is fine to be a member of the system.

3. People are responsible for their choices. A person's existence becomes according to their free choices. For instance, a person can choose to be a doctor, a criminal or a father.
4. Boredom is the other feature of existentialism. Especially after World Wars I and II, people lost their faith, optimism and hope. They feel that there is nothing to do. From now on, they are not the subject of the story, they are the puppets and object of the materialist system.



2.2 Existentialists

Danish Søren Kierkegaard is considered the pioneer of existentialism. Martin Heidegger, Karl Jaspers, Blaise Pascal, Gabriel Marcel, Frederic Nietzsche, Maurice Merleau-Ponty, Albert Camus, Simone de Beauvoir, Dostoyevsky, Kafka, and Jean Paul Sartre are some well known existentialists. Even if all the names are gathered under the name of existentialism, they all explain the existence of human in different words.

For instance, Albert Camus was interested in the absurdity of human life. In one of his most famous novels, *Stranger*, Camus emphasized the absurdity of life through the main character, Mersault. He is a weird character because he behaves quite different from the others. The novel starts with Mersault's mother's funeral. Mersault did not seem unhappy during the ceremony. He was a quiet lonely man in a crowd. He can't have good relations with others, he can't share his feelings with others and he can't obey society's speechless rules.

Another name Simone de Beauvoir was interested in the problems of women. André Malraux sees art as the only way of escape. He thinks humans are in a hard and strict world by themselves. He thinks religions have fulfilled their periods and people can only survive by culture. Nietzsche thinks God is death. So, as it is shown, even though all these artists are called existentialists, they have a unique point of view to existence.

2.3 Atheist and Non-atheist Existentialists

- 1-Can a person solve the existence problem without religion?
- 2- Can an atheist be good?
- 3- Why/ why not?

If we do not steal when we are alone then it is related to internalization. But does a person need to solve his main question; the meaning of her/his existence in life by herself/himself? Is it that much easy? So, why does a great number of people from all around the world suffer from depression? Cemal Nur Sargut claims that the name of the Allah means "I wanted to be known". (Sargut, 2013)

...[r]eligious development goes hand in hand with social organization.
(Smith, 1915)

“As religion is the substance of culture, so culture is the form of religion.”
(Grimshaw, 2011)

From Kierkegaard to Marcel, who believe in God, and from Heidegger to Sartre, atheist philosophers, had different interpretations of human existence. For instance, in *From Shakespeare to Existentialism*, which is based on Kierkegaard's existential views, Walter Kaufmann states that "Almost all men try to escape from themselves." (Kaufmann, 1980) Because as an existentialist point of view, people are the only ones who create their lives with their personal choices. In that point, *Waiting for Godot* was one of the most significant plays which criticizes the meaning of life and shows the misery of humans through two absurd characters of friendship and dialogues. They just eat, drink, sleep, speak, argue... and try to occupy themselves. Defamiliarization of the individual, the lack of communication causes the idea of the absurdity of existence.

Waiting for Godot can be considered an existentialist play because it questions the meaning of human existence. Beckett expresses his major themes, such as the monotony and weariness of human existence and the lack of communication in a disordered universe. Fear, alienation, feelings of loneliness are the major themes of existentialism. Even if another theory were to appear after existentialism, it is still alive and vivid because the depressed figure of a human still exists in society.



3. 'TO BE'

3.1 Maslow

ABRAHAM MASLOW HIERARCHY OF NEEDS

Maslow, A. *Motivation and Personality* (2nd ed.)
Harper & Row, 1970.

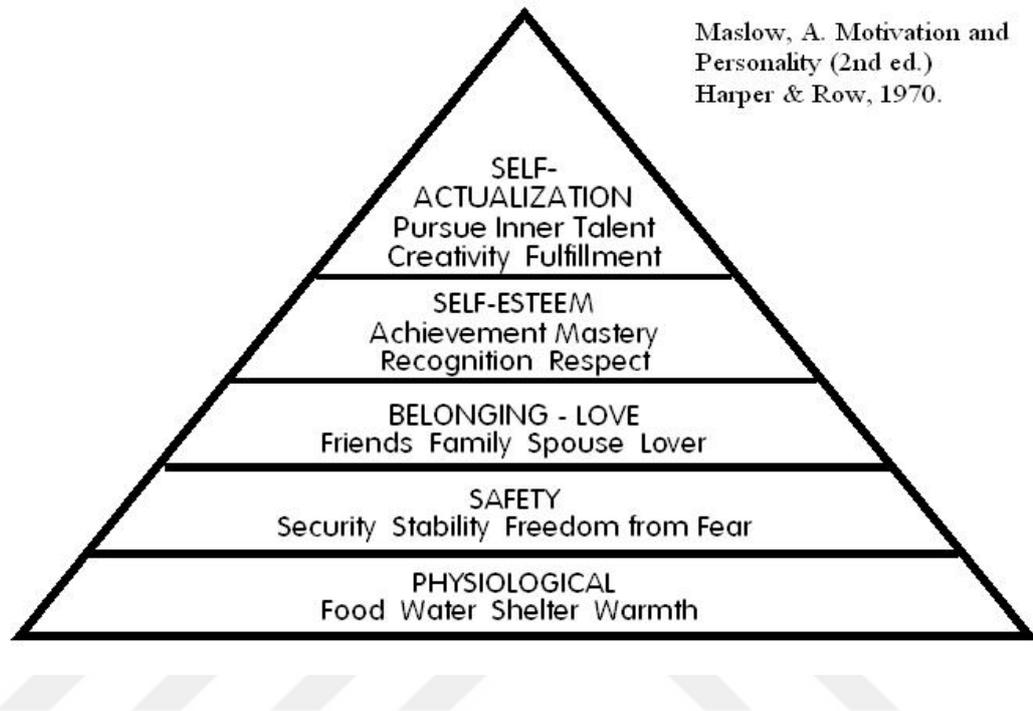


Figure 2 Abraham Maslow's Hierarchy of Needs

Maslow is interested in humanistic psychology in his studies. He is the creator of the 'Hierarchy of Needs'. As it is shown on the pyramid, self-actualisation is the top level of the human beings according to him. Maslow argues that Self-actualisation can be defined as helping others and having a connection to something superior to us, like God. (The Psychology Book, p.139)

In my study, I examined the two opposite characters which is the figure of evil Shylock and the symbol of good Ella. In Shakespeare's *The Merchant of Venice*, Shylock as the othered character of society because of his culture and religion by the majority of Christian society, he can not obtain even his physiological needs because according to the book, Jews were forced to live in Ghettos and they were not allowed to do what they want. For instance, usury was the only way of earning money for them. When it comes to safety, again nowhere was safe for them, they were full of fear because they knew that there was a nonsense hatred towards them.

These communities themselves functioned as mechanisms of cohesion, solidarity, and protection among their members, contributing to the shaping and further consolidation of the Jewish identity based on the constant cultivation of the elements of Jewish unity, as well as of its 'otherness' within the setting of the Christian world. (Papadia-Lala, 2012)

It was impossible to be a real friend of the Christian for Shylock. Shylock was a lonely man, during the play. He lost his only relative, his daughter Jessica. She fell in love with a Christian and converted to Christianity because she was embraced because of her culture and religion. In fact, Jessica not only left her father, but also she left her morals and values behind. When it comes to self-esteem, it was quite clear that no one respected Shylock. Even in the court scene, the Judge who should be unbiased and treat all equally, calls Shylock as a Jew. The judge never called Shylock with his name. It is a way of humiliation. So, the top layer which is self-actualization is impossible for Shylock. He never helps people from heart, he gives money to Antonio thanks to the agreement which has a very strict topic. If Antonio will not be able to give back the money on time, Shylock will have a right to cut Antonio's flesh. Also, even if Shylock seems to be a conservative Jew, he is far from mercy and love of people. The story of Shylock is a good example to analyse what happens when a person can not achieve his goals and feels uncomfortable.

According to Maslow each person's inner nature is in part unique to himself and in part species-wide. This inner nature, ... seems not to be intrinsically evil, but rather either neutral or positively 'good'. ...evil behavior appears ... secondary reaction to frustration of this intrinsic nature. Since this inner nature is good or neutral rather than bad, it is best to bring it out and to encourage it rather than to suppress. If it is permitted to guide our life, we grow healthy fruitful, and happy. If this essential core of the person is denied or suppressed, he gets sick sometimes in obvious ways, sometimes in subtle ways, sometimes immediately, sometimes later. (Maslow, 2012)

On the contrary, when it comes to Ella in *The Forty Rules of Love*, we see a woman who does not have any financial problems, which symbolizes the first level of Maslow's pyramid. In the second level, she does not have any safety problems because she lives in a house with her husband and her three children. But when it comes to the 'belonging and love' part, it is a bit problematic because even if Ella is

married to a successful dentist, she is suspicious about her husband and does not ask him any questions about it. Also, Ella is a typical housewife who dedicates her life to the unity of the family and wellness of the family members and no one respects her. She might be in that house physically but in fact she feels that she is outside the circle.

In the self-esteem part again Ella has some problems. She graduated from English Language and Literature, but she did not work until her forties. But one day her husband encourages her to work in an agency as an assistant of an editor. She thinks that one of her husband's mistresses found that job for her. As a framework it seems that her husband is thoughtful, but on the other hand Ella spends her most fruitful years for him. So, maybe he is just looking for a doll to show off. Like George Bernard Shaw's *Pygmalion* or Henrik Ibsen's *The Doll's House* ...

At the very beginning of *The Forty Rules of Love*, Ella was at the third stage of Maslow's Pyramid, which is "belonging and love", but during the novel the reader can witness the life process of Ella. Finally, she achieves the self-actualization with the love of God and Zahara.

The main difference in these two literary works are the choices of the main characters. Shylock chooses the bad and faces the worst situations and Ella chooses the good...and miracles appear in her life.

3.2. Sigmund Freud

Freud is considered the father of psychoanalysis all over the world. Freud has his unique theory. According to his point of view, person has three layers in his soul. These are id, ego and superego. Each person has its id from the birth. Superego appears when she/he grows up.

3.2.1 Id

For him, id is uncoordinated instincts part like aggression and sex. This stage generally symbolizes our desires. And it should be satisfied to have a healthy life. Id is like a selfish little child who wants more and more.

3.2.2 Ego

Ego can be thought the big brother of oneself which organizes the desires of id. Ego also can be considered as a bridge between id and superego.

3.3.3 Superego

Conscience, in other words superego, designs our behaviours. Superego is the adult, mature part of our psychic which stops ourselves from doing inconvenient things for ourselves.

In fact, Freud's structural model of the psychic shows the general point of view of the European life-style. As far as person goes to west, sees that people are trying to fullfill their desires by eating more for example. Today, millions of people are dying because of obesity. But on the contrary, in the African countries children are still dying because of malnutrition. So, as a big picture nobody is happy or satisfied.

All in all, is it really necessary to satisfy our id by doing whatever we want without thinking the others or it is time to think about the real meaning of life and being a real human by heart?

In The Merchant of Venice, the main character Shylock listens to his id through the story. Maybe being happy is more important than being right. While searching for the justice, he lost his daughter who was the only member of the family and all his belongings, his honour and also his religion. Even if he was right in a way, the never fight to his ego, and he insisted on cutting a flesh of meat from Antonio.



3.3 Sufism

‘You are not a drop in the ocean, you are the entire ocean in a drop.’

(Rumi)

As it is understood from the Rumi's words, we are not thrown to this world as Jean Paul Sartre claims or living in an absurd, nonsense life as Albert Camus shows in his novels.

Being happy and living in tranquility can be possible by discovering the love of God and accordingly love of people and universe. Spiritualism is devoting oneself to God. Sufi is a person who loves God in heart and all universe. According to the recent researches, people who believe in God, live happier. Because with this feeling person can feel the unlimited power with herself/himself. So, the key word is love and feeling the unity of life for Sufism.

Question: Should any person ask what is the beginning of the tesavuf, the answer is:

Faith, which has six columns, to wit: ‘The Ex-istence of God,’ ‘His Unity’, ‘the Angels,’ ‘the Prophets,’ ‘the Day of Resurrection,’ and ‘Good and Evil through His Predestination’- all of which are to be spoken with the tongue, and acknowledged with the hearth. (Brown, 1866)

The stages are: repentance, abstinence, renunciation, poverty, patience, trust in God, and acquiescence to the will of God. Then, with the grace of God, a higher level of consciousness is attained, in which knowledge, the knower, and the known are realized as one. (Anjum&Ramzan, 2014)

Sufism is a remarkable combination of devotion, discipline, and acute awareness (zehr), mixed with compassion, altruism, forgiveness, and deference. (Meymandi, 2010)

...the relationship between God and the perfect human (*insane kamil*) paves the way to bringing God into the here-and-now and forging a connection between divine and spiritual subjects in both physical and material respects. (Babaei, 2014)

3.4 A Comparaison Between Sufism and Psychoanalysis

The aim of psychoanalysis is to treat an abnormal person and bring him to a state of normality, the aim of sufism is to treat a psychologically normal person and bring him to the state of perfection. (Nurbakhsh, 2009)

It is quite obvious that according to Freud, our limitless desires should be done. On the contrary, sufism teaches impulse control. Instead of trying to have everything; person should educate herself/himself and to be out of step with materialism. When it is examined the Eastern cultures it can be seen poor but happy families and sincere relationships in the society.

The flesh which consist of person's inner part with feelings of wishes, desires, ambitions, abhorrences, etc. is mainly described negative side of human in Islam culture. First of all in Qur'an verses and all other in religious literature defined the flesh "person's inner evil desires and psych". It is the main obstacle against humankind's spiritual maturation. So people must realize himself by acting contrast to the flesh's wishes and desires.

(Kaval, 2011)

As a way of life, the Sufi ideology has tremendous potential to make a positive contribution in expanding the network of interfaith dialogue in our troubled times and strengthen relations among communities that seek peace and stability.

(Sharma, 2010)

3.5 JEAN PAUL SARTRE AND REASON D'ETRE FROM HIS POINT OF VIEW

‘Everything has been figured out, except how to live.’

Jean Paul Sartre (1905-1980)

...existentialism is a philosophy deeply rooted in man's daily life and it constantly makes man to question his decisions and actions. (Kayra, 2006)

Existentialist can be figured out by the ones who believe in God or not. Pascal, Kierkegaard, Jaspers, Gabriel, Marcel. Kierkegaard can be considered some of the well-known existentialists who believe in God. Some of the atheist existentialists are Martin Heidegger, Simone de Beauvoir, George Bataille and Jean Paul Sartre. Jean Paul Sartre has a lot of existentialist literary works in literature.

Sartre was born during the Second World War and he has a negative point of view to the world. He is quite a pessimistic person. According to Sartre, humans are thrown into the world with their solitude.

Vincent B. Leitch claims in his book of *The Norton Anthology of Theory and Criticism* that: During Sartre's lifetime, he became known worldwide for his distinct brand of existentialism, which focused on the human existence of freedom and responsibility in a godless universe. For Sartre, 'existence is prior to essence': because the world and human nature possess no fixed meaning, human beings are responsible for their own choices and actions. The experience of literature, Sartre argues, is precisely the experience of this freedom, an experience that draws together author and reader into the collaborative, future-oriented project of human existence, which is always in a state of becoming. (Leitch, 2010)

‘Philosophically, Sartre's experience of the war led him to a deeper appreciation of human freedom and responsibility.’(Leitch, 2010) Even if absurd and existentialism are related to human's life; existentialism is as a philosophy which differs from absurd. Absurd literary works focus on how there is no meaning to be found, but existentialists try to find it. Existence precedes essence. Existentialism questions whether the life has any purpose of living or not? During the world wars people lost their everything – family, friends, home, ... And they started to question not only themselves as a human but also the existence of the God. Because according to the

existentialist point of view, how can God let these wars, bombs and deaths happen? The absence of God made them feel depressed. There was nowhere to escape.

Man who has already existed chooses himself free and he creates his essence with responsibility of that choosing. (Bender)

According to existentialist philosophy, people make free choices and they take responsibility for what they do. A person should fulfill himself by his free choice. We are the sum of our experiences. In any circumstance a person finds himself in, it is his own creation. So, a person creates his own world by his meanings and interpretations. According to ancient Greek philosophy goodness considered not happiness; happiness is to display his/her skills and abilities. It is called 'eudaimonia'.

'Hell is other people.'

Jean Paul Sartre (1905-1980)

Life is a choice. Our interactions with other people shapes our life. Today we can create our account on a social network or have a good or bad relationship with our neighbours and colleagues. According to our attitudes we create our peaceful or miserable life.

Also, Jean Paul Sartre claims that human gives the meaning to life by herself/himself that it exists. He questions the 'Loss of God'. He mentions that person is condemned to freedom which she/he can not deny or escape. Once the terrible existence appears, man has to make his meaning himself and find a role in this world.

'Atheistic existentialism... states that if God does not exist, there is at least one being in whom existence precedes essence, a being who exists before he can be defined by any concept and that this being is man, or, as Heidegger says, human reality. What is meant here by saying that existence precedes essence? It means that, first of all, man exists, turns up, appears on the scene, and only afterwards, defines himself. – Existentialism and Humanism.'

Jean Paul Sartre (1905-1980)

4. THE EXISTENTIALIST ANALYSE OF THE MERCHANT OF VENICE THROUGH THE MAIN CHARACTER SHYLOCK

The Merchant of Venice is one of Shakespeare's most well-known and unusual romantic comedies. It is a great interpretation of the theme of revenge. Anti-Semitism was a fact of life in Europe in the 16th Century. *The Merchant of Venice* takes place in the busy commercial city of Venice, Italy. Even if Venice was the most powerful and liberal city because of the commerce and multicultural population, Jews were still considered as others. The main character in the play, Shylock, is a Jew, and in Venice they were forced to wear special clothes during the daytime which kept them separate from Christians. At night they were locked in ghettos where they were forced to live. And ghettos were guarded by Christians. Shakespeare's *The Merchant of Venice* is told in such a realistic way that the readers clearly see the tragic flaw of Shylock.

I believe Shakespeare was guided by the question: What will come of it, if in such a juristic situation the creditor does lay his hand upon the debtor?

(Niemeyer, 1915)

The story is almost like a psychological and sociological analyses of society. This is a classical and satisfying masterpiece of one of Shakespeare's literary works. Derrida argues that everything gains its meaning within its relation to other things and its difference. So, the sign exists only with the existence of other signs. Otherness reflects that each sign is a trace that exists through the others.

In that time and in the story Jews were banned from owning property, so lending money was the only way of earning their life. In fact, this was against Christian Law. But Christians knew that Jews had money so they turned a blind eye to it and let them to do what they did not want to do as a Christians. Jews were seen as others in the society. In this play, Shakespeare portrays otherness through the main character Shylock. On the one hand, Shylock can be considered as an evil character, on the other hand, he is the victim of being an other in society. Even if Shylock seeks justice during his lifetime, he never sees mercy from the others.

To see the full scale of Shy- lock's offense against his faith, we must here distinguish an oath to execute justice, with justice broadly and universally understood, from an oath to take private revenge. (Bradizza, 2014)

In *The Merchant of Venice*, Jews were the others in the Christian's majority. Otherness means anyone or anything not similar to me. We are not sure about whether Shakespeare is anti-semitist or not because he has never met a Jew in England because in that time Jews were exiled to other countries. He may have heard about the stories of them and wanted to show society the situation through comedy. He used comedy not to take too much attention and finished the play with the victory of Christians. Is it a loss of the other or victory of the majority? Do we have right to force a conservative Jew to be a Christian? Does it makes the other same?

The first characters to be observed in respect to these two characters is that the one was a Jew and the other a Christian; hence the historical collision involved in the drama was between the Hebrew and the modern world. (Snider, 1872)

Shylock feels his otherness in the society and hates all Christians especially Antonia because of his disrespectful behaviors towards him. And when Antonio wants to borrow money from him, Shylock emphasizes his otherness through these words:

'You call me misbeliever, cut-throat, dog,
And spit upon my Jewish gabardine,
And all for use of that which is mine own.
Well then, it now appears you need my help.

...

Say this: ' Fair sir, you spat on me on Wednesday last:

You spurned me such a day; another time

You called me dog; and for these courtesies

I'll lend you thus much moneys'? (1.3 107-124)

(Greenblatt, Cohen, Howard, Maus, 1997)

Jessica feels embarrassed of being other's daughter and other. So she marries a Christian, Lorenzo, for not being an other in the society. When Shylock loses his daughter, money and jewels because of being other he revolts:

I am Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions; fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us do we not bleed? If you tickle us do we not laugh? If you poison us do we not die? And if you wrong us shall we not revenge?... (3.1.49-54)

The Duke is obviously on Antonio's side:

I am sorry for thee. Thou art come to answer

Astony adversary, an inhuman wretch

Uncapable of pity, void and empty

From any dram of mercy. (4.1. 1-4)

When he hears his sentence he becomes miserable because they want his most valuable things from him – his money and his religion. It is like punishing him as the other who looks for his rights which he has never owned as the other in the majority.

Klaue argues, "We must sympathize with Shylock for the contempt he endures and the pain he suffers; but we cannot forget that he is a hypocrite and a would-be murderer, whose religion has not commanded bloodshed but has served him as an excuse for seeking it" (90). (Coonradt, 2007)

... Venice is a city based on commerce with its law of contract enforced—even if a pound of flesh were demanded—for otherwise the law would lose its legitimacy and all trade and justice would cease to exist. (Trepanier, 2014)

5. JALAL AD-DIN MUHAMMAD RUMI AS A UNIVERSAL FIGURE

Jalal ad-Din Muhammad Rumi (1207-1273) is an 808 year old mystic and dervish, who is popular all over the world. He's this well-known figure in all cultures. Rumi spent his last 50 years in Konya in Turkey. Every year the 17th of December is the anniversary of his death, which he named Şeb-i Aruz. Şeb-i Aruz is the day when he meets the much loved Allah. Mevlana sees the person's death day as a wedding day because he thinks that this is an opportunity to reach God. On this special day Mevlana followers from all over the world gather together and take part in the whirling dervish ceremony. This ritual is called Sema.

According to Mevlana (The Turkish name of Rumi), death isn't an end. Death is a new beginning. Mevlana influenced the world because his thoughts are universal. Person who recognise the things which others can not see become 'hamuş', which means speechless. When we recognise the nothingness of the world, we leave materialism. Tolerance, being a good person becomes the goal of our lives. Mevlana is still known and appreciated all over the world because he was able to see the future. His thoughts are universal and timeless. By leaving the ego one can reach Allah. This is the summit of human life.

The analogies between thirteenth-century Anatolia and post-9/11 America do not only revolve around the themes of conflict and fear of the Other, but also around another, almost contrapuntal element: their multiculturalism and ethnic heterogeneity, characterised by the presence of numerous ethnic groups coexisting peacefully. (Furlanetto, 2013)

6. BACKGROUND INFORMATION ABOUT ELIF SHAFAK

Elif Shafak is one of the best known and award winning female Turkish novelists of our contemporary literature all over the world. She has written so many books so far. But *The Forty Rules of Love* is the most widely read novel in her works. The issue of the book is religion and mysticism. She is a very well-known figure in the field of Sufism since she achieved great literary works during her career. She has written thirteen books including *The Forty Rules of Love*. Shafak's novel *The Forty Rules of Love* is based on the love and friendship of Mevlana Celalettin Rumi and Shams of Tabriz. She writes in both English and Turkish. She lives not only in Istanbul, but also in London.

This novel has two influential sides. The first one is her incredible narration by using the past and today and the variety of characters in the story. While reading the book, as a reader we do not only see the priceless friendship of Rumi and Shams we also witness the heart-breaking love of Ella and Zahara.

7. THE EXISTENTIALIST ANALYSE OF THE FORTY RULES OF LOVE THROUGH THE MAIN CHARACTER ELLA

Ella Rubinstein

Thus, in analyzing this novel as a Bildungsroman, it is important to note how Ella, a middle-aged housewife from Massachusetts changes and develops, having been impressed by the thirteenth century philosophy, which somehow seems to be unlikely in the modern century; and how she meets with her own self by opening up to love. (Firdous, 2014)

Ella is a Jewish woman who lives in the USA with her three children and her husband. It seems that she has a perfect family. But is this the reality? Does she really have what she wants? In fact, what is she looking for? Is she happy or is she just pretending to be happy? But what is the problem with her? She is a healthy, wealthy, and well-educated woman with a big family. Her husband is a successful dentist who works hard and earns a lot of money. Ella is a housewife, even though she graduated from English Language and Literature Department at university. She was about to turn forty. She is a typical housewife, she builds her whole life around her husband and children. She is proud of her family and she would do whatever to protect the unity of her family.

She never confronted the death of anything, be it a habit, a phase, or a marriage, even when the end stood right in front of her, plain and inevitable.

(Shafak, 2).

Ella knows that her husband cheats on her, but forgiveness is the key word of her marriage. She knows that she doesn't have a deep relationship with her husband, but she thinks connecting emotionally shouldn't be the first priority on a married couple's list. According to her, there are some much more important facts such as understanding.

Elif Shafak starts the novel *The Forty Rules of Love* with a description of the effects of a stone which hits a river and a lake. One can consider the river as a postmodern life, consumer society and materialism. As a twenty-first century people we are always in a hurry. The success, career, titles and money are the main goals of our lives. However, even if we reach our purposes, still we don't feel completed or satisfied.

Lake may be the traditional, silent and routine parts of our daily lives. Lake might be an allegory of Ella Rubinstein's life.

For forty years Ella Rubinstein's life had consisted of still waters—a predictable sequence of habits, needs, and preferences. Thought it was monotonous and ordinary in many ways, she had not found it tiresome. During the last twenty years, every wish she had, every person she befriended, and every decision she made was filtered through her marriage. (Shafak, 1).

One day something unexpected happens: Ella wants to divorce her husband of twenty years and would like to set off a uncertain journey. But what has changed her point of view? 'Love'. She falls in love with a man from miles away and as different as black and white.

I have read such stories, like *Bridges of Madison County* by Robert James Waller which was a heartbreaking wonderful love story. During an interview the author claims that there are strong similarities between the main character and himself. It was about a love affair between Francesca Johnson who is married but lonely Italian housewife and a charming photographer Robert Kincaid who works for National Geographic and visiting Madison County to create a photographic essay on the bridges of Madison County. The affair took place while Francesca's husband and children were away at the Illinois State Fair for four days. At the end of the story, Francesca refused to leave her present situation and go away with Robert in consideration of the consequences on the lives of her children and husband.

However, in Elif Shafak's story the main woman character of the story Ella, who has similarities with Francesca, left her life and family at the end of the story. So, can it be more than a love affair? Can it be a love of not only a couple, but also a taste of being existed? Can she feel the joy of life and the freedom for the first time? Is it something awaking her from a deep sleep? Is this self-actualization?

'So when did you stop loving me?' David asked, deadpan.

Ella looked at her husband in astonishment, like someone who had never seen her reflection before and who now held a mirror to her face. (Shafak, 11).

Elif Shafak shows the mirror stage theory in these statements. Ella knows that this marriage is like a muppet show and it is time to notice the reality.

Two weeks before her fortieth birthday, she finds herself working for a literary agency based in Boston. In fact, her husband finds the job through one of his clients or his mistresses, as Ella thinks, herself. Ella's duty is reading the book in detail and writing a report about it. The name of the book is 'Sweet Blasphemy'. The story takes place in thirteenth-century Konya in Asia Minor. It is a mystical, historical novel on the remarkable bond between Rumi, the best poet and most revered spiritual leader in the history of Islam, and a dervish who is called Shams of Tabriz.

When we look back at history there is no difference between the centuries. Religious conflicts, political disputes, cultural misunderstandings, power shows and a feeling of insecurity and fear of the other are still on the scene from past to present. So why do we exist? What is the essence and purpose of our lives? Every person is born as human, but do we succeed at living as a human being? Is it possible to exist with our properties? Or do we start existing when we realize our nothingness?

Sufi mystics say the secret of the Qur'an lies in the verse Al-Fatiha, and the secret of Al-Fatiha lies in Bismillahirrahmanirrahim and the quintessence of Bismillah is the letter ba. There is a dot below that letter... The dot underneath the B embodies the entire universe...

The dot underneath the B embodies the entire universe...



Figure 3 The Letter B

The Mathnawi starts with B,
Just like all the chapters in this novel ... (Shafak, 18).

As a Sufi I had sworn to protect life and do not harm. In this world of illusions, so many people were ready to fight without any reason and so many others fought for a reason. But the Sufi was the one who wouldn't fight even if he had a reason. There was no way I could resort to violence. (Shafak, 31)

One of the well-known figure of the society , the judge was an ambitious man who thinks the mystics, with their individualistic and esoteric interpretations of Islam, were troublemakers. According to him, all Sufis should be kicked out of Baghdad. In a conversation the judge asked Shams of Tabriz if he has found God or not? Shams of Tabriz answers his question by saying, 'Indeed he was with me all along.' He also claims that The God cannot be found by seeking, only those who can seek can find him. But a person who stays with fur coat, silk garment and pricy jewelry like you cannot find him of course.

According to Lings, each theocratic civilization is a unique and homogeneous whole, different from others but just as fruits are different but taste alike in essence so are the ideologies of these civilizations. (Lings, 1999)

Shafak has presented this Sufism as a remedy for all the problems of mankind.
(Anjum&Ramzan, 2014)

Sufism (or Islamic mysticism) is all about an inner journey of Love.

(Anjum&Ramzan, 2014)

During the novel, Ella questions herself and at the end of the story she finds herself through the love of Sufism and Zahara.



8. COMPARING EXISTENTIALISM ON THE TWO NOVELS

Shylock symbolises our ego. When we face an injustice situation, there are two ways to go. One is listening to your ego and being Shylock, the other is listening to your heart, believing God and finding out the purity of your soul. We are created by intelligence and we are responsible for our choices to fulfill our existence and win the war with our ego. Existence is a gate for eternity whom believe in God and nothingness for an atheists. As it is mentioned before in Mevlana' Şeb-i Aruz and Samuel Beckett's *Waiting for Godot*.

There is always more than one solution to our problems. Our attitude shapes our decisions; our decisions shape our lives and at the end of the life story we close our eyes with a title of a good or bad person. I tried to examine the good and bad ways of human existence through the main characters of the novels in *The Merchant of Venice's* Shylock and in *The Forty Rules of Love's* Ella. I chose these two novels because the main characters in both novels are so vivid. In my point of view Shylock is a symbol of the evil ego side of all of us. We firstly recognise ourselves when we face ourselves in the mirror as in Lacan's theory, 'Mirror Stage'. The existence of 'I' starts at that time. During our life we try to exist through our roles. Elif Shafak's novel consists of very different characters together. This resembles Mevlana's point of view. Mevlana is a wise man who can see the importance of pieces to create a whole. No one is othered in Shafak's novel. In *Merchant of Venice*, Shylock seems a religious Jew, but how could a man with a love for God want another man's flesh? What kind of a religion is this? Can we consider religion without the affection of God?

Everybody is unique. I think that we are the small parts of a whole picture. As a piece we are nonsense, but when we gather and believe the goodness, we can create whatever we want. An optimist never considers something as bad. They know that everything is an opportunity to improve ourselves. Mysticism believes that everything comes from the God. Good or evil people exist to teach us. Shylock was an angry man who puts money in the centre of his life. When his daughter left him he was unhappy because she took all the jewellery with her.

Ella is othered in her family like Franz Kafka's Gregor Samsa in *Metamorphosis*. Life is a road, life is a voyage. Every writer writes of himself/herself. In these novels, we can have an idea of these two authors. Even if Shakespeare didn't see a Jew in his life, he was interested in the position and otherness of other people through the character of Shylock. In his time, he couldn't critique the social, political and religious subjects directly, so he might have created a ridiculous character like Shylock to force us to think of society while laughing.

The covers of the books are also interesting. We can see the angry face of Shylock in *The Merchant of Venice* and the pink cover with hearth in Shafak's *The Forty Rules of Love*. Zahara is Ella's mentor as Shams is the other piece of Rumi. Ella finds her existence thanks to Zahara. Zahara changes a lot during his life time. He was a drug user at first, then when he meets the sufis, his whole life changes. But at the end, he finds himself with the love of God, his existence turns into the full of love. After Ella met Zahara, she left her family and started to search her existence with a travel inside. Love transforms. Ella's life is so spontaneous like a lake metaphor at the beginning of the book. When Zahara appeared, Ella started to question her whole life. None of the characters in *The Forty Rules of Love* are othered for his religion or culture also.

9. CONCLUSIONS AND RECOMMENDATIONS

In these two literary works, I tried to show the good and evil sides of humans through the main characters. When we face difficulty, we may think that we have to deal with our problems alone. So, thinking in this way, it is inevitable to feel depressed. But when we recognise the value of ourselves, our families, our friends and feel like a part of the universe, we are able to solve anything with the help of our inner power which comes from the God. Millions of people are unique with their physical appearance and character. We all have different interests, abilities and thoughts. But it is certain that we all have two ways in life's journey. Going in a good path or bad one depends on our choices.

Shylock, in *The Merchant of Venice*, chose the revenge road and at the end the world's permanent rule worked out, which we call 'karma'. He lost not only his property, but also his moral values. It is certain that we all sometimes get furious, but if we are able to keep calm, believe in God and forgive, we can find real happiness and tranquility in our soul.

Finally, being a virtuous person is a never ending process throughout life. At present, there are a lot of awesome books, articles and interviews about personal development. In the past, we spent lots of time improving ourselves like a perfect machine. Now it is time to go back to our roots, to reveal our well being. I strongly believe that, this century will be the enlightenment of human beings.

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RESUME

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EDUCATION

- **Master**

Istanbul Aydin University,

Social Sciences,

English Language and Literature.

- **Bachelor**

1999- 2004- Faculty of Arts&Science,

Western Languages and Literature.

CERTIFICATES IN ELT

-British Side CELTA (**B Degree**) Beşiktaş-İSTANBUL

- 11 February to 7th March 2008 (28 hours a week) Saint Giles College
(London / UK) : Advanced Level English Course and **TOEFL** Education

- Gazi University English Language Teaching Certificate

CERTIFICATE IN TEACHING TURKISH

İstanbul Aydın University (May-June 2015)

Teaching Turkish as a Foreign Language

WORKSHOPS&CERTIFICATES

- **Istanbul Aydın University**

Propell Workshop for the TOEFL İBT Test

Listening, Reading, Speaking and Writing (February 6th, 2015)

- **Istanbul Aydın University**

SHARING KNOWLEDGE, ADDS TO IT! (27-28-29 January 2015)

Day One: Learning Styles for Teachers and Students

(Chief Learning Officer Tony GURR)

Day Two: Reading Into Writing & Listening Into Speaking

(Managing Director JT Rehill)

Day Three: Assessment Literacy and Preview of Assessment Processes

Evoking Intrinsic Motivation in Language Learners

(Director of English Prep. School Assist. Prof. Dr. Necmiye Karataş)

- **İstanbul Aydın Üniversitesi Symposium :**
Researching Teachers: In-Service Training
- **Beykent Üniversitesi 6th International ELT Conference**
(The use of Technology in Student-centered Learning)
- 14-15 April 2012 **Istanbul Bilgi University**
The Third International ELT Conference
Turning From Theory To Practice in ELT
- 16 May 2006 - **Eyüpoğlu Eğitim Kurumları**– University Presentation Day

Bakırköy Lifelong Learning Center

- 09.04.2011/17.07.2011 (144 hours) - Drama Certificate
- 21.02.2011/03.06.2011 (176 hours) - Practical Theatre
- 02.07.2005/25.09.2005 (160 hours) – Computer Education
(Windows XP, Word, Excel, Powerpoint)
- İstanbul Aydın University- Kuantumla Düşünme Tekniği

***Certificate of Appreciation** – Academic Material Production

CONGRESS

- Istanbul Aydın University

ICDET 1st International Congress on Distance

Education and Educational Technology (21-23 May 2015)

PROJECT

The meeting held on 06.05.2015 – Besiktas Point Hotel Barbaros

Civil Society Dialogue between EU and Turkey – IV (Working on)

ERASMUS:

I have attended the Erasmus Staff Mobility and gave 8 hours of lessons to ELT students at Lithuanian University of Educational Sciences University in Vilnius.

Duration of Erasmus exchange (days): 5

From: 20 April 2015

Until: 24 April 2015

Number of class hours: 8

**Faculty of Philology, Lithuanian University of Educational Sciences
(LT VILNIUS04)**

CONFERENCES

Oral Presentations as a Speaker:

1- Kaunas, Lithuania: Vilnius University Kaunas Faculty of Humanities

Department of Germanic Philology

International Scientific Conference **TELL ME'15.**

‘Thought Elaboration: Linguistics, Literature, Media Expression’

Presentation: 22.04.2015

Session: I

Time: 10:25-10:50

Subject:

The Main Characters Mode of Existence in Two Literary Works:

Shylock in ‘The Merchant of Venice’ and Ella in ‘The Forty Rules of Love’

ELECTRONIC SCIENTIFIC PUBLICATION (ISSN: 2345-0703)

2- Barcelona, Spain:

International Conference on New Horizons in Education

The Association of Science, Education and Technology (TASET), Governors State University and Sakarya University 6th "International Conference (June 10-12, 2015).

Paper Title: The Importance of Creating a Student Centered Classroom Atmosphere.

After reviewing process, all accepted papers in English which are presented at INTE-2015, Barcelona, Spain will be published in The Special Issue of TOJET (The Online Journal of Educational Technology) (www.tojet.net ISSN: 2146-7242).

PROFESSIONAL EXPERIENCE

2005 _ 2006 Küçükköy Anatolian and Industrial Vocational High School

(Government Anatolian High school) I worked as an Prep Class English teacher.

2005 – 2011 I worked as an English Teacher at Bakırköy Halk Eğitimi Merkezi

(Bakırköy Life Long Learning Center) (Adult Education)

2009 –2010 English Teacher - Istanbul Language Center (ILM)

2007 – 2009 Florya Final Schools (Private School) I worked in all levels.

Kindergarden, primary and secondary levels.

2011 – to present I have been working as an English lecturer at Istanbul Aydın University for five years.