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**3. INTERNATIONAL NEW YORK
CONFERENCE ON
EVOLVING TRENDS IN
INTERDISCIPLINARY
RESEARCH & PRACTICES
NOVEMBER 13-15, 2020
MANHATTAN, NEW YORK CITY**

**PROCEEDINGS
BOOK**

**EDITOR
ASSIST. PROF. MUNTAZIR MEHDI**

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3rd INTERNATIONAL NEW YORK CONFERENCE ON EVOLVING TRENDS IN
INTERDISCIPLINARY RESEARCH & PRACTICES

CONGRESS'S IDENTIFICATION

CONGRESS NAME

3rd INTERNATIONAL NEW YORK CONFERENCE ON EVOLVING TRENDS
IN INTERDISCIPLINARY RESEARCH & PRACTICES

DATE AND PLACE

November 13-15, 2020
Manhattan, New York City

ORGANIZING ORGANIZATION

IKSAD - Institute of Economic Development and Social Research

HEAD OF ORGANIZING COMMITTEE

Mustafa Latif EMEK

INTERNATIONAL PARTICIPANTS

Turkey - 45
Azerbaijan - 20
India - 22
Nigeria - 5
Afghanistan - 5
Kazakhstan - 2
Saudi Arabia - 1
Kirgizstan - 1

NUMBER OF ACCEPTED PAPERS

101

NUMBER OF REJECTED PAPERS

21

EVALUATION PROCESS

All applications have undergone a double-blind peer review process

CONGRESS LANGUAGES

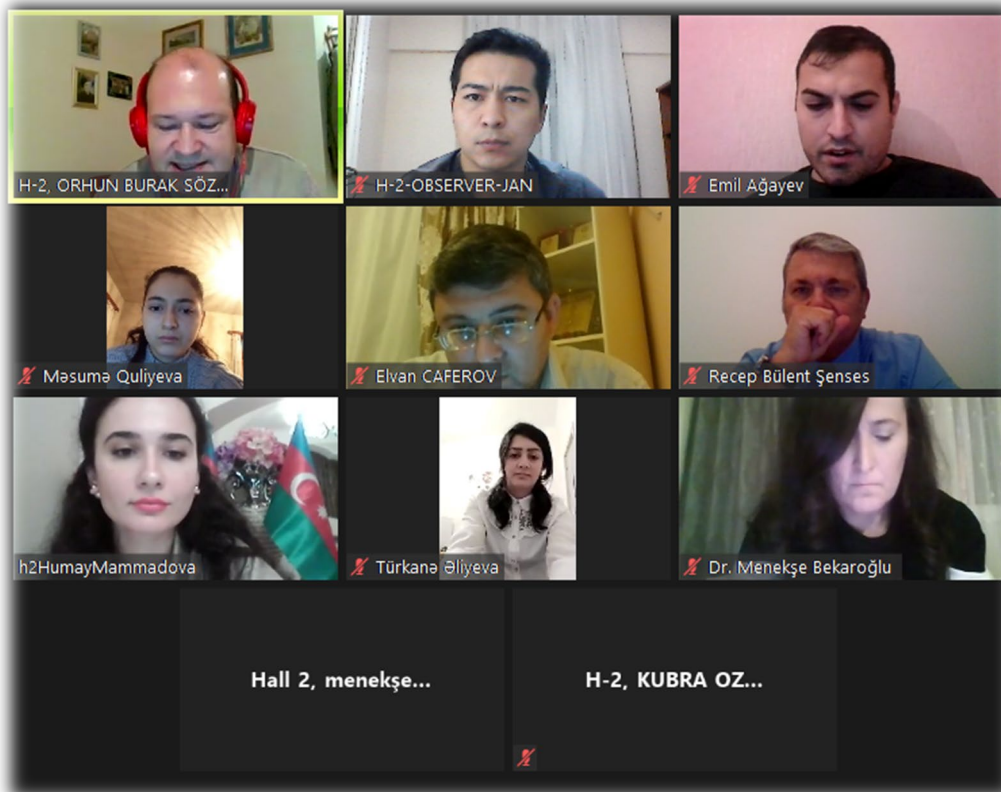
Turkish and all dialects, English, Russian

PRESENTATION

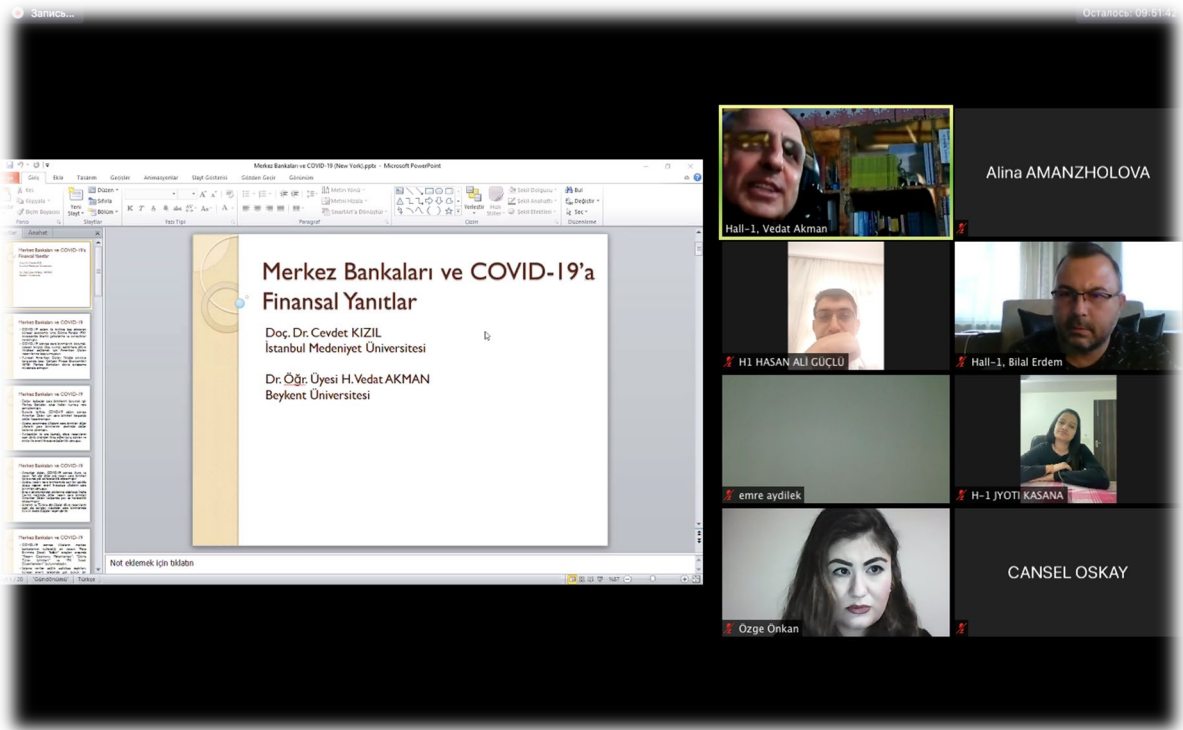
Oral presentation

3rd INTERNATIONAL NEW YORK CONFERENCE ON EVOLVING TRENDS IN INTERDISCIPLINARY RESEARCH & PRACTICES

PHOTO GALLERY



3rd INTERNATIONAL NEW YORK CONFERENCE ON EVOLVING TRENDS IN INTERDISCIPLINARY RESEARCH & PRACTICES



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November 13-15, 2020
Manhattan, New York City



CONFERENCE PROGRAM

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exp. H-1, MASSOUD MASSOUDI

Date: B.11.2020, Hall-1, Session-1

Zoom Meeting ID 835 2399 4385 / Passcode: 12020



New York Time: 10⁰⁰-12⁰⁰



Ankara Time: 18⁰⁰-20⁰⁰



Baku Time: 19⁰⁰-21⁰⁰

Moderator: **Assoc. Prof. Dr. Derman Vatansver BAYRAMOL**

Authors	Affiliation	Topic title
Assoc. Prof. Dr. Derman Vatansver BAYRAMOL Assoc. Prof. Dr. Aylin YILDIZ	<i>Alanya Alaaddin Keykubat University Tekirdag Namik Kemal University</i>	ASTUDYONPRODUCINGANANTIBACTERIALAND WATER REPELLENT FUNCTIONAL FABRIC BY ROTATIONAL PRINTING
ASGAROVA BAHAR ELVIN JAFAROV NICAT BABAYEV	<i>Azerbaijan State Oil and Industry University Azerbaijan Technical University</i>	EXPLORING ASPECTS OF BIG DATA APPLICATION AND CLUSTERING APPROACHES
Prateek Mangal Dr. Anupama Rajesh	<i>Amity Business School</i>	ASSESSING THE ROLE AND IMPACT OF BIG DATA IN SMART CITIES AND SMART ENVIRONMENT PROJECT ACTIONS
Tadesse Walelign Tesfaye Kebede Eshetu Haile Gurju Awgichew	<i>Bahir Dar University Bahir Dar, Ethiopia</i>	HEAT AND MASS TRANSFER ANALYSIS IN UNSTEADY FLOW OF TANGENT HYPERBOLIC NANOFUID OVER A MOVING WEDGE WITH BUOYANCY AND DISSIPATION EFFECTS
Prof.Dr.Ahmet Koluman Rezzan YARDIMCI Mahmed Sari NJJAR	<i>Pamukkale University</i>	SMART WOUND DRESSING CONCEPT
Şeyda TAŞAR Beyda TAŞAR	<i>Firat University</i>	THE PREDICTION OF CHEMICAL COMPOSITION OF BIOMASS BASED ON PROXIMATE ANALYSIS; DEVELOPING A MODEL EQUATION
Waheed A. Adeosun Prof. Abdullah M. Asiri Prof. Hadi M. Marwani Prof. Mohammed M. Rahman	<i>King Abdulaziz University</i>	POLYMETHYL RED FILM SYNTHESIS ON GLASSY CARBON ELECTRODE FOR 2- NITROPHENOL SENSING IN WATER SAMPLES
Nazlı Əjdərova İlham Suleymanov Səbinə Mahmudova	<i>Naxçıvan Dövlət Universiteti</i>	Wi MAX şəbəkəsinin arxitekturası
Fatih Balıkoğlu Tayfur Kerem Demircioğlu Ege Anıl Diler Akin Ataş	<i>Balikesir University Ege University University of Manchester, UK</i>	FLEXURAL BEHAVIOR OF SANDWICH BEAMS WITH GRID-SCORED PVC FOAM CORE: EXPERIMENTAL AND ANALYTICAL STUDY
MASSOUD MASSOUDI	<i>Parwan University</i>	SHIFTING FROM KA-KU-LO MIND-SET TOWARDS COMPETENCY BASED MIND-SET IN SOFTWARE ENGINEERING EDUCATION AND TRAINING



Date: B.11.2020, Hall-2, Session-1

Zoom Meeting ID 835 2399 4385 / Passcode: 12020



New York Time: 10⁰⁰-12⁰⁰



Ankara Time: 18⁰⁰-20⁰⁰



Baku Time: 19⁰⁰-21⁰⁰

Moderator: **Asst. Prof. Dr. Orhun Burak SÖZEN**

Authors	Affiliation	Topic title
Raiha Massoudi	<i>Kabul Education University of Shaheed Ustad Rabbani</i>	THE EFFECT OF COMMUNICATIONS SKILLS ON MARITAL SATISFACTION
Humay Mammadova	<i>Azerbaijan National Academy of Sciences</i>	THE FIRST MUSLIM FEMALE JOURNALIST IN THE SOUTH CAUCASUS
Abhilasha SISODIA	<i>Galgotias University</i>	AN ENTREATY UNDERSCORING THE DEFILEMENT AND VIOLATION OF CHILD RIGHTS IN INDIA: A VERDICT
Masume Kuliyeve	<i>Azerbaijan Devlet Diller Universitesi</i>	TÜRK VE HİNT MİTOLOJİSİNDE HAYVANLAR
Emil Aghayev	<i>ADPU</i>	ALTAY HACIYEV YARADICILIĞINDA TARİXİ OBRAZLAR (İKONOQRAFİK TƏHLİL KONTEKSTİNDƏ)
Dr. R ecep Bülent Şenses	<i>Girne American University</i>	TWO COUPS OF 1960; APRIL 18 AND MAY 27
Dr. Menekşe Bekaroğlu Dr. Ayşe F. Caman	<i>İzmir Painting and Sculpture Museum Gallery Director</i>	THE ROLE OF KATOIKIA IN RELATIONS BETWEEN ATTALID AND SELEUCID KINGDOMS
Asst. Prof. Dr. Orhun Burak SÖZEN	<i>Gaziantep University</i>	INQUIRIES INTO A FEMINIST INTERNATIONAL RELATIONS APPROACH FROM THE PERSPECTIVES OF FEMINIST AND PSYCHODYNAMIC THEORIES
Turkana Aliyeva	<i>Nakhchivan University</i>	ROLE OF NATURAL-GEOGRAPHICAL FACTORS IN THE FORMATION AND FUTURE DEVELOPMENT OF URBAN SETTLEMENTS IN NAKHCHIVAN AUTONOMOUS REPUBLIC
Asst. Prof. Hasan ÇİFTÇİ	<i>Harran University</i>	PUBLIC RELATIONS AND PROPAGANDA
Melahat BABAYEVA	<i>ADPU</i>	HALK MASALLARI TOPLAMA İLKELERİ
Günel MAMMADOVA	<i>Azerbaijan State Pedagogical University</i>	EĞİTİM GÖNÜLLÜSÜNÜN GÖREVLERİ



Date: B.11.2020, Hall-3, Session-1

Zoom Meeting ID 835 2399 4385 / Passcode: 112020



New York Time: 10⁰⁰-12⁰⁰



Ankara Time: 18⁰⁰-20⁰⁰



Baku Time: 19⁰⁰-21⁰⁰

Moderator: Prof. Dr. Nuray GÜZELER

Authors	Affiliation	Topic title
Res. Assist. Mustafa Kadir Esen Prof. Dr. Nuray Güzeler Dr. Murat Kalender	Cappadocia University Çukurova University Ağrı İbrahim Çeçen University	CHEESES PRODUCED BY ADDING MELTING SALT
Vrushali Datar Abdul Rishad	College of Home Science	ROLE OF LOCAL STREET FOOD IN GASTRONOMICAL TOURISM
Oya Berkay Karaca Ahmed Azeez Khaled Albayati Murat Kalender Nazlı Deniz Özen	Çukurova University Çukurova University Ağrı İbrahim Çeçen University Çukurova University	USING OF PRICKLY PEAR (OPUNTIA FICUS- INDICA) CLADODE PULP SUPPLEMENTATION IN FUNCTIONAL FOODS: EFFECTS ON THE PROPERTIES OF PROBIOTIC YOGURTS
Firuza KOBOYEVA Prof. Dr. Nuray GÜZELER Lecturer Çağla ÖZBEK	Cukurova University Cukurova University Toros University	FOOD PRODUCTS CONSIDERED WITHIN THE SCOPE OF SLOW FOOD MOVEMENT: A CASE OF ADANA PROVINCE
Prof. Dr. Nuray GÜZELER Lecturer Çağla ÖZBEK Lecturer Murat SANRI	Cukurova University Toros University Cukurova University	DAIRY PRODUCTS CONSUMPTION HABITS OF STUDENTS IN COLLAGE OF PHYSICAL EDUCATION AND SPORTS- BASED ON A SURVEY IN CUKUROVA UNIVERSITY
Dr. Murat KALENDER Prof. Dr. Prof. Dr. Nuray GÜZELER	Ağrı İbrahim Çeçen University Çukurova University	ANATOLIAN TULUM CHEESES
Mehmet Salih ÇAYIR Prof. Dr. Nuray GÜZELER	Hatay Provincial Directorate of Agriculture and Forestry Çukurova University	HATAY PROVINCE MILK INDUSTRY AND PRODUCT VARIETIES
Mehmet Salih ÇAYIR Prof. Dr. Nuray GÜZELER	Hatay Provincial Directorate of Agriculture and Forestry Çukurova University	DESSERTS WHICH ARE MADE FROM MILK AND CHEESE OF HATAY CUISINE



Date: 14.11.2020, Hall-1, Session-1

Zoom Meeting ID 818 3818 6123 / Passcode: 926606



New York Time: 09⁰⁰-11⁰⁰



Ankara Time: 17⁰⁰-19⁰⁰



Baku Time: 18⁰⁰-20⁰⁰

Moderator: Prof. Hajar Huseynova

Authors	Affiliation	Topic title
Phd, Ass. Prof. Shabnam Hasanli- Garibova	ANAS	THE SCIENTIFIC STYLE OF THE XIII – XVI CENTURIES' TURKISH LANGUAGES
Dr. Halit ALKAN	Mardin Artuklu University	A DISCOURSE OF 'OTHERING' IN HANIF KUREISHI'S THE BUDDHA OF SUBURBIA
Dr. Aliyeva Gülçöhrə	Azərbaycan Dövlət Dəniz Akademiyası	ÜÇDİLLİ FRAZEOLÖJİ LÜĞƏTLƏRDƏ MİLLİ-MƏDƏNİ İDENTİKLİYİN İFADƏSİ
Dr. Apeksha	Galgotias University	ADIASPORA OF CORPOREAL WEDGE IN THE NOVELS OF KAMALA MARKANDAYA: AN ABRIDGED VOICE OF FEMINISM
Parvin Asadullayeva, PhD	Institute of Oriental Studies of National Academy of Science of Azerbaijan	THE EXPRESSION OF TIME BY PARTICIPLE IN «KHAMSA» OF NIZAMI GANJAVI
Ph.D. Svetlana Mammadova	Azerbaijan State Pedagogical University	THE ROLE OF WORD FORMATION IN THE ENRICHMENT OF VOCABULARY: SUFFIXES FROM OTHER LANGUAGES
Dr. SEKHRI Ouided	Mentouri Brothers University	COMMON ERRORS AND PROBLEMS IN RESEARCH PROPOSAL WRITING: THE CASE OF FIRST YEAR MASTER STUDENTS (LINGUISTICS AND APPLIED LANGUAGE STUDIES)
Ph.D Ramil Sameddin Zeynalov	Azerbaijan	The words of ancestors in Mahmud Kashgari's work "DIVANU-LUGAT-IT-TURK" and verbal combinations in the samples.
Doç. Dr. Kübra Kuliyeva	Azərbaycan Milli Bilimler Akademisi	AZƏRİ AĞIZLARINDA ANLAMINI KAYBETMİŞ KÖKLER
Gulanbar Abbasova	Baku State University	NEW APPROACHES TO THE LINGUOPETIC FUNCTIONS OF PARALLELISM IN AZERBAIJAN AND ENGLISH
Prof. Hajar Huseynova	Azerbaijan State Pedagogical University	TOPONYMS OF WESTERN AZERBAIJAN
Dr. Nazilə Abdullazadə	Azərbaycan Dövlət Pedaqoji Universiteti	XX ƏSR AZƏRBAYCAN POEZİYASINDA ƏLİAĞA VAHİD FENOMENİ



Date: 14.11.2020, Hall-2, Session-1

Zoom Meeting ID 818 3818 6123 / Passcode: 926606



New York Time: 09⁰⁰-11⁰⁰



Ankara Time: 17⁰⁰-19⁰⁰



Baku Time: 18⁰⁰-20⁰⁰

Moderator: Vanshika Malik

Authors	Affiliation	Topic title
Pelin DEMİR Ali ARSLAN	<i>Firat Üniversitesi</i>	ELAZIĞ, KOVANCILAR, BİNGÖL VE TUNCELİ'DE SATIŞA SUNULAN TAZE BEYAZ PEYNİRLERİN AFLATOKSİN M1 (AFM1) DÜZEYLERİNİN İNCELENMESİ
Kubra Ozkan Prof. Dr. Osman Sagdic Assoc. Prof. Ayse Karadag	<i>Yildiz Technical University</i>	DIFFERENT DRYING METHODS AFFECT THE PHENOLICS, THEIR BIOACCESSIBILITY, AND ANTIOXIDANT ACTIVITY IN GRAPE (VITIS LABRUSCA L.)
Vanshika Malik	<i>University of Delhi</i>	FOOD SECURITY AND CORONAVIRUS CRISIS: AN INDIAN VIEWPOINT
Bedford Ikechukwu Oformata Joseph Akwoba Ogugua Nwankwo Innocent Okwundu Okafor Simeon Chibuko Vivienne Ekene Ezenduka John Anaelom Nwanta	<i>University of Nigeria</i>	EVALUATION OF POLYCYCLIC AROMATIC HYDROCARBONS (PAHs) IN SINGED AND UNSINGED HIDES OF SLAUGHTER-CATTLE IN ANAMBRA STATE, SOUTHEAST, NIGERIA
Muhammad Ahsan Yaseen Dr. Asghar Subhani Muhammad Adeel Arshad Wasim Yousaf	<i>University of Agriculture Faisalabad-38040 (Pakistan)</i>	NUTRITIONAL CONSEQUENCES FOR RUMINANTS: MICROBIAL INTERACTIONS WITH TANNINS
Aigul USUBALIEVA Adel A.A. MOHDALY	<i>Kyrgyz-Turkish Manas University Fayoum University</i>	EVALUATION OF TRACE ELEMENT CONTENTS IN FIELD-GROWN VEGETABLES IN CHUY REGION, KYRGYZ REPUBLIC



Date: 14.11.2020, Hall-3, Session-1

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New York Time: 09⁰⁰-11⁰⁰



Ankara Time: 17⁰⁰-19⁰⁰



Baku Time: 18⁰⁰-20⁰⁰

Moderator: Dr. Markus Slevogt

Authors	Affiliation	Topic title
Abdul Raouf SAFI	<i>Selçuk University</i>	AFGHANISTAN AND REGIONALISM
Dr. Demet Şefika MANGIR Abdul Raouf SAFI	<i>Selçuk University</i>	WOMEN AND POLITICAL PARTICIPATION IN AFGHANISTAN BARRIERS, OPPORTUNITIES AND ACHIEVEMENTS
Asts. Prof. Dr. Ayşe MANAV	<i>Toros University</i>	ALAHAN MONASTERY AND FAITH TOURISM IN WORLD HERITAGE NOMINATION PROCESS
Dr. Sabır Güler Sevli	<i>Mersin University</i>	PANDEMIC, UNCERTAINTY AND THE FUTURE OF NEOLIBERALISM
Ms. Ashmika Agrawal Assistant Professor	<i>Galgotias University</i>	CORONA PANDEMIC: IMPACT ON EDUCATION AND MENTAL HEALTH OF STUDENTS DUE TO THE CLOSURE OF UNIVERSITIES
Dr. Markus Slevogt Nicholas Bogac Edizer	<i>Bahcesehir University AHK German - Turkish Chamber of Commerce</i>	PARADIGM SHIFT IN MODERN ENTREPRENEURSHIP POST COVID-19 PANDEMIC
Dr. OGENYI, Elvis.O	<i>University of Nigeria</i>	MASS MEDIA COVERAGE OF COVID-19 PANDEMIC IN NIGERIA
Dr. Pınar ERDOĞAN Dr. İlknur ÇEVİK TEKİN	<i>Karamanoğlu Mehmetbey Üniversitesi Selçuk Üniversitesi</i>	AN EXAMINATION OF ORGANIZATIONAL CYNICISM IN HEALTHCARE PROFESSIONALS IN TERMS OF GENDER: A META-ANALYSIS STUDY
Asst. Prof. Tebrike KAYA	<i>Beykent University</i>	MATERNITY RITUALS COMMUNITIZED IN SOCIAL NETWORKS
Mahboob Massoudi	<i>Delhi Technological University</i>	FAKE NEWS DETECTION IN SOCIAL MEDIA WITH SUPERVISED MACHINE LEARNING



Date: 14.11.2020, Hall-4, Session-1

Zoom Meeting ID 818 3818 6123 / Passcode: 926606



New York Time: 09⁰⁰-11⁰⁰



Ankara Time: 17⁰⁰-19⁰⁰



Baku Time: 18⁰⁰-20⁰⁰

Moderator: **Emmanuel LAMPTEY**

Authors	Affiliation	Topic title
Shafeeqa IRFAN Muhammad Qamrosh ALAM	<i>University of Sargodha</i>	EFFECTS OF NUTRACEUTICAL PRODUCTS ON HUMAN HEALTH; A CONTROVERSY
Assist. Prof. Dr. Nevra ALKANLI Assist. Prof. Dr. Arzu AY Dr. Gokhan CEVIK	<i>Haliç University Trakya University Trakya University</i>	INVESTIGATION OF THE RELATIONSHIP BETWEEN PLASMINOGEN ACTIVATOR INHIBITOR-1 4G/5G GENE VARIATION AND BLADDER CANCER DEVELOPMENT
Assist. Prof. Dr. Arzu AY Assist. Prof. Dr. Nevra ALKANLI Dr. Gokhan CEVIK	<i>Trakya University Haliç University Trakya University</i>	DETERMINATION OF THE ROLE OF METHYLENETETRAHYDROFOLATE REDUCTASE C677T GENE VARIATION IN PATIENTS DIAGNOSED WITH PROSTATE CANCER
M.Sc. Suleyman Serdar ALKANLI Prof. Dr. Isil ALBENIZ	<i>Istanbul University</i>	CRISPR/CPF1 APPROACH FOR SPINAL MUSCULAR ATROPHY
Assist Prof. Dr. Emrah Tüncer Assist Prof. Dr. Betül Tansel	<i>Istanbul Gelisim University Istanbul Esenyurt University</i>	BREATHLESS CYCLE IN THE CAPITALISM LABYRINTH: BEING A FOOD DELIVERY PERSONNEL IN MANHATTAN
Assoc. Prof. Fatma BAŞAR	<i>Kutahya Health Sciences University</i>	ASSISTED REPRODUCTIVE TREATMENT APPROACHES IN COVID-19 (SARS-COV 2) PANDEMIC
Emmanuel LAMPTEY	<i>University of Ibadan</i>	ZIPLINE DRONES FOR COVID-19 SAMPLES TRANSPORTATION IN AFRICA: THE DISTINCTIVE APPROACH BY GHANA TO SPEED UP THE TESTING CAPACITY OF THE COUNTRY
Duygu İNCİ Rahmiye AYDIN Yunus ZORLU	<i>Kocaeli University Bursa Uludag University Gebze Technical University</i>	DNA/PROTEIN INTERACTIONS and BIOLOGICAL ACTIVITIES of NEW COPPER(II) COMPLEXES CONTAINING N,N and N,O-DONOR LIGANDS



Date: 15.11.2020, Hall-1, Session-1

Zoom Meeting ID: 882 6894 6152 / Passcode: 853218



New York Time: 09⁰⁰-11⁰⁰



Ankara Time: 17⁰⁰-19⁰⁰



Baku Time: 18⁰⁰-20⁰⁰

Moderator: Asts. Prof. H. Vedat AKMAN

Authors	Affiliation	Topic title
Assoc. Prof. Cevdet KIZIL Asts. Prof. H. Vedat AKMAN	<i>İstanbul Medeniyet University Beykent University</i>	CENTRAL BANKS AND FINANCIAL RESPONSES TOWARDS COVID-19
Assist. Prof. Cansel OSKAY	<i>Mersin University</i>	YOUNG INDIVIDUALS NOT IN EDUCATION, EMPLOYMENT, OR TRAINING (NEET) AND YOUTH UNEMPLOYMENT DURING THE COVID-19 PANDEMIC: ANASSESSMENT FROM THE PERSPECTIVE OF TURKEY
Bilal ERDEM, PhD	<i>Selcuk University</i>	MARKET DIVISION STRATEGIES OF BUSINESSES FOR SUSTAINABLE COMMERCIAL GROWTH
Dr. Emre AYDİLEK Şeyda BÜKRÜCÜ KAZKOND	<i>Kastamonu University Bulent Ecevit University</i>	TÜRKİYE DÜZENLİ İLERLEME RAPORLARI İÇERİK ANALİZİ: GÜVENLİK GÜÇLERİNİN SİVİL DENETİMİ
Mohammed Mustafa H Ahmed Zuher Tawfiq	<i>Mosul University</i>	ENSURING INFORMATION SECURITY BY ADOPTING THE INTERNATIONAL STANDARD ISO 17799 A CASE STUDY AT KOREK TELECOM COMPANY FOR MOBILE COMMUNICATION IN MOSUL CITY/ IRAQ
Araş. Gör. Hasan Ali GÜÇLÜ	<i>Ufuk Üniversitesi</i>	KİRA SÖZLEŞMESİNDE BEDELİN ARTIRILMASI
Nazlı Əjdərova Rifat Mahmudov	<i>Naxçıvan Universiteti Naxçıvan Universiteti</i>	NAXÇIVAN MUXTAR RESPUBLİKASININ SOSIAL – İQTİSADI İNKİŞAFINDA ƏHALİYƏ XİDMƏT MÜƏSSİSƏLƏRİNİN ROLU
Prof. Dr. Zeynep Arıkan Assist. Prof. Özge Önkan	<i>Dokuz Eylül University Sinop University</i>	TÜRK VERGİ HUKUKUNDA MÜCBİR SEBEPLER VE KORONAVİRÜS (COVID-19)'UN VERGİ UYGULAMALARINA ETKİSİ
Dr. Jyoti Kasana	<i>Rajdhani College (University of Delhi)</i>	EFFECT OF SOCIAL MEDIA MARKETING ON BRAND COGNIZANCE IN DURABLE GOODS-A CASE STUDY ON ELECTRONIC COMPANIES IN INDIA



Date: 15.11.2020, Hall-2, Session-1

Zoom Meeting ID: 882 6894 6152 / Passcode: 853218



New York Time: 09⁰⁰-11⁰⁰



Ankara Time: 17⁰⁰-19⁰⁰



Baku Time: 18⁰⁰-20⁰⁰

Moderator: Assist. Prof. Dr. Meliha Uzun

Authors	Affiliation	Topic title
İrfan KARA Mehmet ACET Engin ÇİNİBULAK Binnur GÜLDALI Yunus ŞAHİNLER	<i>Kütahya Dumlupınar Üniversitesi</i>	COVID-19 PANDEMİ SÜRECİNDE FUTBOLCULARDA YARDIM SEVERLİĞİN MUTLULUK ÜZERİNE ETKİSİ
Binnur GÜLDALI Mehmet ACET Yunus ŞAHİNLER İrfan KARA Engin ÇİNİBULAK	<i>Kütahya Dumlupınar Üniversitesi</i>	COVID-19 PANDEMİ SÜRECİNDE VOLEYBOLCULARDA YARDIM SEVERLİĞİN MUTLULUK ÜZERİNE ETKİSİ
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Akkozov A.A. Kairbekova U.S. Aytenov E.E.	<i>QAZATK Peoples' Friendship University named after Academician A. Kuatbekov</i>	CONTRADICTION IS A LOGICAL-LINGUISTIC CONCEPT



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Moderator: Dr. Froilan D. Mobo

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Dr. Froilan D. Mobo	<i>Philippine Merchant Marine Academy</i>	TRANSCENDING THE PHILIPPINE EDUCATIONAL CULTURE THROUGH VIRTUAL AND AUGMENTED REALITY WITH THE INTEGRATION OF THE LEARNING MANAGEMENT SYSTEMS
Fatmanur ÇİMEN M. Çağrı KANDEMİR Büşra ÇAKIR Assist. Prof. Dr. Gökhan IZGAR	<i>Necmettin Erbakan University</i>	ANALYSIS OF RESEARCHES IN THE VALUE LITERATURE IN TERMS OF VARIOUS VARIABLES
Tayfur SARI Assoc. Dr. Yüksel GÜNDÜZ	<i>School Of Educational Institute, Samsun</i>	THE RELATIONSHIP BETWEEN THE PATERNALIST LEADERSHIP BEHAVIOR OF SCHOOL MANAGERS AND THE JOB SATISFACTION OF TEACHERS
Funda Uysal İmgehan Özkan Elgün	<i>Burdur Mehmet Akif Ersoy University Başkent University</i>	WHICH EXTRA-CURRICULAR ACTIVITIES AM I IN?
Funda Uysal Nuray Kısa	<i>Burdur Mehmet Akif Ersoy University Niğde Ömer Halisdemir University</i>	EXAMINATION OF SECONDARY SCHOOL WEB PAGES IN THE CONTEXT OF EXTRA CURRICULUM ACTIVITIES: CASE OF BURDUR
Lale Musayeva	<i>Azerbaijan State Pedagogical University</i>	CONDITIONS FOR THE SUCCESSFUL IMPLEMENTATION OF ORTHOEPIC WORK IN PRIMARY GRADES
Zülfüqarova Şəfiqə	<i>Azərbaycan Dövlət Pedaqoji Universiteti</i>	ALİ MƏKTƏBLƏRDƏ TƏHSİL MENECMENTİNİN FORMALAŞDIRILMASI İSTİQAMƏTLƏRİ
Təhminə Mərdan	<i>Azərbaycan Dövlət Pedaqoji Universiteti</i>	İBTİDAİ SİNİFLƏRDƏ MÖVZU ÜZRƏ RƏSM MƏŞĞLƏLƏRİNİN TƏDRİSİ TEXNOLOGİYALARI
Assoc. Prof. Semiha Şahin	<i>Dokuz Eylül University</i>	THE EFFECT OF HEALTH AT SCHOOL ON SCHOOL LIFE SATISFACTION: TURKEY AND THE US COMPARISON
Assoc. Prof. Semiha Şahin	<i>Dokuz Eylül University</i>	THE EFFECT OF SCHOOL CLIMATE ON SCHOOL LIFE SATISFACTION: TURKEY AND THE US COMPARISON
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Şenol, Hülya Dr, Senior Instructor	<i>Eastern Mediterranean University</i>	ENRICHING THE CURRICULUM OF UNDERGRADUATE PRE-SCHOOL TEACHER TRAINING IN CONSIDERATION OF REQUIREMENTS OF PRE-SCHOOLS AND TEACHERS



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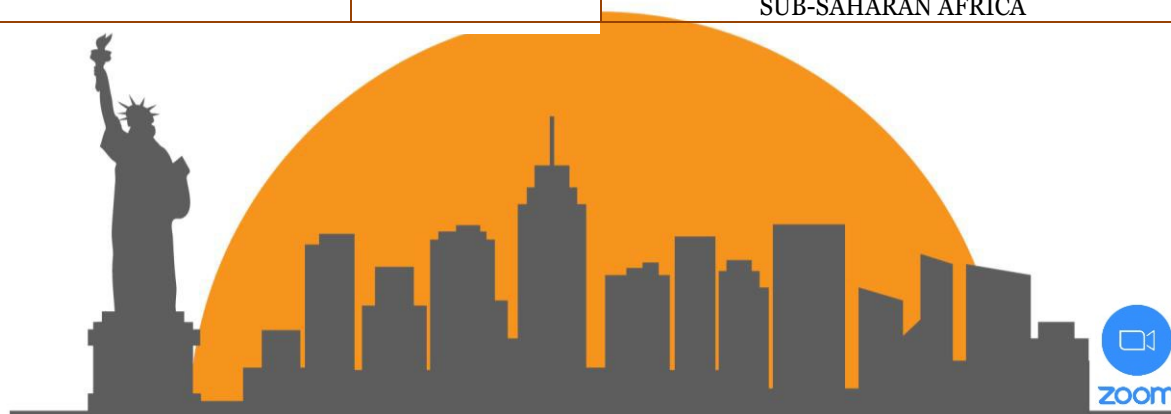
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Moderator: Dr. Niteesh Kumar Upadhyay

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Dr. Niteesh Kumar Upadhyay Assistant Professor Abhilasha Sisodia	<i>Galgotias University</i>	AN ASSESSMENT ON FAILURE OF DOWRY PROHIBITION LAWS IN INDIA AND ITS INEFFICACY ON SEGREGATING CRIMES AGAINST WOMEN
Deepak Kaushik	<i>Delhi University</i>	3D PRODUCTS IN DIGITAL TRADE AND ELECTRONIC TRANSMISSION UNDER WTO: A CONUNDRUM OF APPLICABILITY OF GATT VS GATS
Dr. Jyoti Bhasin Chaudhry	<i>FDDI</i>	ASTUDYOFWINGEDORNAMENTATION IN TRADITIONAL TEXTILES OF INDIA
DR Ritu	<i>INDIA</i>	INFLUENCE OF CULTURE ON BRANDS IN INDIAN CONSUMER MARKET
Aneela Shaheen Dr.Saira Akthar Tehrim Iqbal	<i>University of Agriculture Faisalabad</i>	CAUSES AND CONSEQUENCES OF LATE MARRIAGES IN DISTRICT FAISALABAD, PAKISTAN.
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Jamilu Abdulkadir	<i>Ahmadu Bello University</i>	OPEN DISTANCE AND E-LEARNING AS AN ALTERNATIVE PLATFORM FOR ENHANCING KNOWLEDGE AND MANAGERIAL SKILLS: EVIDENCE FROM A SELECTED UNIVERSITY IN SUB-SAHARAN AFRICA



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THE DISCOURSE OF 'OTHERING' IN HANIF KUREISHI'S
THE BUDDHA OF SUBURBIA

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Abstract

In order to sell overproduction, find new markets and buy larger amounts of raw materials at cheapest price, most developed European countries occupied territories especially in areas with no political and economic structures from the 16th century to the 20th century. In addition to Western colonialism, Western people take the so called 'civilizing mission' on as a duty because they believe in superiority of their civilization. Therefore, the Western ideology has produced arbitrary boundaries between itself and 'other', and referred to 'other's land as the 'Orient' and 'the land of barbarians'. During postcolonial period, many communities from the former colonial regions have migrated to Britain. The discourse of 'othering' has been maintained by the host British society for centuries. In this context, Hanif Kureishi's *The Buddha of Suburbia* (1990) allows readers to analyse the discourse of 'othering' in terms of gender, class, culture, and race. The novel concerns the quest of both an Indian Haroon who is married to a British woman and his adolescent son Karim to find ethnic, cultural and gender identity in British society. Haroon and his friend Anwar, representing first-generation immigrants in the multicultural British society, are not only silenced by the ruling British society, which see them as intruders and dependents, but also considered by representatives of the ruling group as exotic, suspicious, and the 'other'. Although Haroon's son, Karim, imitates the host culture, he cannot escape being considered as the 'other' because of his race, colour, class and culture. Although Anwar's daughter, Jamila, struggles between her main culture and the host culture in a multicultural society, and represents the role of a contemporary woman who questions the patriarchal understanding is also considered as the 'other'. There are racial lines, with the white Europeans on one side, and everyone else on the other.

Keywords: The Orient, othering, racism, Hanif Kureishi, *The Buddha of Suburbia*.

Introduction

Each human being is expected to attain the necessary knowledge acquired through reason to overcome inequality of natural differences among people. In this way, social progress is possible when there is an enlightened civilization without superstitions and prejudices. According to Condorcet, increasing harmonization of world culture would lead to progress of history so that human beings would be a truly cosmopolitan whole instead of being divided into many different cultural groups (Outram, 2013:65). The beginning of British colonialism dates back to the beginning of the sixteenth century in order to acquire colonies for finding new markets for free trade, seizing the wealth of other countries, gaining superiority over other imperialist and colonial European states (Çelikel, 2011:19). In addition to Western colonialism, Western people take the so called 'civilizing mission' on as a duty because they believe in superiority of their civilization. Therefore, the Western ideology has produced arbitrary boundaries between itself and 'other', and referred to 'other's land as the 'Orient' and 'the land of barbarians' (Bernasconi, 2012:152). The term 'other' refers to category of people who are seen as different from the dominant social group (Murfin and Ray, 2009:359). In this sense, the discourse of the 'othering' has been produced especially in the colonial period and in literature. The term, othering, in terms of colonial studies is employed by Edward Said in his

work *Orientalism* (1979). Through this discourse, the East is considered as the opposite of the West. The East is also othered to express the superiority of the West's identity. According to this discourse, East Asian, South Asian and Middle Eastern cultures are considered as irrational, static and underdeveloped as the opposite of the Western cultures which are rational, dynamic and developed. Ania Loomba says that Said's thesis of Orientalism is a political vision of reality considering a binary opposition between the familiar Europe as the West and the strange orient as the East (1998:47). In the same way, John McLeod expresses that in Orientalism while the West has a superior rank, the Orient is considered as the 'other' (2000:41). The West's hegemony uses orientalism to show the East as the inferior 'other' of the West in order to reinforce the superior civilization of the West (Moore-Gilbert, 1997:39). Edward Said's main conception of the term orientalism is stated as follows:

Although the West uses orientalism as the discipline to learn, discover, and practise the Orient, Edward Said expresses that he has been using that word as a collection of vocabularies, images and dreams available to everyone who tries to say what lies the east of the dividing line (1979:73).

According to Edward Said, the discourse of orientalism is a means of creating the desired reality to recreate the non-Western world: "Western cultural institutions are responsible for the creation of those 'others', the Orientals, whose very difference from the Occident helps establish that binary opposition by which Europe's own identity can be established" (Ashcroft and Ahluwalia, 2001:63). The same idea is supported by Elleke Boehmer who claims that the European is represented in relation to an 'other' (2005:77). In this sense, colonized peoples are described as less civilized, less human, wild man, or headless mass in opposite to the superiority of Europe. In order to establish binary separation between the colonizer and colonized in colonial discourse, the colonized subject is defined as 'other' in terms of the colonizing culture (Ashcroft, Griffiths and Tiffin, 1998:169). Thus, in order to achieve the colonizer's hegemony over the colonized people, the specification of the two sides of the colonial encounter through discourse is used. John McLeod defines the main stereotypes of the Orient saying that the Orient is timeless (backwards), strange (abnormal), feminine (submissive), and degenerate (untrustworthiness) which opens the way to the following conclusion that the Orient needs the West to become civilized towards the higher moral ideals well-preserved in the West (2000:44-46).

In the years after the Second World War, when the colonies began to unravel, large numbers of migrants, nomadic workers and refugees were seeking security, economic opportunities and asylum in European countries (Smith and Brinker-Gabler, 1997:1-2). The validity of colonialism after independence is part of the identity of the post-colonial immigrant, and for this reason, the immigrants, who do not get rid of being foreigners in the society and culture they migrated to, cannot avoid being considered as the 'other' as long as they carries their colonial identity on themselves (Çelikel, 2011:64). Therefore, the discourse of 'othering' created during the colonial period continues in the post-colonial period as it seen in Hanif Kureishi's *The Buddha of Suburbia* (1990).

Aim of this Study

After the independence of the colonies, especially after the post-colonial migration intensified in the 1950s following the Second World War, examples of novels that deal with migration and immigrants began to be seen. In this context, Hanif Kureishi's *The Buddha of Suburbia* allows readers to analyse the discourse of 'othering' in terms of gender, class, culture, and race. Hanif Kureishi was born in 1954 in the south of London, to a Pakistani father and an English mother. He read philosophy at King's College, London. He is a British playwright, screenwriter, filmmaker and novelist of Pakistani and English descent. His aforementioned

novel is analysed in the light of the opinions of important social theorists such as Edward Said, Homi K. Bhabha, Gayatri C. Spivak, and Stuart Hall about the discourse of ‘othering’.

Edward Said discusses the discourse of ‘othering’, as it is aforementioned, based on binary opposition between Eastern and Western civilizations. Eastern cultures are considered as irrational, static and underdeveloped as the opposite of the Western cultures which are rational, dynamic and developed. Homi K. Bhabha handles the discourse of ‘othering’ based on the concept of ambivalence. According to Bhabha, in the process of ‘othering’ in the post-colonial period, the exploited subject rejects the situation that captures her or him in order to be equal with the ruling subject and creates ambivalence by imitating the colonizer. In the situation of ambivalence, the representatives of the host culture both create an identity crisis in the individual while othering the ‘other’ individual and drag her or him into imitation in order to avoid being otherized (1994:38). Gayatri C. Spivak, on the other hand, mentions the discourse of ‘othering’ while drawing attention to the representation problem of third world women. Spivak defines the other, which she describes as subordinate. Based on Spivak’s thoughts, the racist white British subject (imperial subject), which reflects the representations of the European-colonial discourse in post-war Britain, excludes the immigrant-other defined by the on-going colonial discourse from the society. Spivak uses the view that people can only be defined within differences (1994:79). Stuart Hall deals with the discourse of ‘othering’ based on the concepts of identity and representation. According to Hall, centralist representation attitudes in metropolitan create excluded people as ‘other’: “We are not only formed differently, but also the ‘other’ according to classifications reflecting Western knowledge within such regimes. They have the power to see us and experience us as the ‘other’ (1990:225). Stuart Hall emphasizes that this process takes place through consent.

‘Othering’ in *The Buddha of Suburbia*

Hanif Kureishi’s *The Buddha of Suburbia* concerns the quest of both an Indian Haroon, who is married to an English Margaret, and his adolescent son Karim to find ethnic and cultural identity in British society. In the novel’s opening paragraph, though Karim knows that he is no longer an Indian but feels British, he is aware of his difference in British society:

My name is Karim Amir, and I am an Englishman born and bred, almost. I am often considered to be a funny kind of Englishman, a new breed as it were, having emerged from two old histories. But I don’t care – Englishman I am (though not proud of it), from the South London suburbs and going somewhere. Perhaps it is the odd mixture of continents and blood, of here and there, of belonging and not. (Kureishi, 2017:3)

Although Karim is not an immigrant, he cannot avoid being otherized due to his Indian father’s immigrant experience, the cultural contradictions he has experienced, and his outward appearance in the slum. Furthermore, though Karim describes himself as British, he knows that he is not British even by name in the opening paragraph of the novel, and highlights the discrepancy between his name and British identity. Although he was born in England and learned English as his mother tongue, the problem of belonging he experienced stems from the fact of coming from two separate and ancient histories. The colonial past of the empire lies at the root of the problem of belonging caused by these two histories.

Karim’s father Haroon, an Indian post-colonial immigrant working as a civil servant in a government office in England, brings a packet of kebabs wrapped in traditional Indian chapati bread on the way home from work: “He handed Mum his supper: a packet of kebabs and chapatis so greasy their paper wrapper had disintegrated (Kureishi, 2017:3). For Haroon, who, despite being an educated immigrant, continues his traditional eating habits, a packet of kebabs is one of the conveniences offered by post-colonial entrepreneurial immigrants. The kebab and chapati, which allow Haroon to maintain his cultural consumption habits, turn into a tool that enables the producer, who is a post-colonial immigrant, to survive. According to Anthony Ilona,

this is the result of the immigrant's existential conditions, a search for an identity that can interact and change with his new environment rather than a fixed and unchangeable identity (2003: 98). The kebab, which enables Haroon to maintain his eating habits, is now moving away from its cultural meaning for him and turning into a survival tool for himself and his producer. This could be considered as indicative of Haroon's lack of integration as an immigrant that has not managed to integrate and fully adapt to British society. For the Muslim-origin Haroon, who is invited to the Yoga Olympics, yoga and Buddhism have become culturally a means of gaining acceptance in England, and because of this, he is invited to the home of the British interested in eastern mysticism. In order to integrate with British society and culture and avoid being otherized, Haroon who has introduced himself as a Buddhist is invited together with his son Karim to the house of Eva Kay. The clothes that Haroon and Karim wear for the evening invitation bear the logos of British brands:

I wore turquoise flared trousers, a blue and white flower-patterned see-through shirt, blue suede boots with Cuban heels, and a scarlet Indian waistcoat with gold stitching around the edges. I'd pulled on a headband to control my shoulder-length frizzy hair. [...] Dad [...] wore a black polo-neck sweater, a black imitation-leather jacket and grey Marks and Spencer cords. (Kureishi, 2017:6)

The Muslim-origin Haroon, who is getting ready to attend the meeting where he is invited to talk about Buddhism and yoga, complements his dress with a Mark and Spencer brand trousers, symbolizing the clothing preference of middle-income British. Karim pairs his ethnic vest with Cuban heels and a Hippie shirt despite the colour of his skin that reveals his ethnicity. The coming together of contrasts also leads each culture to diverge from its authenticity. Both kinds of clothes of Karim gain a new identity by moving away from their authenticity and also give him a new identity. Haroon and Karim also reflect their imitation of British cultural identity by using brands to gain acceptance and move away from otherized ethnic identities. At the night when Haroon is invited, there are those who still do not accept him despite being an educated and middle-class immigrant and want to see him with the Indian identity perceived by the West:

'Why has our Eva brought this brown Indian here? Aren't we going to get pissed?'
'He's going to give us a demonstration of the mystic arts!'
'And has he got his camel parked outside?'
'No, he came on a magic carpet.' (Kureishi, 2017:12)

While Haroon enjoys doing yoga by giving commands to a group of English people, the same group still otherizes him as an Indian and finds him ridiculous. The host culture continues to otherize and reject Haroon and Karim while they try to integrate by acquiring all the characteristics of British cultural identity. Since young Karim feels more 'at home' in British culture, he chooses to gain a new identity with popular culture when he receives clothing advice from his schoolmate Charlie:

'You've got to wear less.'
'Wear less, Charlie?'
'Dress less. Yes.'
He got up on to one elbow and concentrated on me. His mouth was close. I sunbathed under his face.
'Levi's, I suggest, with an open-necked shirt, maybe in pink or purple, and a thick brown belt. Forget the headband.' (Kureishi, 2017:16)

Desiring to be accepted, Karim tries to look like Charlie and wants to make Charlie like him because Charlie represents Englishness and becomes a role model in Karim's cultural integration.

Haroon and his close friend, Anwar, come to England in the 1950s, hoping to return to India after providing the necessary financial means for a better life. However, things do not go

as expected and they settle for a life they can barely get along with. The following words that one day passed between Haroon and Anwar about why it would be difficult for them to rise in the society they migrated to are important: “The whites will never promote us... Not an Indian while there is a white man left on the earth” (Kureishi, 2017:27). As two immigrants who set foot in the heart of the empire, Haroon and Anwar emphasize that it is almost impossible to exist and rise in British society.

When Karim goes to a yoga session with his father, he meets Helen there. Karim, who goes home to pick Helen the next day, is exposed to the racist words of Helen’s father at the door:

‘You can’t see my daughter again,’ said Hairy Back. ‘She doesn’t go out with boys. Or with wogs.’

‘Oh well.’

‘Got it?’

‘Yeah,’ I said sullenly.

‘We don’t want you blackies coming to the house.’ (...) ‘We don’t like it,’ Hairy Back said.

‘However many niggers there are, we don’t like it.... If you put one of your black ‘ands near my daughter I’ll smash it with a ‘ammer!’ (Kureishi, 2017:40)

Helen’s father displays one of the most influential examples of xenophobia that arose in post-war British society because he has seen and described Karim as the ‘other’, wild, unknown, frightening and irreconcilable in the image of the Eastern immigrant, who has broken their peace, destroyed their economy and lowered their living standards. Helen’s father does not want to include an ‘other’ in his living space. Karim does not give the necessary reaction to the racist and ‘othering’ attitude towards himself and moves away from there.

Haroon’s friend Anwar, with whom he immigrated to Britain, runs a grocery store that has led to an isolated life. Anwar’s wife is not British like Haroon’s. For these reasons, Anwar does not have any concerns about cultural integration and acceptance in British society. Although Anwar’s daughter Jamila could not get a good education due to the gender approach of the patriarchal ideology, she provides herself with cultural resources for her education from the library next to her father’s grocery store.

Anwar, who tries to preserve his culture, beliefs and moral values as much as possible, marries his daughter Jamila to Changez, a groom candidate from India. However, Jamila refuses to have sexual intercourse with Changez after their marriage. While Jamila takes on the role of a bread-winner, Changez is busy with taking care of Leila who is Jamila’s baby from a sexual intercourse with Simon. Being a member of an otherized family, Jamila struggles in a neighbourhood full of neo-fascists:

The area in which Jamila lived was closer to London than our suburbs, and far poorer. It was full of neo-fascist groups.... On Saturdays they’d be out in the High Street selling their newspapers and pamphlets.... At night they roamed the streets, beating Asians. (Kureishi, 2017:56)

Anwar’s grocery store has been attacked so often that he is seen as a mentally disoriented paranoid (reactive ‘othering’) attacking every white person he sees with a stick in his hand. His wife “Jeeta had grown tired of scrubbing off the racist graffiti which reappeared on the walls every time you removed it” (Kureishi, 2017:170). Even for Haroon, who is able to find a place in the center of the empire and adopt western culture, living in the West makes his identity even more visible. He will never forget that he is from India:

I have lived in the West for most of my life, and I will die here, yet I remain to all intents and purposes an Indian man. I will never be anything but an Indian. When I was young we saw the Englishman as a superior being. (Kureishi, 2017:263)

Despite his admiration for the British and having spent most of his life in the West, Haroon realizes that his own culture began to dominate his personality as he gets older. While

he tries to commodify his own cultural mysticism in order to gain a place in the British middle class through Buddhist yoga sessions, the mysticism of his own culture drives him away from British culture.

Conclusion

Haroon accepts the definition of the exotic eastern imposed on him by the English middle-class white identity. Although he is a Muslim, he introduces himself as a guru of yoga and Buddhism. Thus, Haroon tries to take place in the society by internalizing the 'other', 'mysterious', 'desirable' qualities expected of him through consent, as Stuart Hall points out. However, Haroon cannot escape being otherized due to his race, colour, class and culture. Karim finds a way out of the exclusionary attitudes, inferiority complex and identity crisis he suffered in multicultural British society by acting like a white Englishman, as Homi Bhabha points out. Nevertheless, all his imitative efforts do not save Karim from being otherized in post-war England because, as Bhabha emphasizes, the discourse of the 'othering' and the attitude against the 'other' identity are still alive in the post-colonial space and reproduced as a reflection of western thought. Anwar, who runs a grocery store, is otherized by portraying binary opposition of different, mindless and savage, as Edward Said points out. The character of Jamila reflects both third world female identity and Eastern, the other representations, as Gayatri C. Spivak points out, she strives to speak out against the social norms imposed on her, and gains awareness of the conditions in which she is the other in the post-colonial space.

The colonial ideology has continued its cultural influence in the post-colonial period by continuing the discourse of 'othering' on immigrants in host country. First-generation immigrant representations alternated between the dreams of their homeland they left behind and the exclusionary conditions they had to live, due to the 'othering' and racist attitudes they are subjected to. The second generation representations, reflecting the multicultural society, also faced identity confusion due to the 'othering' and exclusionary attitudes directed at them and have difficulty in reconciling the two cultures, East and West, they carried.

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