

IESBSC 9th INTERNATIONAL EDUCATION, SOCIAL AND BEHAVIORAL SCIENCES CONGRESS

**MARCH 17-19,
ROMA/ITALY**

PROCEEDINGS BOOK

**EDITOR
Assoc. Prof. Fahri ÖZSUNGUR**

ISBN: 978-625-95907-2-1

*IESBSC 9th INTERNATIONAL EDUCATION, SOCIAL AND
BEHAVIORAL SCIENCES CONGRESS
March 17-19, 2025 Roma/ITALY*



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CONGRESS TITLE

IESBSC 9th INTERNATIONAL EDUCATION, SOCIAL AND BEHAVIORAL SCIENCES CONGRESS

DATE and PLACE

March 17-19, 2025 Roma/ITALY

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Uluslararası Bilimsel Araştırma ve Strateji Geliştirme Derneği, Türkiye

Socrates Journal of Interdisciplinary Social Studies, Türkiye

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06-139-180

Konu: Kongre Düzenleme Kurulu

05.10.2024

Sayı: 2024/003

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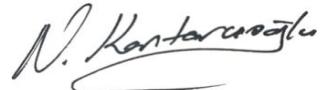
İçişleri Bakanlığı tarafından tahsis edilen 06-139-180 tescil kodu ile Tüzel kişiliğe sahip olan Uluslararası Bilimsel Araştırma ve Strateji Geliştirme Derneği, 5253 sayılı kanuna uygun olarak “Bilimsel Araştırmalar ve Akademik Çalışmalar” alanında ulusal ve uluslararası düzeyde faaliyetlerini yürütmektedir.

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Bilgi ve gereğini arz ederim.

Dr. Nadire KANTARCIOĞLU

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Etkinlik Tarihi: 17-19 Mart 2025, Roma/ITALY

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March 17-19, 2025 / Amsterdam-Netherlands



CONGRESS PROGRAM

Meeting Link:

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Online

Date: March 19, 2025

Time: 20:50

Speeches:

Assoc. Prof. Fahri OZSUNGUR

Mersin University

IESBSC 9th INTERNATIONAL EDUCATION, SOCIAL AND BEHAVIORAL SCIENCES CONGRESS
Amsterdam/Netherlands
ONLINE

19.03.2025

SESSION-1 / HALL-1



Amsterdam/Netherlands



TURKEY TIME: 21:00-23:00

Zoom Meeting ID: 460 363 6838

Zoom Passcode: 121314

CHAIR: *Günel Mammadova*
CHAIR VICE: *Emil Raul oğlu AĞAYEV*

Author(s)	Affiliation	Title
Günel Mammadova	Mingəçevir Dövlət Universiteti	MEANING CHANGES AMONG CONTEMPORARY TURKISH DIALECTS
Emil Raul oğlu AĞAYEV	Azerbaijan State Pedagogical University	THE ROLE OF GAME-BASED LEARNING IN THE METHODOLOGY OF TEACHING FINE ARTS
Ülviiyə Akif qızı Aşurova	Mingəçevir Dövlət Universiteti	İNNOVASIYA FƏALİYYƏTİNİN SƏMƏRƏLİ TƏŞKİLİNİN ƏSAS İSTİQAMƏTLƏRİ
Günel Mammadova	Mingəçevir Dövlət Universiteti	MEANING CHANGES AMONG CONTEMPORARY TURKISH DIALECTS
Əhmədova Afiqə İftixar qızı	Independent Researcher	PROBLEMS AND GRAMMAR REGULATIONS IN THE ENGLISH TEACHING PROCESS
Xədicə Möhsüm qızı Əliyeva	Mingəçevir Dövlət Universiteti	THE PROBLEM OF NATIONAL COLORITY IN LITERARY TRANSLATION
Lalə Mədəd qızı Məmmədova	Mingəçevir Turizm Kolleci	TOPOONYMICS IN MODERN ENGLISH AND ITS USE IN ARTISTIC WORKS
Jalə Əliyəsər qızı Məmmədova	Mingəçevir Turizm Kolleci	MORAL PRINCIPLES
Svetlana BALAKISHIYEVA	Azerbaijan, Mingechevir State University, Faculty of Education	MIRZA FATALI AKHUNDOV'S STRUGGLE FOR A NEW ALPHABET
Səmədova Fidan Böyükkişi qızı	Mingəçevir Turizm Kolleci	THE IMPORTANCE OF FOREIGN LANGUAGE KNOWLEDGE IN THE TOURISM SECTOR FROM THE POINT OF VIEW OF PRACTICAL EXPERIENCE

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Amsterdam/Netherlands
ONLINE

19.03.2025

SESSION-1 / HALL-2



Amsterdam/Netherlands



TURKEY TIME: 21:00-23:00

Zoom Meeting ID: 460 363 6838

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CHAIR: Asst. Prof. Aslı KAYA

CHAIR VICE: Res. Asst. Semanur OKTAY

Author(s)	Affiliation	Title
Asst. Prof. Aslı KAYA	İstanbul Gelişim Üniversitesi, Sağlık Bilimleri Fakültesi, Sağlık Yönetimi, TÜRKİYE	THE EFFECTS OF ARTIFICIAL INTELLIGENCE USAGE IN HEALTHCARE ON NURSES: A LITERATURE REVIEW
Züleyha Afra BEDER & Asst. Prof. Dr. Aygül DÖNMEZ-TURAN	Yıldız Teknik Üniversitesi, İktisadi ve İdari Bilimler Fakültesi	THE MEDIATING ROLE OF UNCERTAINTY INTOLEURANCE ON THE RELATIONSHIP BETWEEN SPIRITUAL INTELLIGENCE AND ARTIFICIAL INTELLIGENCE ANXIETY
Res. Asst. Ümran ALTUNDAL & Selinay DİLEKÇİ	Recep Tayyip Erdoğan Üniversitesi, Sağlık Bilimleri Fakültesi, Sosyal Hizmet	INVESTIGATION OF THE RELATIONSHIP BETWEEN UNIVERSITY STUDENTS' NEED FOR BELONGING, LONELINESS LEVELS AND LIFE SATISFACTION: A UNIVERSITY SAMPLE
Salihanur CENGİZ & Kübra GÜNEŞ & Res. Asst. Semanur OKTAY	İstanbul Gelişim Üniversitesi, Sağlık Bilimleri Fakültesi	THE RELATIONSHIP BETWEEN WHISTLEBLOWING AND WORKPLACE
Rzazadə Atlas Məmmədhüseyn qızı	Mingəçevir Turizm Kolleci	THE TEACHER AT THE LESSON
Əliyeva Ülkər Yaqub qızı	Mingəçevir Turizm Kolleci	THE TEACHING OF FOREIGN LANGUAGES IS THE PROFESSIONAL COMPETENCE OF AN ECONOMY AS A DEVELOPMENT FACTOR
Göyüşova Xanım Nizami qızı	Mingəçevir Turizm Kolleci	THE ROLE OF ENGLISH IN WORLD CULTURE AND BUSINESS
Məhişzadə Şahnaz Tərlan qızı	Independent Researcher	İNGİLİZ DİLİ DƏRSLƏRİNDE ŞAGİRDLƏRİN OXU BACARIQLARININ FORMALAŞMASININ PSİKOLİNQVİSTİK XÜSUSİYYƏTLƏRİ
Nuridə ORUCOVA	Aghjabadi branch of Azerbaijan State Pedagogical University. Aqabadi/Azerbaijan.	SOME METHODS OF CALCULATING FINITE AND INFINITE SUMMS

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SESSION-1 / HALL-3



Amsterdam/Netherlands



TURKEY TIME: 21:00-23:00

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CHAIR: Prof. Dr. Ananda MAJUMDAR
CHAIR VICE: Moses Adeolu AGOI

Author(s)	Affiliation	Title
Prof. Dr. Ananda MAJUMDAR	University of Alberta, Canada	SOCIAL BOUNDARIES AS BORDERS: ADDRESSING POVERTY AND INEQUALITY
Abubakar ABDULKADIR	Umaru Musa Yar'adua University, Katsina, Nigeria	GLOBALIZATION OF MIRACLES: REIMAGINING AL-ISRĀ' WAL-MI'RĀJ THROUGH THE LENS OF MODERN SCIENCE AND GLOBAL INTERCONNECTIVITY
Moses Adeolu AGOI & Oluwakemi Racheal OSHINOWO & Yewande Adeyosola ODUNAYO & Oluwanifemi Opeyemi AGOI	Lagos State University of Education, Lagos Nigeria & Obafemi Awolowo University, Osun Nigeria.	PROSPECTS AND CHALLENGES OF THE PEDAGOGICAL APPLICATION OF GENERATIVE AI: A SURVEY FOR EDUCATIONAL MANAGEMENT
Moses Adeolu AGOI & Oluwakemi Racheal OSHINOWO & Oluwaseun Adetutu SANGOTUMO & Oluwanifemi Opeyemi AGOI	Lagos State University of Education, Lagos Nigeria & Obafemi Awolowo University, Osun Nigeria.	THE IMPACT AND IMPLICATION OF AI LITERACY ON MODERN SOCIETY: CHALLENGES AND CONSEQUENCES IN EDUCATION
Lecturer PhD. Irina-Ana DROBOT	Technical University of Civil Engineering Bucharest, Faculty of Engineering in Foreign Languages, Department of Foreign Languages and Communication Romania	THE MEANING OF LIFE ACCORDING TO FREUD AND JUNG
BITA MASHAYEKHI & ZEYNAB LOTFI AGHEL	University of Tehran	A STUDY ON THE DETERMINANTS OF EARNINGS RESPONSE COEFFICIENT IN AN EMERGING MARKET
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ONLINE

19.03.2025

SESSION-1 / HALL-4



Amsterdam/Netherlands



TURKEY TIME: 21:00-23:00

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Author(s)	Affiliation	Title
Assoc. Prof. Fahri ÖZSUNGUR	Mersin Üniversitesi Sosyal Bilimler Meslek Yüksekokulu	ENHANCING GOVERNANCE AND COOPERATION IN THE MEDITERRANEAN: A PROPOSAL WITHIN THE INTERREGMED PROGRAM
Assoc. Prof. Shohrat Nusrat Gizi Mammadova	Azerbaijan State Pedagogical University, Department of Literature Teaching Technology	Элементы фольклора в образных и поэтических сказках Мирмехти Сейдзаде & FOLKLORE ELEMENTS IN THE FIGURATIVE AND POETIC TALES OF MIRMEHTI SEIDZADE
Assoc. Prof. Fahri ÖZSUNGUR	Mersin Üniversitesi Sosyal Bilimler Meslek Yüksekokulu	PSYCHOSOCIAL AND EDUCATIONAL INTERVENTIONS FOR INDIGENOUS CHILD VICTIMS
Dr. Sevda Hasanova	Azerbaijan State Pedagogical College under the Azerbaijan State Pedagogical University	ANALYSIS OF THE ECONOMIC WELL-BEING OF HOUSEHOLDS
Asst. Prof. Serhat ALPAĞUT	Ağrı İbrahim Çeçen Üniversitesi, Eleşkirt MYO	DOES PUBLIC EXPENDITURE IN TURKEY HAVE NO EFFECT ON ECONOMIC GROWTH? EVIDENCE WITH ARTIFICIAL NEURAL NETWORKS AND SIMULATION ANALYSIS
Kübra EROĞLU & Prof.Dr. Onur EROĞLU	Zonguldak Bülent Ecevit Üniversitesi Üniversitesi, Maliye ABD, Maliye Bölümü Merkez Zonguldak	SUGGESTIONS FOR INTERACTION BETWEEN ADMINISTRATIVE AND JUDICIAL AUTHORITIES IN TURKISH TAX PENAL LAW AFTER THE CANCELLATION OF THE LAST PARAGRAPH OF ARTICLE 367 (NON-BINDING RULE) OF THE TAX PROCEDURE CODE NO. 213
Harun BENLİ & Dr. Peri GÜNEŞ & Asst. Prof. Tuna ÇAKAR	İnfina Yazılım A.Ş., Arge Departmanı & MEF Üniversitesi, Mühendislik Fakültesi	MULTI-STAGE STOCHASTIC PORTFOLIO MANAGEMENT DYNAMIC PROGRAMMING
Asst. Prof. Bahar Baysal KAR	Bursa Uludağ Üniversitesi, İktisadi ve İdari Bilimler Fakültesi	REGULATION IN THE PLATFORM ECONOMY
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ÇAĞDAŞ TÜRK LEHÇELERİ ARASINDA ANLAM DEĞİŞMELERİ MEANING CHANGES AMONG CONTEMPORARY TURKISH DIALECTS

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Özet

Çağdaş Türk lehçeleri, tarihsel ve coğrafi farklılıklar sonucu birbirinden ayrışarak zengin bir dil mirası oluşturmuştur. Bu süreçte, kelimelerin anlamlarında değişiklikler meydana gelmiş ve aynı kökene sahip kelimeler farklı lehçelerde farklı anlamlar kazanmıştır. Anlam değişimeleri, dilin doğal evriminin bir parçası olup, kültürel etkileşimler, kullanım farklılıklarını ve komşu dillerle temas gibi etkenlerden kaynaklanır. Bu değişimlerin incelenmesi, Türk lehçeleri arasındaki benzerlikleri ve farklılıkları anlamaya, Türk dilinin tarihsel gelişimini ve kültürel etkileşimlerini kavramaya katkı sağlar. Bu tür anam değişikliklerinin incelenmesi, Türk lehçeleri arasındaki ortak noktaların ve ayırmaların daha iyi anlaşılmasını sağlar. Ayrıca bu süreçler, Türk dilinin tarihsel gelişimini ve farklı coğrafyalardaki sosyokültürel etkiler hakkında da önemli ipuçları sunar. Bu çalışmada, çağdaş Türk lehçelerinde anam değişikliklerinin nedenleri ve örnekleri ele alınarak, bu değişimlerin dil ve kültür üzerindeki etkileri tartışılacaktır.

Anahtar kelimeler: Türk lehçeleri, ortak kelimeler, dil, lehçe, dil bilgisi

Abstract

Contemporary Turkish dialects have differentiated from each other as a result of historical and geographical differences, creating a rich linguistic heritage. During this process, changes in the meanings of words occurred and words with the same origin gained different meanings in different dialects. Changes in meaning are part of the natural evolution of the language and are caused by factors such as cultural interactions, differences in usage and contact with neighboring languages. Examining these changes contributes to understanding the similarities and differences between Turkish dialects and to understanding the historical development and cultural interactions of the Turkish language. Examining such meaning changes provides a better understanding of the common points and differences between Turkish dialects. In addition, these processes provide important clues about the historical development of the Turkish language and sociocultural influences in different geographies. In this study, the reasons and examples of meaning changes in contemporary Turkish dialects will be discussed and the effects of these changes on language and culture will be discussed.

Keywords: Turkish dialects, common words, language, dialect, grammar

Giriş

Anam değişimeleri, dilin doğal bir evrimi olarak kabul edilir ve genellikle bir kelimenin kullanım sikliği, sosyokültürel etkileşimler, komşu dillerle temas gibi etkenlere bağlı olarak gerçekleşir. Örneğin, Türkiye Türkçesinde kullanılan bir kelimenin anlamı ile Azerbaycan Türkçesi veya Kazak Türkçesi gibi lehçelerdeki anlamı farklı olabilir. Bazı kelimeler, bir lehçede temel bir anam taşıırken diğer bir lehçede mecaz anlamda kullanılabilir. Bunun yanı sıra, kimi kelimeler eski anlamlarını tamamen yitirip yeni anlamlar kazanabilir.

Çağdaş Türk lehçeleri, tarihsel ve coğrafi farklılıklar sonucu birbirinden ayrışarak zengin bir dil mirası oluşturmuştur. Bu süreçte, kelimelerin anlamlarında değişiklikler meydana gelmiş ve aynı kökene sahip kelimeler farklı lehçelerde farklı anlamlar kazanmıştır. Anam

değişmeleri, dilin doğal evriminin bir parçası olup, kültürel etkileşimler, kullanım farklılıklarını ve komşu dillerle temas gibi etkenlerden kaynaklanır. Bu değişimlerin incelenmesi, Türk lehçeleri arasındaki benzerlikleri ve farklılıklarını anlamaya, Türk dilinin tarihsel gelişimini ve kültürel etkileşimlerini kavramaya katkı sağlar. Bu tür anlam değişikliklerinin incelenmesi, Türk lehçeleri arasındaki ortak noktaların ve ayırmaların daha iyi anlaşılmasını sağlar. Ayrıca bu süreçler, Türk dilinin tarihsel gelişimi ve farklı coğrafyalardaki sosyokültürel etkiler hakkında da önemli ipuçları sunar. Bu çalışmada, çağdaş Türk lehçelerinde anlam değişikliklerinin nedenleri ve örnekleri ele alınarak, bu değişimlerin dil ve kültür üzerindeki etkileri incelenecaktır.

Dil, konuşma dili ve yazı dili olmak üzere iki şekilde hayat bulan bir varlıktır. Her dil konuşma dili özelliği taşıyabilir; fakat her dil yazı dili olma özelliği taşıyamaz. Çünkü yazı dili olmanın gerektirdiği bazı şartlar vardır. Bu şartlar seçilme, kodlama, standartlaşma ve yaygınlaşmadır. Bir dilin yazı dili (standart dil) olması için bu şartları ya doğal ya da yapay bir şekilde gerçekleştirmesi gerekmektedir.

Türkçe bugün yaklaşık 12 milyon kilometre karelük geniş bir coğrafyada, yaklaşık 250 milyon insan tarafından konuşulmaktadır. Ünlü Türkolog Radloff'a göre dünya dilleri arasında Türk dili kadar geniş bir alana yayılmış başka bir dil yoktur. Prof. O.Sinanoğlu: "Başka hiç bir dil bilmeden sizi Adriyatikten Çin seddine kadar götürebilecek tek dil vardır, o da Türkçedir. Dilinize sahip çıkn!" şiarı Türkçenin ne denli önem arzettiğini gözler önüne sermektedir.

Türk dillerinin konuşulduğu coğrafya; Anadolu, Azerbaycan, Kafkasya, İran, Irak, Afganistan, Batı ve Doğu Türkistan'ın büyük bölümü, güney, kuzey ve batı Sibiryaya ile Volga bölgesini kapsar (Akar, 2005:7).

Türk dünyasında yukarı 20 standart dil vardır. 20. yüzyılın sonlarında, Sovyetler Birliği'nin dağılmasından sonraki gelişmeler nedeniyle pek çok Türk dili, bazı yeni bağımsız devletlerin millî dili olarak artan bir politik önem kazanmıştır (Akar, 2005:33).

Çağdaş Türk lehçeleri arasında anlam değişmeleri konusu, Türk dillerinin tarihsel gelişimi, coğrafi yayılımı ve kültürel etkileşimleri nedeniyle oldukça dikkat çekici ve kapsamlı bir konudur. Türk lehçeleri arasında kelime anımlarının değişmesi, dilbilimsel, sosyokültürel, tarihsel ve coğrafi faktörlerin bir araya gelmesiyle şekillenir. Bu fenomen, dilin yaşayan bir varlık olduğunu ve toplumların ihtiyaçlarına göre evrildiğini gösterir. İşte bu sürecin detaylı analizi:

Anlam değişmelerinin türleri

Türk lehçeleri arasında kelimelerin anlam değişimleri şu başlıklar altında incelenebilir:

1. Genişleme

Bir kelimenin, farklı lehçelerde birden fazla anlama sahip olmasıdır. Örneğin:

- "Baş" kelimesi Türkiye Türkçesinde insanın kafa bölgesini ifade ederken, Azerbaycan Türkçesinde ve kazakçada "lider" veya "şef" , uygurca ve özbekçe organ anlamında kullanılabilir.

2. Daralma

Bir kelimenin belirli bir lehçede anlamının daha sınırlı bir hale gelmesidir. Örneğin:

- "Köy" kelimesi Türkiye Türkçesinde kırsal yerleşim yerini ifade ederken, Türkmen Türkçesinde sadece "küçük yerleşim alanı" anlamına gelir. Azerbaycan Türkçesinde "köy" kelimesi güncel kullanılmamaktadır.

3. Anlam Kayması

Bir kelimenin, bir lehçeden diğerine geçerken anlamında tamamen değişiklik yaşamasıdır. Örneğin:

- "Söz" kelimesi Azerbaycan ve Türkiye Türkçesinde "laf, ifade" anlamındayken, özbekçede "şarkı" anlamına gelir.

4. Olumsuz Anlam Değişimi

Bir kelimenin farklı bir lehçede olumsuz bir anlam kazanmasıdır. Örneğin:

- "Çekmek" Türkiye Türkçesinde "bir şeyi hareket ettirme" anlamında kullanılabılırken, Kırgızcada "acı çekmek" anlamında kullanılır. Azerbaycan Türkçesinde bu kelime her iki örnek kelimeye deng gelmektedir.

5. Yeniden Anlamlandırma

Bir kelimenin anlamının, kültürel veya tarihsel bağamlara bağlı olarak yeniden şekillenmesidir. Örneğin:

- "Toy" kelimesi Türkiye Türkçesinde "çocuk oyunu" veya "oyun" anlamına gelirken, Azerbaycan Türkçesinde, kazakça ve Kırgızcada "düğün, ziyafet" anlamındadır (KTLS, 1991:49).

2. Anlam Değişimlerinin Sebepleri

2.1. Coğrafi Dağılım

Türk lehçeleri, çok geniş bir coğrafyaya yayılmıştır. Anadolu'dan Orta Asya'ya, Sibirya'dan İran'a kadar geniş bir alanda konuşulan Türk dilleri, bölgesel farklılıklardan etkilenmiştir. Farklı bölgelerde konuşulan Türk lehçeleri, bulunduğu coğrafyanın kültürel ve sosyal dinamiklerinden etkilenerek anlam farklılıklarını geliştirmiştir. Aynı kelime farklı iklimler, bitki örtüsü veya yaşam biçimlerine göre değişik anlamlar kazanmıştır.

- "Yaz" kelimesi Azerbaycan ve Türkiye Türkçesinde "mevsim" anlamındayken, bazı Sibirya lehçelerinde "avlama zamanı" anlamına gelmektedir (KTLS, 1991:95).

2.2. Kültürel Farklılıklar

Kültürel unsurlar, kelimelerin anlamlarını büyük ölçüde etkiler. Özellikle dini, sosyal veya ekonomik alışkanlıklar kelimelerin farklı lehçelerde farklı anlamlar kazanmasına neden olabilir. Farklı kültürler ve topluluklarla olan etkileşim, kelimelerin yeni anlamlar kazanmasına veya mevcut anlamlarının değişmesine neden olmuştur.

- "Aş" kelimesi Türkiye Türkçesinde yemek anlamına gelirken, Azerbaycan Türkçesinde ve özbekçede "pilav", kazakça "palau" anlamına gelir (Nizamiddin, 1998:56).

2.3. Tarihsel Etkileşim

Türkler, tarih boyunca birçok farklı kültürlerle (Arap, Fars, Çin, Rus vb.) etkileşimde bulunmuştur. Bu etkileşimler sonucunda bazı kelimelerin anlamları değişmiş, bazı kelimeler ise tamamen yeni anlamlar kazanmıştır. Örneğin:

"Kitap" kelimesi tüm Türk lehçelerinde benzer şekilde kullanılsa da kazakçada daha dar bir şekilde "Kur'an" anlamında kullanılmaktadır.

3. Dilbilgisel ve Fonetik Faktörler

Türk lehçeleri arasında ses değişimleri, kelime anlamlarını etkileyebilir. Ses değişimiyle birlikte bir kelimenin anlamında kayma yaşanabilir. Örnek:

Türkiye Türkçesinde "bark" kelimesi "ev" anlamına gelirken, günümüzde kullanılmaz. Ancak, kazakça ve Kırgızcada aynı kelime hâlâ "ev" anlamını korur. Türkiye Türkçesinde bu kelime "evli barklı" şeklinde görülmektedir (KTLS, 1991: 75).

Sıralanan başlıkların yanısıra sosyal faktörler, İslam dinin türkler arasında yaygınlaşması, göçler ve savaşların etkisiyle Türk lehçelerinde mevcut olan ortak kelimeler farklı anlamlara bürünmüştür. Bu sebepler, Türk lehçelerinin zenginleşmesini sağlarken aynı zamanda aralarındaki farklılıkların temelini oluşturur.

3. Örneklerle İnceleme

Köy -Türkiye Türkçesinde kırsal yerleşim yeri, kazakça (ауыл) kırsal yerleşim yerinin yanı sıra tarımsal bir topluluğu ifade eder. Kırgızca çiftlik veya hayvan yetiştirilen alan anlamında kullanılır.

Aş- Türkiye Türkçesi yemek, özbekçe pilav, türkmence ziyafet, Kırgızca yemeğin yanı sıra, özellikle törensel yemekleri ifade eder.

Toy- Türkiye Türkçesi oyun, eğlence (daha çok çocuk oyunları bağlamında), Azerbaycan, Türkmen, kazak, Kırgız ve özbekçede düğün, kutlama veya büyük bir ziyafet anlamında kullanılan genel bir terimdir (Tekin, Ölmez, 1995: 37-178).

3.2. İnsan Vücutu ile İlgili Kelimeler

Baş- Türkiye Türkçesi insan kafası, kazakça, Kırgızca ve Azerbaycan Türkçesinde lider, şef anlamında da kullanılırken ayrıyeten özbekçe insan kafasının yanı sıra bir olayın başlangıcını da ifade eder.

Köz- Türkiye Türkçesi ateşte köz olmuş şey, Azerbaycan Türkçesinde, kazakça ve Kırgızca göz anlamında, Türkmen Türkçesinde hem göz hem de bakış anlamında kullanılır.

El-Azerbaycan Türkçesinde insan eli, Türkiye Türkçesinde, özbekçe, kazakça, Kırgızcada insan eli dışında yabancı veya başka bir millet anlamında da kullanılır.

3.3. Doğa ve Çevre ile İlgili Kelimeler

Yaz- Türkiye Türkçesinde ilkbahardan sonra gelen mevsim, Azerbaycan Türkçesinde ilkbahar, Saha (Yakutça) "Yaz" kelimesi bir tarım sezonunu ifade edebilir. Türkmen Türkçesinde genel olarak "hava durumu" anlamına gelir (Tekin, Ölmez, 1995: 90-176).

Kış- Türkiye Türkçesi: Soğuk mevsim, kazakça zor zamanlar veya sıkıntılı dönemler anlamında da kullanılır. Kırgızca sadece mevsim değil, aynı zamanda "sert" anlamında da bir kullanım kazanmıştır.

3.4. Toplumsal İlişkiler ve Statü ile İlgili Kelimeler

Yoldaş -Türkiye Türkçesi arkadaş, dost, Türkmen Türkçesi askeri bağlamda "dost" veya "müttefik" anlamında, kazakça daha çok resmi bir bağlamda, bir liderin destekçisi anlamında, kullanılır. Azerbaycan Türkçesinde yoldaş kelimesi dost, eş, yolculuk yapılan kişi anımlarını vermektedir (Tekin, Ölmez, 1995:123).

Ağa -Türkiye Türkçesi abi, büyük erkek kardeş, kazakça ve Kırgızca soylu kişi, lider anlamında. Türkmen Türkçesinde ise toprak sahibi veya otorite figürü anlamına gelir.

Hanım - Türkiye Türkçesi evli kadın, eş, kazakça saygı ifadesi olarak kullanılan genel bir unvan, özbekçe hem eş hem de yüksek mevkiye sahip kadınlar için kullanılır (Nizamiddin, 1998:215).

3.5. Meslekler ve Görevler

Çoban -Türkiye Türkçesi hayvan otlatan kişi, kazakça ve kırgızca daha geniş bir anlamda, kırsalda yaşayan ve hayvancılık yapan kişi, Türkmen Türkçesi çoban kelimesi, saygı duyulan bir kırsal işçi anlamına gelir.

Bey-Türkçe: Soylu erkek, lider, kazakça ve kırgızca eskiden kabile lideri anlamında kullanılırken günümüzde bay kelimesiyle zenginlik ifade eder. Özbekçe daha çok "ağabey" veya saygı ifadesi olarak kullanılır.

5. Ortak Kelimeler Ama Farklı Anlamlar

Çay- Türkiye Türkçesinde içilen bir içecek, yakutça çay küçük nehir anlamını taşımaktadır. Koyun- Türkiye Türkçesi hayvan türü, kırgızca yan, taraf anlamına gelir.

Mırıldamak- Türkiye Türkçesinde şarkı seslendirmek, Azerbaycan Türkçesinde köpekler özgür ses tonu anlamında kullanılmaktadır.

Sonuç

Türk dili, tarih boyunca geniş bir coğrafyada konuşulmuş ve çeşitli lehçelere ayrılarak zengin bir kültürel ve dilsel miras oluşturmuştur. Çağdaş Türk lehçeleri, bu geniş coğrafi yayılımın ve tarihsel süreçlerin bir sonucu olarak ortaya çıkmıştır. Bu lehçeler arasındaki benzerlikler, Türkçenin ortak kökenine dayansa da, zamanla her biri kendi kültürel, coğrafi ve sosyal dinamikleri doğrultusunda farklılaşmıştır. Türk lehçelerindeki anlam değişiklikleri, tarihsel, coğrafi ve kültürel farklılıklardan kaynaklanır ve Türk dillerinin ortak kökenini ve çeşitliliğini yansıtır. Bu farklılaşma sürecinde, kelimelerin anlamlarında değişiklikler meydana gelmiş ve aynı kökene sahip kelimeler, farklı lehçelerde farklı anlamlar kazanmıştır.

Türk lehçeleri arasındaki bu anam değişiklikleri, Türk dillerinin tarih boyunca ne kadar zengin bir etkileşim içinde olduğunu ve farklılaşma süreçlerini ortaya koyar. Bu farklılıklar anlamak, hem ortak Türk mirasını hem de lehçelerin bağımsız özelliklerini daha iyi kavramamıza yardımcı olur.

Çağdaş Türk lehçelerinde anam farklılıklar olsa da birçok kelimenin kökü aynı kalmıştır. Bu durum, Türk lehçeleri arasında iletişim kurulmasını kolaylaştırır.

Sonuç olarak, Türk lehçeleri arasında anam değişimleri, Türk dillerinin zenginliğini ve çeşitliliğini ortaya koyar. Bu değişimler, dillerin sadece dilbilimsel bir fenomen olmadığını, aynı zamanda tarihsel ve kültürel bir olgu olduğunu gösterir. Türkoloji çalışmaları açısından, bu tür değişimlerin incelenmesi, Türk dillerinin ortak geçmişini anlamak için önemli bir adımdır.

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TƏSVİRİ SƏNƏT FƏNNİNİN TƏDRİSİ METODİKASINDA OYUN ƏSASLI ÖYRƏNMƏNİN ROLU

THE ROLE OF GAME-BASED LEARNING IN THE METHODOLOGY OF TEACHING FINE ARTS

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Xülasə. Hər bir fənnin tədrisi metodikasında olduğu kimi təsviri sənətdə də oyun əsaslı öyrənmənin mühüm rolü vardır. Oyunlaşdırma zamanı şagirdlər hər hansı rəssamın əsərini səhnələşdirə bilərlər. Bu zaman şagirdlər dərsin gedişində aktiv iştirak etməklə bərabər, öz yaradıcı qabiliyyətlərini də inkişaf etdirirlər. Oyun vasitəsilə şagirdlər həmçinin geyim, bəzək işlərinə də cəlb oluna bilərlər.

Açar sözlər: Təsviri sənət, oyun əsaslı təlim, təhsil, orta məktəb, incəsənət

Abstract. As in the teaching methodology of every subject, game-based learning plays an important role in fine arts. During gamification, students can stage the work of any artist. At this time, students actively participate in the lesson and develop their creative abilities. Through the game, students can also be involved in clothing and decoration.

Keywords: Fine arts, game-based learning, education, secondary school, art

Müasir təhsilin yeni və maraqlı öyrənmə üsullarından biri oyun əsaslı adlanır. Bütün bu proses təsviri sənət fənninin tədrisi metodikasına da tətbiq olunur. Bu metod şagirdləri həvəsləndirməklə bərabər, onları dərs prosesinə cəlb edir. Oyun vasitəsilə öyrənmənin iki növü var:

1.Oyunlaşdırma

2.Oyun əsaslı öyrənmə

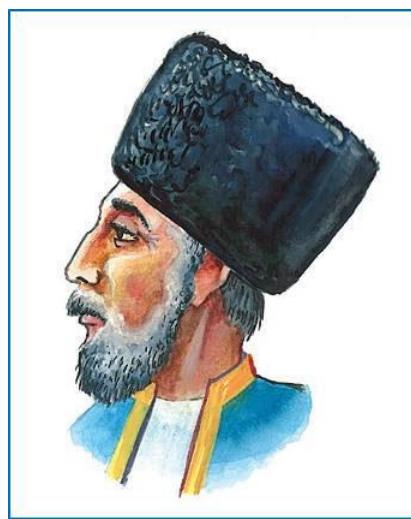
Hər ikisinin ortaq xüsusiyyəti şagirdlərin təsviri sənət fənninin tədrisi metodikasına öyrənmə marağının artırılmasıdır. Fərqli xüsusiyyətlərini geniş şəkildə nəzərdən keçirməliyik.

Oyunlaşdırma üsulunda oyun elementləri ilə təsviri sənət fənninin tədrisi metodikasında nəzəri və yaradıcı tapşırıqlar integrasiya edilir. Şagirdlər il ərzində müxtəlif təqdimatlar hazırlayırlar. Toplanan xallar əsasında şagirdləri təsviri sənət fənni üzrə müxtəlif kateqoriyalara bölərək titullar vermək olar. Həmçinin dərsdə Kahoot elektron tətbiqini istifadə edərək tədrisin üsulunu maraqlı etmək olar.

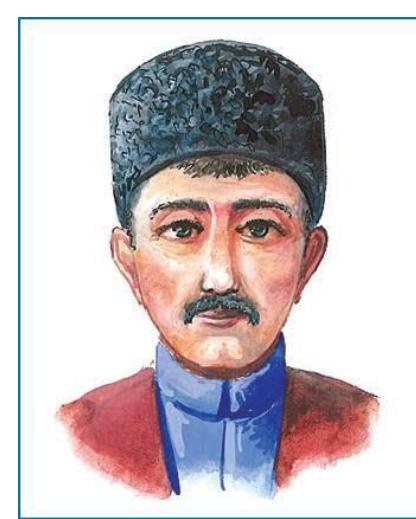


ILL 1. Kahoot elektron tətbiqi

Oyun əsaslı öyrənməni təsviri sənət fənninin tədrisi metodikasına tətbiq etsək, bütövlükdə dərsi bu metod üzərində qurmaq nəzərdə tutulur. VII sinif təsviri incəsənət fənnində “Azərbaycan baş geyimləri” mövzusunu keçəndən sonra müəllim şagirdlərlə oyun əsaslı öyrənmə üsulunu istifadə edə bilər. Şagirdlər motal, şış, taqqa, yappa və araqçın baş geyimlərini canlı olaraq nümayiş etdirə bilərlər.



ILL 2. Yappa papaq



ILL 3. Taqqa papaq

VIII sinif təsviri incəsənət fənnində Anri Matissin yaradıcılığını keçəndən sonra müəllim rəssamın “Rəqs” əsərini oyunlaşdırmalıdır. Fovistlərə məxsus olan kontrast rənglər, perspektiv təsvirləri də şagirdlər albom vərəqlərində də səhnələşdirə bilərlər.

Təsviri sənət fənninin tədrisi metodikasında oyun əsaslı öyrənmənin rolu üsulunun aşağıdakı üstünlükləri vardır:

- təsviri sənəti öyrənməyə maraq oyadır;
- səhnələşdirməni ön plana çıxarır;
- əməkdaşlığı və yaradıcı inkişafı artırır.

Oyun təsviri sənət fənninin tədrisində bir üsuldur. Bu üsuldan istifadə edilərkən, təlim nəticələri əsas götürülərək, fənnin tədrisində ön planda tutulmalıdır.

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İNNOVASIYA FƏALİYYƏTİNİN SƏMƏRƏLİ TƏŞKİLİNİN ƏSAS İSTİQAMƏTLƏRİ THEORETICAL PROBLEMS OF EFFECTIVE EMPLOYMENT OF INNOVATION PROCESSES

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Özet

Endüstriyel ekonominin yerini alan bilgi-teknolojik üretim yönteminin ortaya çıkıştı, modern bilime, bilginin üretimi ve kullanımıyla ilgili sorunları çözmənin yanı sıra, dünya ekonomisindeki ekonomik ilişkiler sistemindeki toplumsal hareketle ilgili süreçlerin düzenlenmesi görevlerini de yüklemektedir. İnovasyon, yeni fikirlerin yaratılması ve uygulanması yoluyla işletmenin ekonomik ve sosyal potansiyelinde amaçlı değişiklikler yapma girişimidir. Dış çevreye uyum sağlamak ve şirketin uzun vadeli verimliliğini sağlamak için yenilikleri ekonomik faaliyetin tüm alanlarına uygulamak da hedef değişiklikleri olarak değerlendirilebilir. Yenilik yönetiminin temeli, yenilikçilerin ve kuruluşun faaliyetlerinin sonuçlarından sorumlu kişilerin dengeli işbirliğidir. Yaratıcı süreçlerin etkili yönetiminde başarılı olmak için yöneticilerin, yeniliğin kullanımındaki engelleri belirlemeli ve kaldırmalı, bireysel ve grup yenilik girişimlerini destekleyerek organizasyonda yeniliğe yönelik işbirlikçi ilişkiler yaratması gereklidir. Bilgi ekonomisinin gelişmesiyle ilgili küresel zorluklar, ülkenin yüksek öğretim kurumlarının ve bögelerinin yenilikçi gelişimin aktif özneleri olmasını gerektirmektedir. Yüksek okulların, geleneksel eğitim ve bilimsel araştırma alanlarındaki faaliyetleri ve ekonomideki uygulamalarının yanı sıra, modern zamanlarda bir sorumluluğu daha vardır; diğer bir deyişle üniversitelerin "üçüncü misyonu", modern bir inovasyon altyapısı oluşturma ihtiyacıdır.

Açar sözlər: innovasiyalar, iqtisadi inkişaf, bilik iqtisadiyyatı, kreativ sahibkarlıq

Ключевые слова: инновации, экономическое развитие, экономика знаний, креативное предпринимательство

Abstract

The emergence of the information-technological production method, which replaced the industrial economy, burdens modern science with the tasks of solving the problems related to the production and use of knowledge, as well as regulating the processes related to the social movement in the system of economic relations in the world economy. Innovation is an attempt to make purposeful changes in the economic and social potential of the enterprise through the creation and implementation of new ideas. In order to adapt to the external environment and ensure the long-term efficiency of the company, applying innovations to all areas of economic activity can be considered as goal changes. In order to be successful in the effective management of creative

processes, managers need to identify and remove barriers to the use of innovation, support individual and group innovation initiatives, and create cooperative relationships for innovation in the organization. Global challenges related to the development of the knowledge economy require the country's higher education institutions and regions to be active subjects of innovative development. In addition to their activities in the fields of traditional education and scientific research and their applications in the economy, universities have one more responsibility in modern times; in other words, the "third mission" of universities is the need to create a modern innovation infrastructure.

Keywords: innovations, economic development, knowledge economics, creative entrepreneurship.

Tam Metin

Son illerdə ölkəmizin iqtisadi, sosial və intellektual potensialının möhkəmləndirilməsi, informasiya və biliklərə əsaslanan rəqabətə davamlı iqtisadiyyatın qurulması, informasiya və bilik bazarının yaradılması və inkişaf etdirilməsi istiqamətində ölkədə aparılmış irimiqyaslı işlər innovasiyaların genişlənməsi üçün möhkəm baza formalasdırılmışdır.

İndustrial iqtisadiyyatı əvəz edən informasiya - texnoloji istehsal üsulunun meydana gəlməsi müasir elm qarşısında informasiyanın istehsalı və istifadəsi, habelə dünya təsərrüfatındakı iqtisadi münasibətlər sistemində ictimai hərəkəti ilə bağlı proseslərin tənzimlənməsi problemlərinin həlli vəzifələrini qoyur. İformasiya cəmiyyəti üçün daha çox xarakterik olan xüsusiyyətlər aşağıdakılardan ibarətdir:

- Maddi nemətlər formasında məhsul istehsalından xidmətlər istehsalına keçid;
- Texnoloji innovasiyaların əsasını təşkil edən nəzəri biliklərin rolunun yüksəlməsi;
- Daha çoxsaylı sosial qrup kimi bilik daşıyıcıları sinfinin artımı;
- Elm və texnologiya arasında əlaqələrin güclənməsi;
- İqtisadi, texnoloji və sosial problemlərin həllinə daha səmərəli yanaşma tapmağa imkan verən yeni integratıv texnologiyanın yaradılması;
- Əməyin məzmunu və xarakterinin dəyişilməsi;
- Qıtlığın yeni formalarının - informasiya və vaxt çatışmazlığının meydana gəlməsi.

Bu gün texnoloji inkişafın və innovasiyaların uzunmüddətli iqtisadi artıma təkan verdiyinə heç bir şübhə yoxdur. Ölkəmizin iqtisadi və sosial inkişafında bu amilin müəyyən edilməsinə dair mühüm dövlət sənədləri qəbul edilmişdir. Azərbaycan Respublikası Prezidenti cənab İlham Əliyevin "Azərbaycan 2020: gələcəyə baxış" İnkişaf Konsepsiyanının hazırlanması barədə 29 dekabr 2012-ci il tarixli Fərmanında deyilir: "Hazırda Azərbaycan yeni inkişaf mərhələsinə qədəm qoyur. Bu mərhələnin əsas hədəfi çoxşaxəli, səmərəli və innovasiyayönümlü iqtisadiyyatın formalasdırılması, sosial sahədə önləyici inkişaf trendinin təmin olunması və əhalinin rifahının

layiqli, qabaqcıl beynəlxalq standartlara uyğun səviyyəyə çatdırılması, habelə elmin və mədəniyyətin inkişafında, ictimai həyatın bütün istiqamətlərində yeni nailiyyətlərin əldə olunmasıdır” [1].

İnnovasiya – yeni ideyaların yaradılması, tətbiqi yolu ilə müəssisənin iqtisadi və sosial potensialında məqsədyönlü dəyişikliklər etmək cəhdidir. Məhsul və proses tələblərindəki yeniliklər, mövcud uyğunsuzluqlar, seçilmiş sənayelər öz sahələrində və bütövlükdə bazarda dəyişikliklər, demoqrafik dəyişikliklər və yeni biliklərlə nəticələnə bilər. İqtisadiyyatda innovasiyaya mahiyyətə oxşar olan müxtəlif yanaşmalar mövcuddur. Məşhur iqtisadçı Y.Şumpeterə görə innovasiyalar yeni texnikadan, yeni texnoloji proseslərdən istifadə edilməsi və ya istehsalın yeni bazar təminatı; yeni xüsusiyyətlərə malik məhsulların istehsal edilməsi; yeni xammaldan istifadə edilməsi; istehsalın təşkilində və onun maddi-texniki bazasında dəyişikliklər; yeni satış bazarlarının aşkar edilməsi və s.-dən ibarət olan prosesdir [8].

P.N.Zavlin, A.K.Kazançev, L.E.Mindeli və digər müəlliflər hesab edirlər ki, innovasiya cəmiyyətin həyatının bu və ya digər sahəsində fəaliyyət prosesi və ya onun nəticələrinin yaxşılaşdırılmasına yönəldilmiş intellektual fəaliyyətin nəticələrinin istifadəsidir [4].

Azərbaycan iqtisadçılarından R.K.İsgəndərov hesab edir ki, elmi-texniki innovasiyalar yenilik olmalı, bazarın tələbatını ödəməli, istehsalçıya mənfiət gətirməlidir [2, s. 53].

R.A.Fatxutdinova görə isə innovasiyalar idarəetmə obyektinin dəyişdirilməsi və iqtisadi, sosial, ekoloji, elmi-texniki və digər növ səmərəliliyin əldə edilməsi məqsədilə yeniliklərin tətbiq edilməsinin son nəticəsidir [8].

1993-cü ildə İqtisadi Əməkdaşlıq və İnkişaf Təşkilatı (OECD) tərəfindən qəbul edilmiş Fraskati Təlimatının sonuncu redaksiyasında innovasiyalar son nəticədə bazara yeni və təkmilləşdirilmiş əmtəə çıxarılması, təcrübədə tətbiq olunan yeni və təkmilləşdirilmiş texnoloji proses yaradılması və ya sosial xidmətlərə yeni tərzdə yanaşmanı ifadə edən fəaliyyət kimi müəyyən olunur [3].

İqtisadi ədəbiyyatda mövcud olan müxtəlif yanaşmaları təhlil etməklə innovasiyaları aşağıdakı kimi təsnifləşdirmək mümkündür (Cədvəl 1):

Müxtəlif əlamətlər üzrə innovasiyaların təsnifi:

S.S.	Təsnifləşdirmə əlaməti	Innovasiyaların təsnifat qrupları
1	Innovasiyaların tətbiq sahələri	İdarəetmə, təşkilati, sosial, sənaye və s.
2	Elmi Texniki Tərəqqinin mərhələləri	Elmi, texniki, texnoloji, konstruktur, istehsal, informasiya
3	Innovasiyaların intensivlik dərəcəsi	“Bum”, bərabər ölçülü, zəif, kütləvi
4	Innovasiyaların həyata keçirilmə tempi	Sürətli, yavaş, sənən, artan, bərabərsürətli, çaparaq (sıcırayışlı)
5	Innovasiyaların miqyası	Transkontinental, transmilli, regional, iri, orta, kiçik
6	Innovasiyaların nəticəliliyi	Yüksək, aşağı, stabil
7	Innovasiyaların səmərəliliyi	İqtisadi, sosial, ekoloji, ineqral
8	Yenilik dərəcəsi	Mütəq, nisbi, şərti, xüsusi
9	Innovasiya potensialı	Radikal, kombinə edilmiş, modifikasiya edilmiş
10	İşlənmə və yayılma səviyyəsi	Dövlət, respublika, regional, sahə, korporativ, firma
11	İşlənmə və yayılma sferaları	Sənaye, maliyyə, xidmətlər, ticarət-vasitəçilik, elmipedaqoji, hüquqi

Beləliklə, xarici mühitə uyğunlaşmaq və şirkətin uzunmüddətli səmərəliliyinə nail olmaq üçün iqtisadi fəaliyyətin bütün sahələrinə innovasiyaların tətbiq edilməsi hədəf dəyişiklikləri kimi də qiymətləndirilə bilər. Innovasiyaların idarə edilməsinin məqsədi təşkilat daxilində yeni ideyaları təbliğ etməkdir. Innovasiyaların idarə edilməsinin əsasını novatorların və təşkilatın fəaliyyətinin nəticələrinə cavabdeh olan şəxslərin balanslaşdırılmış əməkdaşlığı təşkil edir. Yaradıcı proseslərin effektiv idarə olunmasında müvəffəqiyyətli olmaq üçün menecerlər innovasiyadan istifadənin qarşısındakı maneələri müəyyən etməli, aradan qaldırmalı və fərdi və qrup innovasiya təşəbbüslerini dəstəkləməklə təşkilatda innovasiyaya doğru əməkdaşlıq əlaqələri yaratmalıdır.

Innovasiya “ideya” ilə müqayisədə çox dar bir anlayışdır. Öncədən düşünülmüş məsrəflər zamanı geniş tətbiqə malik ola bildikdə ideya innovasiyaya çevrilir. Laboratoriya şəraitində zehni fəaliyyət görünürsə, deməli ixtiradır. İxtira indiyə qədər naməlum ideyanın reallığa çevrilməsidir. Özü texnoloji innovasiya prosesinin birinci mərhələsini təmsil edir. Bir çox ixtira patentləşdirilmiş texnoloji yeniliklərə aiddir. İxtiraçı ideyanın gizli imkanlarını müstəqil şəkildə təsəvvür edə bilir, bu, onların həyata keçirilməsinə sahib olan və arzulayan bir şəxsdir [8].

Yaradıcılıq yenilik, yeni ideyalar və innovasiyalar yaratmaq üçün zəruri ilkin şərtidir, onların uğurla həyata keçirilməsidir. Yaradıcılıq yeni ideyanın prinsipinin kəşfidir, innovasiya isə bu

prinsipin faydalı əmtəə və xidmətlərə çevrilməsidir. İnnovasiya prosesində ideyalar təşkilata əlavə gəlir gətirə biləcək məhsullara çevrilir, innovasiya fəaliyyəti üçün daha əlverişli mühit kimi informasiya cəmiyyəti çıxış edir. Onun aşağıdakı fərqləndirici xüsusiyyətləri vardır:

- Yaxşı təşkil edilmiş və maliyyələşdirilmiş təhsil və elm;
- Şəxsiyyətin, qrupun və təşkilatın yaradıcılıq potensialına istiqamətlənmə;
- Biliklərin yayılmasında və yaradılmasında inkişaf etmiş infrastruktur.

Təşkilatlarda yaradıcılığın stimullaşdırılması üsulları yaradıcı ideya istehsalının ümumi prinsiplərinə əsaslanır. İlk növbədə ideyaların yaranması prosesini onların qiymətləndirilməsi və ən yaxşı ideyaların seçilməsi prosesindən ayırməq lazımdır. İkincisi, həddindən artıq təcrübə, məlumat və ya mütəxəssis ixtisası yaradıcılığa mane olur. İdeyaların yaradıldığı qruplarda müxtəlif personajların və müxtəlif fikirlərin olması təmin edilməlidir. Üçüncüsü, bu qrupda aqressiv mühakimə yürüdən və öz fikirlərini qəbul etməyə meylli insanlar iştirak etməməlidir. Dördüncüsü, qrup üzvlərinin sayında optimallığa nail olunmalıdır. Belə kiçik qruplar liderdən çox asılıdır və böyük qruplarda koordinasiya problemləri yaranır. Optimal qrup ölçüsü təxminən on iki nəfərdir. Beşinci, qrup fəaliyyətinin nəticələri iş şəraitindən asılıdır. Sakit atmosfer, rahat şərait, yüksək nəticələr əldə etmək üçün kənar nəzarətin baş verməməsi tələb olunur [5].

İnnovasiyalar üçün maneələri xarici və daxili hissələrə bölgülər. Xarici maneələr kifayət qədər inkişaf etməmiş infrastrukturdan, mövcud sahədəki biliklərin çatışmazlığından, onlara yiyələnmək üçün imkanların olmamağından, köhnəlmış qanunvericilikdən, cəmiyyətdəki istedadlara ümumi etinəsizliqdan ibarətdir. Daxili maneələrə ciddi təşkilati tələblər və prosedurlar, konservativizm, dünyagörüşünün çatışmazlığı, köhnə qaydanın saxlanmasına maraqlı, başqa insanların ideyalarının qəbul etməkdən imtina, riskə getmək üçün arzunun və motivasiyanın olmamağı daxildir.

Yaradıcı işçilər və onların fəaliyyətinin nəticələri yalnız uzunmüddəli perspektivdə qiymətləndirilə bilər. İnnovasiya fəaliyyətlərini idarə edən menecerlər ciddi, ətraflı nəzarətə arxalanmamalıdır. Təkrarlanan, konservativ əməliyyatların tətbiqi üsulları üzrə yaradıcı fəaliyyət nəzarətdə tamamilə qeyri-kafi çıxa bilər. İnsan bacarıqları və yaradıcı təfəkkür elmi və texnoloji innovasiyaların əsas mənbəyidir, təhsil müəssisələrində və universitetlərdə formalasır. Bəşər cəmiyyətinin inkişafının VI mərhələsi biotexnologiyalar, nanotexnologiyalar, insan kapitalı, yeni təbi ehtiyatlardan istifadə, yeni təbabət və s. kimi yüksək elmi biliklər tələb edən sahələrin inkişafı ilə xarakterikdir.

Bilik iqtisadiyyatının inkişafı ilə bağlı qlobal çağırışlar, ölkənin ali təhsil müəssisələri və regionların innovativ inkişafın aktiv subyektlərinə çevrilməsini tələb edir. Ali məktəblər onların ənənəvi təhsil və elmi tədqiqat sahələrində fəaliyyətləri, iqtisadiyyatda tətbiqi ilə yanaşı, müasir dövrdə daha bir məsuliyyət, başqa sözlə, universitetlərin “üçüncü missiyası” – müasir innovasiya infrastrukturunun yaradılması zərurətinə əsaslanır [5].

Hazırda dünya üniversiteleri təlim və elmi araşdırımlar aparır. Onlar öz işlərini yerinə yetirmək üçün ənənəvi funksiyalarla yanaşı, yenilikləri yaymaq funksiyasını da yerinə yetirirlər. Bu proses artıq ölkəmizin ali təhsil müəssisələrinə də sürətlə nüfuz etməkdədir. Fikrimizcə, ölkəmizdə böyük elmi və yaradıcı potensialın cəmləşdiyi ali təhsil ocaqları var, onlar innovasiyaların əsas mərkəzinə çevrilə bilər. İqtisadiyyatda innovasiya fəaliyyətinin aktivləşdirilməsində ölkəmizin universitetləri innovasiya layihələrinin məqsədyönlü axtarışı və reallaşdırılması, ali məktəblərin elm işləmələri əsasında kiçik innovasiya müəssisələri zolağının yaradılması, elmi nailiyyətlərin və yeni texnologiyaların ölkə müəssisələrinə ötürülməsi, innovasiya fəaliyyətinin kadr təminatı və s. kimi vəzifələri yerinə yetirməlidir.

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In the article scientific analyses proving the role and importance of innovations in the modern stage of economic development in Azerbaijan have been conducted. Scientific views on solving problems in the direction of formation of innovative economics were put forward. Based on scientific analysis the importance effective employment of the scientific potential for activation of innovation processes have been valued.

İNGİLİZCE ÖĞRETİM SÜRECİNDE SORUNLU YÖNLER VE DİL BİLGİSİ DÜZENLEMELERİ

PROBLEMS AND GRAMMAR REGULATIONS IN THE ENGLISH TEACHING PROCESS

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ÖZET

Yabancı dil öğretiminde verilen materyallerin dinleyicilere ulaştırılmasında çeşitli yöntem ve yöntemler prizmalar kullanılır. Dil öğretiminin en zor özelliklerinden izleyicinin ana dilinde materyalin bulunmamasıdır. İngilizce öğretimi sırasında yaşanan bu tür zorluklar da karşılaşmaktadır.

Bu makale, çok çeşitli İngilizce gramer öğretim tekniklerine genel bir bakış sunmaktadır, özellikleri araştırılmaktadır. Çalışma, öğrenme sürecinde dilbilgisi yönteminden ziyade sözlü yöntemin önemini ortaya çıkararak gelecekte uygulama ilkelerinin daha verimli ve kapsamlı bir şekilde incelenmesine temel oluşturdu. Makalenin teorik ve pratik önemi büyüktür. Makale dilbilgisi teorisinin herhangi bir teorik yönüne ışık tutabilir. [1.p.201]

Anahtar Kelimeler: *İngiliz dili, gramer, metodoloji, öğretim, uygulam.*

ABSTRACT

Various methods and prisms are used to deliver the materials given in foreign language teaching to the audience. One of the most difficult features of language teaching is the lack of material in the audience's native language. Such difficulties are also encountered during teaching English.

This article provides an overview of a wide range of English grammar teaching techniques, their features are explored. The study revealed the importance of the oractic method rather than the grammatical method in the learning process, creating a basis for a more efficient and extensive study of the principles of practice in the future. The theoretical and practical importance of the article is great. The article can shed light on any theoretical aspect of grammatical theory.

Keywords: *English language, grammar, methodology, teaching, practic.*

TAM METİN

Bəzi qrammatik materialların tədris olunan dildə paralelləri olduğundan, onların mənimsənilməsi və başa düşülməsi asandır. Bununla belə, dildə paralelləri olmayan bir sıra qrammatik materiallar var ki, onların tədrisində bu və ya digər formada çətinliklər yaranır. Onların bəziləri sadə qrammatik quruluşa malik olmasına baxmayaraq, onların öyrənildiyi və işlənildiyi yeri (müəyyən və qeyri-müəyyən artıklär kimi) müəyyən etmək çətindir. Şifahi nitqdə öyrədilən qrammatik strukturların nümunələrini necə başa düşmək olar, onları yazılı şəkildə necə istifadə etmək, kontekstdə onların

mənasını necə başa düşmək, semantik əhəmiyyətli ifadələrin korreksiyasının tətbiqi kimi suallar yaranır. İngilis dilçilərinin fikrincə, ingilis dilinin qrammatikasını öyrədərkən dörd əsas metod nəzərə alınmalıdır:

- 1) Təqdimat;
- 2) İsolyasiya və izahat;
- 3) Praktika;
- 4) Test.

Azərbaycanda xarici dillərin tədrisi zamanı müxtəlif metodlardan istifadə olunurdu. Passiv olan metod, aktiv üsul və s.

Passiv üsul artıq keçmişdə qalıb və praktiki olaraq istifadə edilmir. Amma bu metoddan bəzi müəllimlər bu gün də istifadə edirlər. Bu üsulda şagird ancaq dərsi dinləyir, müəllim isə dərsi danışır. Amma zaman keçdikcə bu üsul tədricən öz yerini aktiv metoda verməyə başladı və müəllimlər də fəal üsuldan istifadə etməyə çalışdılar.

Jak Riçard qeyd edir ki, Aktiv metod uzun illərdir ki, xarici dillərin tədrisində istifadə olunur. Dünyanın inkişaf etmiş ölkələri uzun müddətdir ki, bu üsuldan istifadə edirlər. Amma Azərbaycanda hələ də bu metodun tətbiqi gecikdirildi. Məlumdur ki, sovet təhsil sistemində passiv metoddan daha çox istifadə olunurdu. [2.p.12-14]

Hazırda təhsil müəssisələrimizdə aktiv metoddan istifadə edilir. Çünkü *interaktiv üsul* artıq tətbiq olunmağa başlayıb. İnkişaf etmiş ölkələrin təhsil təcrübəsi göstərir ki, müasir xarici dilləri öyrətməyin ən düzgün yolu tələbəyə öyrənmə obyekti kimi deyil, subyekt kimi yanaşmaqdır.

Uilyam Litivod yazır: “Ənənəvi təcrübədə qrammatikanın tədrisi prosesində biz dinləyicilərə materialın qrammatik quruluşunu təqdim edirik.

Təqdimatın məqsədi auditoriya iştirakçılarının qavrayışını strukturlaşdırmaq və buna nail olmaqdır. Burada məqsəd həm şifahi, həm də yazılı qrammatik materialın forma və məzmununu öyrətməkdir, həm də danışıq dilində emal yerini öyrədir və onu qısamüddətli yaddaşa həkk edir. Bu zaman müəllim və ya şagird dərsliklərdən hekayə və ya dialoq seçir, oxuyur və öyrədir, qrammatik quruluşu təhlil edərək dərk etməyə və anlamağa çalışır. Bunun davamında, yəni qısamüddətli məlumatı yaddaşa köçürmək üçün tələbələrdən ucadan oxumaq, təkrarlamaq ya tələb olunur, yaxud mətnin müvafiq hissələrini köçürmək tapşırığı verilir. Qrammatik material asanlıqla və tez mənimsənilir, lakin təqdimatın mətni bir və ya iki cümlədən çox ola bilməz. [3.p.36-42].

A.Holiday qeyd edir ki, “Praktik metoda gəlincə, bu mərhələ müxtəlif sinif və ev tapşırıqlarını yerinə yetirməkdən ibarətdir. Bu proses qıсадır və saxlanılan materialların uzunmüddətli yaddaşa köçürülməsində mühüm rol oynayır. Çətin başa düşülən qrammatik strukturlarda yazılı və şifahi

formaların manipulyasiya edilməsinə vaxt sərf edərək, məzmuna üstünlük verməklə başlaya bilərik. [4, s.112-124]

Belə praktikalar adətən ayrıca tapşırıqlar verməklə (praktik edilmək üçün strukturu nümunə olaraq istisna olmaqla aralarında xüsusi bağlılı olmayan müxtəlif sözlər, frazalar və ya cümlələr) yerinə yetirilir. Bu tip tapşırıqlar aşağıdakı kimi olur:

a) Nöqtələrin yerini doldurmaq (dinləyici müvafiq yerləri verilmiş nümunədə doldurur).

He is boy. We have umbrella. (a, an) artıqları düzgün yerləşdirilməlidir.

Transformativ tapşırıqlar (dinləyici strukturu bir tərzdən başqa tərzə keçirir.) This is a woman. (put into the plural)

Cavab: They are women.

Bu tip tapşırıqların funksiyası və məqsədi auditoriya üçün qaydaları və materialı sadələşdirmək, yaxşı başa düşüldüyüünə əmin olmaqdır. Bu tip tapşırıqları yerinə yetirən qrammatik materialı dinləmək, bu struktura uyğun olaraq fikirlərini tez qavramaq və tədricən inkişaf etdirmək qabiliyyətinə malikdir və bu dildə danışan əcnəbi üçün başa düşüləndir. Ancaq az təcrübəsi olan dinləyicilər üçün bu tip tapşırıqların effektivliyi məhduddur.

Praktik prosedurların başqa bir kateqoriyası düzgün formanın qavranılması və ya yaradılmasını vurğulayaraq bura məna çalarları qatmaqdır.

Belə praktik tapşırıqlar yenə də ayrıca tapşırıqlar əsasında yerinə yetirilir. Bu tip tapşırıqlar aşağıdakılardır:

a) Tərcümə, əcnəbi dilə və ya əksinə;

Məsələn, o hər gün ingilis dili üzərində məsuliyyətlə çalışır.

Və ya; He works hard at his English every day.

Bu tərcümə söz, cümlə, ifadə və ya mətn formasında da həyata keçirilə bilər.

b) Nöqtələrin yerini doldurmaq və ya dörd seçimli testlər;

He (works, is working, worked) at the moment

Cavab: He is working at the moment.

c) Nöqtələrin yerini variant verilməməklə doldurmaq;

Last night we Television.

d) Uyğunlaşdırma;

He an animal; I is soldiers; She are a woman; The men am a student.

The dog a soldier;

Cavab: He is a soldier və s.

Qrammatikanın tədrisində tətbiq olunacaq sonuncu üsul “Test”dir. Test tapşırıqlarını dinləməklə o, öyrəndiyini və başa düşdüyünü özünə və müəllimlərinə nümayiş etdirir. Test əsasında mövzu tədris olunan materialların əhatə dairəsində olmalıdır. Tamamlanmış test tapşırıqlarının

nəticələrinin təhlili edilməli və təhlil edilən nəticələr müvafiq olaraq tədris olunan materialların başa düşülməsi çətin olan nüansları yenidən öyrənmək lazımdır. Dinləyicilər tərəfindən zəif başa düşülən qrammatik material yenidən tədris olunduqdan sonra materialın mənimsənilməsini təmin etmək üçün yenidən sınaq mərhələsi keçirilir. [5.s.43-52]

Qeyd etmək istərdim ki, yuxarıda bəhs etdiyimiz 4 üsuldan ən zəruri və vacib olanı praktiki mərhələdir. Praktiki mərhələnin həyata keçirilməsi nə qədər səmərəli olarsa, məlumat qısa yaddaşda bir o qədər uzun müddət saxlanılacaqdır. Bu mərhələ qrammatik materialın uzunmüddətli yaddaşa köçürülməsində və tətbiqində mühüm rol oynayır.

Tədqiqat öyrənmə prosesində qrammatik metoddan daha çox oraktik metodun əhəmiyyətini ortaya qoydu, gələcəkdə praktika prinsiplərinin daha səmərəli və geniş tədqiqi üçün əsas yaratdı.

Məqalənin nəzəri və praktiki əhəmiyyəti böyükdür. Məqalə qrammatik nəzəriyyənin nəzəri aspektinin hər hansı sahəsinə aydınlıq gətirə bilər.

SUMMARY

Key words: *English language, grammar methods, teaching, practice.*

The article is dedicated to the research of the methods of the english language grammar applied in the training process. Four methods are studied in the article. Each method is studied in the article seperately and the use of either of them is enlightened in the article on the basis of sample. While studying the material the researches of well known English linguists are referred to. The main purpose of the research to help english language teachers in the grammar teaching process. The results of the conducted test tasks should be analyzed and the weak nuances in the understanding of the taught materials should be re-taught according to the analyzed results. After re-teaching the grammar material that was poorly understood by the trainees, a test phase is again carried out to make sure that the learners have fully mastered the given materials.

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EDEBİYAT ÇEVİRİRİNDE ULUSAL RENK SORUNU THE PROBLEM OF NATIONAL COLORITY IN LITERARY TRANSLATION

Xədicə Möhsüm qızı Əliyeva

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ÖZET

Her dil kültürün bir parçasıdır ve dil olmadan bu kültür de olmaz. Çeviri, özellikle de edebi çeviri, kelimelerin bir dilden başka bir dile çevrilmesi olduğundan, sözlükteki karşıtlarının yerine konarak gramer düzenlemesinden ibaret olmamalıdır.

Dolayısıyla çoğu durumda bu çeviri bir sürü ağır kelimedenden başka bir şey olmayacağından.

Edebi çevirinin kendisi sanatsal paralellik, yaratıcılık ve yazarın becerisiyle yaratılmıştır. Dedikleri gibi burası aynı zamanda bir duygusal tiyatrosu.

Çevirmen, dillerin insanların tarihi, milli kültürü, zihinsel değerleri ve inançlarıyla yakından ilişkili olduğunu, her kelimenin bir şekilde bu faktörleri ifade ettiğini asla unutmamalıdır. Aslına uygun bir çevirinin yararsız bir çeviri olduğunu düşünenler var çünkü çoğu zaman okuyucuyu bilgilendirmediği için anlamın anlaşılmasını imkansız hale getiriyor. Denklik varsa en güçlü çeviri aracı haline gelir. Wordsmith kelimeleri veya cümleleri tercüme etmez. Bir bütün olarak eser, edebi çevirinin bir birimi olarak bir kelime veya bir ifade birimi değildir.

Anahtar Kelimeler: Azerbaycan, edebiyat, edebi çevirinin ilkeleri, çeviri kalitesi, yaratıcı eylem, çevirmen.

ABSTRACT

Every language is a part of culture, and there is no culture without language. Since translation, especially literary translation, is the translation of words from one language to another, it should not consist of grammatical arrangement by substituting their opposites in the dictionary.

So in most cases this translation will be nothing but a bunch of heavy words.

The literary translation itself is created by artistic parallelism, creativity and skill of the author. As they say, this is also a theater of emotions.

The translator should never forget that languages are closely related to people's history, national culture, mental values and beliefs, and that every word somehow expresses these factors.

There are those who think that a literal translation is a useless translation because it often does not inform the reader, making it impossible to understand the meaning.

If there is equivalence, it becomes the most powerful translation tool. Wordsmith does not translate words or sentences. The work as a whole is not a word or a unit of expression as a unit of literary translation.

Keywords: Azerbaijan, literature, principles of literary translation, translation quality, creative action, translator.

TAM METİN

Bədii tərcümənin özü bədii paralellə birgə yaradıcılıq, yaziçi məharəti ilə yaranır. Necə deyərlər, o, həm də hissələr teatridır. Söz ustası söz və ya ifadələri tərcümə etmir. Bədii tərcümə vahidi kimi söz və ya frazeoloji vahid deyil, bütövlükdə əsərdir.

Tərcüməçi onu müəllifdən “qəbul edir” və yenidən yaradır, yəni başqa dildə, başqa mədəniyyətdə paradiqmalarını yenidən yazır. Mətnədəki yerli həllərin əksəriyyəti buradan qaynaqlanır. Tərcüməçi adekvatdır, onun yaradıcılığı biliyindən, həyat təcrübəsindən, mədəniyyətindən, intuisiyasından, məharətindən, ədəbi və səhnə istedadından asılıdır.

Təbii ki, tərcümə zamanı mətn mütləq dəyişikliklərə məruz qalır və bu qəçilməzdir. Bunlar sadəcə sözlərdir və ibarələrdə deyil, şeirdə hətta hecalarda da görünə bilər. Fikriniz oxucuya aydınlaşdır, bəzi əlavələr çatdırılma üçün uyğun ola bilər.

Tərcümə problemindən danışarkən alımlar “dünyanın formasını” və “dünyanın milli mənzərəsini” sevirlər, anlayışların fəlsəfi mahiyyətinə əsaslanan prinsiplərdən də danışırlar. Məlumdur ki, “Dünya “Təsvir” termini ilk dəfə fizik Q.Qertis, sonralar isə İ.Kant və M.Plank tərəfindən işlədilmiş, bu ideya müxtəlif qabaqcıl elmlərə tətbiq edilmişdir. Bu, sonrakı dövrlərdə bədii tərcümə məsələsidir, tərcümə sahəsində verilənə çevrilib, hətta deyə bilər ki, bu keyfiyyətli tərcümədir. Yəni bu sual tərcümədə də var, həqiqiliyin, yəni vətəndaşlığın qorunub saxlanması şərtləndirən əsas amillərdən biri keyfiyyətə diqqət yetirməyimizə kömək edir.

Edvard Sapir iddia edir ki, “dil sosial realliga bələddir” [2, s.68]. Onun sözlərinə görə, əsasən təcrübə cəmiyyətin linqvistik vərdişləri ilə müəyyən edilir və hər bir ayrı quruluş ayrıca bir reallığı təmsil edir.

Hər dil mədəniyyətin bir hissəsidir və bu mədəniyyət dilsiz mövcud deyil. Çünkü tərcümə, xüsusən də bədii tərcümə sözlərin bir dildən başqa bir dilə tərcüməsidir, lügətdə əksliklərlə əvəz etməklə qrammatik düzülmədən ibarət olmamalıdır.

Beləliklə əksər hallarda bu tərcümə bir dəstə ağır sözdən başqa bir şey olmayıcaq. Tərcüməçi heç vaxt unutmamalıdır ki, diller xalqın tarixi, milli mədəniyyəti, mental dəyərləri və inancları ilə sıx bağlıdır, hər bir söz bu amilləri bu və ya digər şəkildə ifadə edir. Hərfi tərcümənin çox vaxt oxucuya xəbər vermədiyi üçün faydasız tərcümə olduğunu düşünənlər də var, mənəni anlamağı qeyri-mümkün edir. Ekvivalentlik, əgər varsa, ən güclü tərcümə alətinə çevrilir.

Lakin burada incə bir məqam var: dilin tarixiliyinin ekvivalentliyi və mahiyyətcə əlaqəli olduğu aspektləri hərtərəfli anlayan və dərk edən tərcüməçi seçməkdə özü doğrudur və tərcümənin əsas prinsipinə çevrilir. Artıq qeyd edildiyi kimi, “Dünyanın forması” və ya “Dünyaya baxış” termini əslində bir çox elmlərdə mövcuddur və bir çox sahələrin xeyrinə müxtəlif anlayışları ehtiva edir və ifadə edir. Biz tərcümə problemində qeyd etdiyimiz kimi, alımların bu termin anlayışının

tərcümə sənəti ilə bağlı müddəalarını nəzərə alaraq tərcümə zamanı milli koloritin qorunması problemini və onun əhəmiyyətini izah etməyə çalışırıq. "Dünyanın forması" dedikdə bəzən "dünyanın görünüşü", bəzən də "insan ətrafindakı dünya" nəzərdə tutulur. [1, s. 108]. Əlbəttə, başqa bir elm sahələri termini öz tədqiqat obyektlərinə münasibətdə izah edir. Ancaq yuxarıdakı fikir bəziləri üçün doğrudur. Alımlar onu bədii tərcümə üçün də uyğun hesab ediblər. Deməli, əsərdəki hadisələrin tərcüməçisi Qəhrəmanların şüurunda əks olunması məsələsinə diqqət yetirmək lazımdır. Bu, tərcümə prosesində qarşıda duran iki mühüm məsələdən biridir. Köçürmə zamanı vətəndaşlığın saxlanmasına gəlincə, daha ciddi bir məsələ ön plana çıxır: Tərcümə ədəbi əlaqələrin inkişafında mühüm rol oynayan amillərdəndir. Orijinaldan tərcümə əsərində milli ruh, qədim tarixdən qaynaqlanan mədəni dəyərlər, bədii təfəkkürün poetikası çalarları saxlamaq kimi daha çox müsbət keyfiyyətlərə malikdir. Belə keyfiyyətlər bədiidir. Tərcümələr nə qədər etibarlı olarsa, xalqlar arasında mənəvi körpülərin təməlləri bir o qədər etibarlı olar. Beləliklə, belə etibarlı əsaslardan biri də tərcümə əsərlərində millilikdir.

Tərcüməçilərin daha çox diqqət yetirməli olduğu rənglərin qorunması məsələsidir. Qalanları belədir: yüksək keyfiyyətli tərcümələr mədəni integrasiya üçün əsas ola bilər. Bunu nəzərə alaraq bədii tərcümələrdə milli koloriti qorumaq üçün tərcüməcidiən müəyyən keyfiyyətlər tələb olunur:

Müxtəlif elm sahələrinə aid biliklərinin olması. Bu biliklərdən istifadə edərək tərcümə edəcəyi əsəri xüsusi həssaslıqla seçmək bacarığı.

Tərcüməçinin hər iki xalqın – bu əsəri yaradan xalqın və onun ikinci dil vasitəsiələ oxuyacaq xalqın milli-mədəni dəyərlərindən eyni dərəcədə xəbərdar olması. Tərcüməçinin dil bilmə səviyyəsi və bu qabiliyyətdən yüksək səviyyədə istifadə edərək tərcümə etdiyi əsəri öz dilində yenidən yaratmaq bacarığı.

Müxtəlif dil vahidlərinin çalarlarını, frazeologizmlərin və s. qarşılıqları seçilərkən orijinalın millilikdən uzaqlaşmamasının diqqətə alınması. Burada yüksək dil bilgisi ilə yanaşı tərcüməçinin tarix elminə dair bilikləri və milli-mədəni dəyərlər haqqında məlumatları vəhdət halında rol oynayır. Bu siyahını bir az da genişləndirmək olar, amma hesab edirik ki, tərcümə zamanı ilk növbədə bu məsələlər nəzərə alınır.

Onları vurğulamaq kifayətdir, çünkü onlar nəzərə alınmalıdır. Bu suallar tərcümə olunub, əsərdə bunlar "dünyanın şəklini" yaratmaq üçün kifayət qədər faktlardır.

SUMMARY

Keywords: Azerbaijan, literature, principles of the literary translation, translation quality, creative act, translator.

The article provides information about the problem of national color in literary translation. In article on the basis of the specified principles of the literary translation, samples of the principles of the literary translation, comes to light translation quality as individual creative act of the

Azerbaijani translator for the purpose of saving the semantic contents of the original. The translation art helps development of people, the connect of among states. When choosing the most appropriate translation method or conducting research on it, it is necessary to take into account the way in which the author presents the source text to speakers of the second language, and the means used to convey its semantic content to the reader's mind.

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MODERN İNGİLİZCE TOPONYMİKLER VE SANAT ESERLERİNDE KULLANIMI TOPOONYMICS IN MODERN ENGLISH AND ITS USE IN ARTISTIC WORKS

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ÖZET

Toponymik materyaller, halkın tarihi, dini ve dili ile ilgili sorunların çözümünde sağlam bir kanıt, ikna edici bir gerçekktir, rol oynadıkları için toponimlerin 3 işlevi not edilebilir:

1) İdeolojik bir işlevi vardır; 2) Eğitici niteliktedir; 3) Toponymler diğer bilimlerle yakından ilgilidir.

Uzun yıllar boyunca İngilizce, Germen kabileleri tarafından kullanıldı - Anglo-Saksonlar, Jütler, Keltler, İskandinavlar, Normanlar'dan etkilendi. Bunun için modern bir biçimde İngilizce yer adları bir anlamda Almanları anımsatıyor. Bunlar daha çok hidronimlere ve ortonimlere yansır. İskoçya, İrlanda'daki Kelt kökenli yer adları; İskandinav kökenli isimler Yorkshire ve Lancashire'da tesadüfen sık görülür. Mauer A. Yer adları çalışmasının sorunları. Cambridge Press: —İngilizce coğrafi adların kökeni konusunda tarihin farklı dönemlerinde farklı diller etkilenmiştir.

Dilbilimin bir dalı olan toponiminin dilbilimciler arasında büyük ilgi uyandıran bir araştırma konusu olması, dolayısıyla farklı ulusların ve halkların tarihini coğrafi adlar üzerinden incelemek ve dilin incelenmesinin mümkün olduğu söylenebilir.

Anahtar kelimeler: *toponim, onomastik, karmaşık isimler, morfolojik, anlamsal*

ABSTRACT

Toponymic materials are a solid evidence, convincing fact in solving problems related to the history, religion, and language of the people 3 functions of toponyms can be noted as they play a role:

1) It has an ideological function; 2) It has an educational character; 3) Toponyms are closely related to other sciences.

For many years, the English language was used by the Germanic tribes - the Anglo-Saxons, the Jutes, the Celts, the Scandinavians, was influenced by the Normans. For this, English toponyms in a modern form in some sense reminiscent of the Germans. These are more reflected in hydronyms and ortonyms. Celtic origin toponyms in Scotland, Ireland; Names of Scandinavian origin are frequent in Yorkshire and Lancashire coincidental. Mauer A. Problems of place-names study. Cambridge press: —On the origin of English geographical names different languages have been influenced in different periods of history:

It can be noted that toponymics, which is a branch of linguistics, is a research object of linguists caused great interest among. Thus, the history of different nations and peoples through geographical names and it is possible to study the language.

Keywords: *toponym, onomastics, complex names, morphological, semantic*

INTRODUCTION:

Toponyms that provide valuable information about the history, language, thinking, and occupation of each nation stands out among onomastic units for its richness. Geographical objects of toponymy as a field of science, it helps to determine the ways of their formation, the reasons for their formation, and their origin. Toponymic materials are a solid evidence, convincing fact in solving problems related to the history, religion, and language of the people. 3 functions of toponyms can be noted as they play a role:

1) It has an ideological function; 2) It has an educational character; 3) Toponyms are closely related to other sciences.

For many years, the English language was used by the Germanic tribes - the Anglo-Saxons, the Jutes, the Celts, the Scandinavians, was influenced by the Normans. For this, English toponyms in a modern form in some sense reminiscent of the Germans. These are more reflected in hydronyms and orthonyms. Celtic origin toponyms in Scotland, Ireland; Names of Scandinavian origin are frequent in Yorkshire and Lancashire coincidental. Mauer A. Problems of place-names study. Cambridge press: —On the origin of English geographical names different languages have been influenced in different periods of history:

1. Celtic elements. With the settlement of the British and Anglo-Saxons in the territory of Great Britain is related. For example, the element --Wal- is found in geographical names of areas inhabited by the Celts.(eg: Walden, Walton, Walcott, Walbrook)

The element **-Wal-** is found in the geographical names of the areas inhabited by the Celts. (eg: Walden, Walton, Walcott, Walbrook).

The Celtic component **-Pen-** means "slope" and is used in geographical names such as Pencoyd, Penketh finds its reflection.

-Trek- is a toponym of Celtic origin and means "village". This toponym is found in Carnoul (Tredrustan, Tregavethan), occurs in Derbyshire and Lancashire (Trelleck, Trehill).

-Lan- means "church" and is found in geographical names such as Landulf, Lanreath. [1.p.72-75].

2. Latin elements. Geographical names with Latin elements during the Roman period are as follows:

London-Londonium; Manchester-Mamucian; Lincoln-Lindum coloma.

3. Scandinavian elements.

The **-By-** element is found in places with a strong Scandinavian influence.

Eg: Derby, Moorby, Blackforby. Here **-by-** means "village".

-Thorp- means "land" and is found in geographical names such as Simonstrop, Rinstrop.

-Toft - element means "manor". It is found in names such as Longtoft, Fishtoft, Moortoft.

-Holm- means "island, islet". For example: Bromholm, Oxenholm.

4. French elements.

-Mont- is a component of French origin meaning "mountain". Eg: Eamont, Grostmont

-Ville- (**mansion**) is mainly found in the geographical names Coalville, Bronville.

According to their structure, English toponyms are classified as follows:

1. Simple toponyms. Ex: Stock, Road, Lee

2. Complex toponyms. Eg: London, Manchester, Bristol, Roadshy, Scaldwell

3. Composition toponyms. Eg: Little Saxham, Stock-on-Trent, Stratford-on-Avon

—Peany P.H. The origin of English Place names. Cambridge Press: Meaningfully complex among the geographical names, which express the place of settlement, its character and form, typical signs there are toponyms:

-gham- means "house, settlement". Ex: Birmingham, Rockingham

-ton- means "house, settlement". Ex: Haughton, Boston, Bathampton

Sometimes both elements **-gham** and **-ton-** are found in the same geographical name. Ex: Northhamton [2.p.123].

The element **-ber-** **-bury-** occurs mostly in the names of western cities of the country. "Reinforcement" means. Ex: Limber, Middlesbury.

The element **-stock-** means "new village". Ex: Woodstock **-chester-** means "camp". Ex: Manchester, Chester, Colchester.

-clough- means "creek, valley". Ex: Cowclough.

-was- means "wet, damp". Eg: Alrewas.

The element **-cot-** of Anglo-Saxon origin means "palace". Ex: Woodcot, Willcot. To note it is necessary that certain components Great and Little give way to the words Magna (big) and Parva (small). Ex: Ashby Magna, Ashby Parva

Cameron K. English Place names. London. Batsford —A set of typical terms in compound names

there are those that express certain meanings.

For example: bridge, town, field, wood, market, house, water (water), dyke (dam, ditch), hill, etc. Ex: Cambridge, Stockbridge, Sheffield, Woodstock [3.p.66-72]

New toponyms Newton, Newport, Newcastle are found in Scotland, Ireland and Wales.

Semantic

according to their characteristics, toponyms are classified as follows:

- 1) English toponyms are used with relief terms. -ness- means "nose".
- 2) Landscape terms. This mainly includes depressions and swamps.
- 3) Terms to denote a certain piece of land. For example, medaw - meadow, sand - land.
- 4) Geobotanical term. For example: oak.
- 5) Hydrographic terms. Eg: brook - small spring.

Ekwall E. The Place names of Lancashire. University Press —Toponyms in written literature social, political, historical, cultural, economic, etc. relations between the people and other peoples. describes and celebrates relationships. Artistic Geographical names that create an emotional mood in literature are a rich style in English literature has qualities. This also serves to strengthen the idea of the work and make it stylistically rich shows. In English works, toponym is used to give information about the place.|| [4.p.14-28]

For example:

- "Somebody had left an evening paper and he turned it over with his foot, nothing the headline about the five hundred soldiers who refused to embark in Glasgow at King George`s Dock for Singapore" (J.Lindsay "Betrayed Spring")

- "They`re the enemy I`ve felt ever since I landed at Liverpool, ambushed in all the shadows,in every cranny of greed" (J.Lindsay "Betrayed Spring")

Sometimes toponyms are found in works as part of phraseological combinations. For example:

"This very morning I said to him: You`re grinning like my grannyy at a hot puff-cake, anyone`d think you enjoyed yourself. And he only grinned the wider. Like a Cheshire cat chewing growl. And now he won`t grin no more ..." (J.Lindsay "Betrayed Spring").

Here, Grin like a Cheshire cat means - To laugh in an empty and senseless place.

"It`s no goof smiling at me like a Cheshire cat. Mr. Lubin ..." (B.Show "Back to Methuselah").

For example: "And that`s a fine thing to do ... though it`s not exactly what we understand by coming. Yorkshire over us in London." (Ch.Dickens "Nicolas Nickleby").

Here - come Yorkshire over smb - means to deceive someone.

Such phraseological combinations are also common. For example:

Smithfield bargian - arranged marriage; Tyburn blossom - young, young thief.

Bristol compliment - A gift that the giver does not need

Kentish fire - noisy expression, protests. Cheshire cat - man who laughs senselessly.

Hull cheese - dark beer; To go to Bungay - refuse to go.

Smithfield match - an arranged marriage for special purposes.

Ekwall E. The Concise Oxford Dictionary of English Place names - Oxford Toponyms adjective it is also widespread in associations. **For example:**

As poor as the Bishop of Chester - Too rich.

As true as Ripon steel – reliable; As plane as Dunstable road - who speaks the plain word.

As big as Dorchester buft - extremely fat. [5.p.46-57]

Toponyms can also be used in rhyme. **For example:**

As true as Conventry blue - reliable.

Harley Street - the world of medicine, where famous doctors live in London.

Scarborough warning - short term warning.

Come Yorkshire over smbd. - deceive someone.

Toponyms can also be used as synonyms in literary works. Eg: "Kensington, Hammersmith, Cheswick, Kew Bridge, Bretford were all passed and yet went on as steadily as if they had only just begun their journey." (Ch. Dickens "The Adventures of Oliver Twist") It should be noted that the toponyms are English. It is also often found in his poems:

Upon the united Rock England, a Female Shadow, as deadly damps of the Mines of Cornwall and

Derbyshire, lays upon his bosom heavy, Moved by the wind in columns of thick cloud, returning, folding round. (William Blake) In English literature, toponyms can also be used as designations.

"She came from an out of the way country district on the Pennine slopes, and kept lots of old Lancashire ways of thought and speech, which Dick had never heard before but which somehow went warmly to his blossom." (J. Lindsay "Betrayed Spring").

Artificial toponyms based on the writer's imagination are also used in English literature. For example: Great Scoldings, Sleepy Hollow, Weary Road, Great Gloom, Great Mountain.

"... There happened an extraordinary accident which had like to have put a period to the fate of that monarchy, at least as it's now instituted, Lindalino, the second city in the kingdom, was the first his Majesty visited in his progress ..." (J. Swift "Gulliver's Travels").

In conclusion, it can be noted that toponymics, which is a branch of linguistics, is a research object of linguists caused great interest among. Thus, the history of different nations and peoples through geographical names and it is possible to study the language.

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SUMMARY

The article "English place names and their usage in English literature" deals with the place - names (toponyms) and their usage forms in English literature. The article touched upon the problems such as the classification of place names and their usage in English literature, In literary works toponyms portray cultural, historical, economic relations between different peoples and give emotional coloring to the work. Different languages have greatly influenced the origin of English toponyms at various times in history. As a result of the research, we come the conclusion that there are Celt, Scandinavian, French and Latin elements in English toponymy.

MORAL PRINCIPLES

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ÖZET

Əxlaq anlayışı geniş anlayışdır. Əxlaqdan danışarkən cəmiyyətdə çox vaxt namus başa düşülür, amma əxlaq təkcə namus deyil, daha geniş anlayışdır. Namus da əxlaqın bir növüdür. İnsan cəmiyyətdə öz davranışını, danışığı, dürüstlüyü, vicdanı, ədalətli olmayı ilə seçilir ki, bunlarda hamısı əxlaq prinsipləridir. Bu prinsiplərdə insanlar arasında qarşılıqlı münasibətdə anlaşma, sevgi, hörmət yaradır. Əgər bu gün saydığımız bu prinsiplər bir fərddə yoxdursa, o, öz hərəkətlərində, yəni davranışında, danışığında, insanlarla olan münasibətində biruzə verəcək. Dahi şairimiz N.Gəncəvnin bir kəlamı ilə desək: “Əslində olan dirnəğində bildirər”. İnsan hərəkətləri sosial əhəmiyyət daşdığı üçün cəmiyyət onları əxlaqi münasibətlər vasitəsilə tənzimləyir, insanlar qarşısında əxlaqi tələblər qoyur ki, onlara əməl olunsun.[1]

Açar sözlər: əxlaq, namus, din, cəmiyyət

ABSTRACT

The concept of morality is a broad concept. When talking about morality, people often understand honor in society, but morality is not only about honor, but is a broader concept. Honor is also a type of morality. A person chooses his behavior, speech, honesty, conscience, and fairness in society, all of which are moral principles. These principles create understanding, love, and respect in relationships between people. If an individual does not have these principles that we have listed today, it will manifest itself in his actions, that is, in his behavior, speech, and relationships with people. In the words of our great poet N. Ganjav: “He reveals what is in him in his nails.” Human actions regulate them along with moral relations for the societies in which they bear social harm, and they set moral requirements for people to comply with.[1]

Keywords: morality, honor, religion, society

TAM METİN

Əxlaq anlayışı geniş bir anlayışdır. Əxlaqdan danışarkən bəzən cəmiyyətdə çox vaxt namus başa düşülür, ancaq əxlaq təkcə namusla bağlı deyil, daha geniş anlayışdır. Namus da əxlaqın bir növüdür. İnsan cəmiyyətdə öz davranışını, danışığı, dürüstlüyü, vicdanı, ədalətli olmayı ilə seçilir ki, bunlarda hamısı əxlaq prinsipləridir. Bu prinsiplərdə insanlar arasında qarşılıqlı münasibətdə anlaşma, sevgi, hörmət yaradır. Əgər bu gün saydığımız bu prinsiplər bir fərddə yoxdursa, o, öz hərəkətlərində, yəni davranışında, danışığında, insanlarla olan münasibətində biruzə verəcək. Dahi şairimiz N.Gəncəvnin bir kəlamı ilə desək: “Əslində olan dirnəğində bildirər”. İnsan

hərəkətləri sosial əhəmiyyət daşıdığı üçün cəmiyyət onları əxlaqi münasibətlər vasitəsilə tənzimləyir, insanlar qarşısında əxlaqi tələblər qoyur ki, onlara əməl olunsun.[1]

Müasir dünyada əxlaqı qoruyub saxlamaq əldə odu saxlamaq kimi cətindir. Texnologiya və sosial media kimi amillərin sürətlə inkişafı zamanında insanların bir-birinə qarşı münasibətləri də dəyişir. Sosial medyanın insanın əxlaqi dəyərlərnə müsbət və mənfi təsirləri var. Bəli, müsbət təsirlər dedikdə, sosial media vasitəsilə təhsillə bağlı, maarifləndirici paylaşımalar paylaşaraq cəmiyyəti məlumatlandırırlar. Bununla yanaşı mənfi təsirləri də az deyil. Məsələn:

yalan məlumatlar, xəbərlər yayaraq insanların doğrunu, yalnız ayırd etməsi cətinləşir və nəticə olaraq əxlaq prinsipinin pozulması baş verir. Bundan başqa əxlaqi dəyərlərə zidd olan nəhayiq ifadələr, təhqir edici sözlər, bu da azimiş kimi cəmiyyətin əxlaqına çox pis təsir göstərəcək intim məlumatların açıq şəkildə paylaşılması əxlaqi dəyərləri gözdən salır.

”Əxlaq ictimai şürur formalarından biridir”.[2] O, cəmiyyətin mənəvi həyatının əsasını təşil edir. Əxlaq haqq-ədalət, insanın şərəf və ləyaqəti, namus və vicdan, yaxşı və pis, xeyir və şər haqqında baxışların, həmin baxışlara müvafiq surətdə cəmiyyət tərəfindən müəyyən edilmiş davranış, rəftar qaydalarının məcmusudur.[3] Bu prinsiplər müxtəlif mədəniyyətlərdə, dini inanc sistemlərində fərqli ola bilər, amma ümumilikdə bir çox əxlaq prinsipi ümumi şəkildə tanınır.

İslam dinində əxlaq anlayışı çox nümunəvi formada insanlara çatdırılır. Əxlaq insanın fərdi və ictimai həyatının ayrılmaz bir hissəsidir. Əxlaq, İslamın özündə dərin köklərə malikdir. İslamda əxlaq anlayışı, islam dini ən ali din olaraq, insanların həm özündə, həm də cəmiyyətdə bir-birinə qarşı hörmətlə, sevgiylə yanaşmasını, yardımlaşmasını, davranışında, danışığında məsuliyyətli, dürüst, halal, yalandan uzaq olmayı, yaşıdlara hörmət etməyi, öz ailəsinə və ətrafdakılara qarşı dinindən, irqindən asılı olmayaraq yaşamağı tələb edir. İslam insana nəfsnə hakim olmayı əmr edir. Nəfs insanın ən böyük düşmənidir. Əgər insan nəfsin qulu olarsa, rəzil olar. Bu zaman islamın buyurduğu əxlaq prinsipi pozular. Din insana ancaq doğru yol göstərir. Əxlaq fəlsəfəsi sözlə yox, əməllə göstərilir. Bəli, bizim müasir cəmiyyətimizdə də əxlaqlı insanların coxluğuna ehtiyacımız var. Gənc nəsil bu cür insanlardan nümunə götürməlidir. Bu gün biizm ən gözəl nümunə götürə bləcəyimiz şəxsiyyət Məhəmməd (a.s.a.) peyğənbərdir. Məhəmməd peyğənbər (a.s.a.) əxlaq prinsiplərinə çox böyük önəm vermiş və özünün mükəmməl əxlaqı ilə hər kəsə nümunə olmuşdur. İslamda əxlaq prinsipini ən yüksək seviyyədə öz fikirləri və hədislərində söyləmişdir. . «Salam vermək gözəl əxlaqdan irəli gəlir», «Gözəl əxlaqlı insan yumşaq xasiyyətli, mehriban, danışığında saf və ədəbli olan, qardası ilə mehriban rəftar edən kəsdir», «Gözəl əxlaq dostluq ipini möhkəmlədər», «Gözəl əxlaq ruzini artırar», [4] «Sirkə balı xarab etdiyi kimi, pis əxlaq da əməli xarab edər», «Gözəl əxlaqi xüsusiyyətlər bir-birinə bağlıdır», [5] “İnsanların ən yaxşısı, insanlara ən faydalı olandır”, ”Ədalət, yer üzündəki ən böyük xeyirlikdir” Hədislərində ən çox toxunduğu mövzular bunlardır:

1. Xoşxasiyyətlilik və gülərəzlülük;
2. Ədalət və haqq;
3. Səbr və təvazökarlıq;
4. Yalan və iftira;
5. İnsanlara yardımçı olmaq.

Bu fikirlər yalnız dini öyrədənlərə aid deyil, gündəlik həyatımıza yönəldilmiş praktiki prinsiplərdir. Məhəmməd peyğənbər (a.s.a.) insanlara nəfislərinə hakim olmağı və əxlaqlı bir həyat tərzi sürməyi buyurmuşdur.

Əxlaqın ən gözəli həm daxili, həmdə xarici davranışları yüksək olandır. İnsanında ən alisi bütün bu prinsiplərə əməl edənidir. Bu insanlar cəmiyyətdə kamil, mükəmməl, faydalı şəxslər hesab olunurlar.

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MİRZƏ FƏTƏLİ AXUNDOVUN YENİ ƏLİFBA UĞRUNDĀ MÜBARİZƏSİ MIRZA FATALI AKHUNDOV'S STRUGGLE FOR A NEW ALPHABET

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Abstract

The development of language and writing is a common area of cultural construction. Since Arab, Iranian and Ottoman feudal lords ruled Azerbaijan for a long time, the Azerbaijani language and its harmful influence fell under their influence. These occupiers tried to spread and forcefully adopt their exploitative thinking and “culture” in Azerbaijan by all means.

Until the establishment of Soviet power in Azerbaijan, our people were forced to use the Arabic alphabet. This alphabet slowed down the development of the culture and language of the Azerbaijani people for a long time. It was possible to learn the Arabic alphabet over a long period of three years.

M.F. Akhundov aimed to switch from the difficult Arabic alphabet to an easy European alphabet and to educate millions of ordinary, illiterate people. He had prepared several projects for changing the Arabic alphabet. In his first project, he did not propose replacing the Arabic alphabet with the European Latin alphabet. However, later M.F. Akhundov considered the adoption of Latin letters necessary and prepared a special project. The writer set himself the sacred duty of implementing the new alphabet and removing obstacles that would hinder this measure, and firmly stated that he would fight on this path until his last breath. He put forward original ideas about changing the alphabet: “Science and education should apply to all classes of the people, from the highest to the lowest, from the poor to the rich, without exception. The shepherd, the farmer, the merchant should have the opportunity to read. But the complete happiness of the people depends on other conditions and circumstances, all of which are based on the spread of sciences. And this depends on changing the alphabet. Changing the alphabet is a very simple task.

According to M.F. Akhundov, without creating an appropriate alphabet in the native language, it is impossible to talk not only about the content of education - program, textbook, curriculum, but even about social development in the country. He considered it more expedient to change the Arabic alphabet, which complicated training, and directed his activities in this direction. Because he considered the measures taken without conducting a thorough explanatory work in the field of Azerbaijani language and writing meaningless. Therefore, he prepared a new alphabet project and wrote a booklet to organize training work on this alphabet.

The novelty of this textbook was that for the first time in the entire Islamic world, it allowed for training to be conducted in the phonetic method, on the other hand, this method was intended not only for the Azerbaijani language, but also for the teaching of Arabic and Persian.

As can be seen, M.F.Akhundov considered education not only as a means of reading and writing, but also as a basis for solving socio-political and socio-economic problems, and included subjects that prepared a person to fulfill these tasks in the content of education.

Finally, the work of changing the Arabic alphabet, the basis of which was laid by M.F.Akhundov, was implemented in the 20th century. Since the 20s of the 20th century, the idea of completely eliminating the Arabic alphabet from writing and creating an Azerbaijani alphabet based on the Latin alphabet in its place was approved by both intellectuals and the entire public. Starting from 1922, certain measures were taken to gradually remove the Arabic alphabet from our writing, and from January 1, 1929, this alphabet was completely removed from our writing.

Keywords: alphabet, native language, letter, teaching, text, teaching method, science.

XIX əsrə qədər Azərbaycanda tədris müəssisələri əsasən iki hissəyə bölündürdü: mollaxanalar və mədrəsələr. Mollaxanalar ibtidai, mədrəsələr isə ali ruhani məktəbi sayılırdı. Mollaxanalar hər bir böyük və kiçik şəhərlərdə, kəndlərdə vardı. Bunları mollalar açar və hər şagirdin valideynlərindən həftədə və ayda müəyyən miqdarda pul alırdılar. Şagirdlərin sayı 20-30-dan artıq olmazdı. Burada şagirdlər yerdə həsir üzərində ayaqlarını altlarına yiğmiş halda saatlarla oturmalı olurdular. Məşğələ aparılan binalar çirkli, rütubətli, qaranlıq və qışda çox soyuq olurdu. Bu məktəblərdə uşaqların anlamadığı bir dildə onlara öyrədilən mətnlər və verilən tərbiyə, feodal-ruhani mənafeyinə xidmət edən, təxminən aşağıdakı materiallardan ibarət olurdu (1, s.22).

Məktəbə daxil olan 8-9 yaşlı uşağa “Quran”ın müəyyən bir hissəsini təşkil edən “Çərəkə” üzrə ərəb əlifbası, onun ardınca “Höccə” deyilən yolla əbcəd və ərəbcə kiçik mətnlər oxudulur və əzberlədilirdi. Burada dərslər fərdi üsulla, yəni tamamilə plansız, hərəyə bir cür tapşırıq verməklə aparılırdı.

“Çərəkə” İrandan gətirilmə və daş çapında hazırlanmış bir dərs kitabçası idi. Bəzi mollalar onu özləri də yazıb hazırlayırdılar.

“Çərəkə” sözü farsların “Çəharyek” tərkibinin azərbaycancalaşmış formasıdır. “Quran”dakı “iəninə” sözünün bir hissəsi orada yazılmışdır. Buna “çərəkə” adı verilmişdir.

“Çərəkə”nin ilk səhifəsində uzun bir xətlə “bismillahi-rəhmani-rəhim” sözləri yazılmışdı. Heç bir hərfi hələ tanımayan uşağa ilk dəfə bu kəlmələr öyrədilirdi. Təlim belə başlayırdı. Birinci dərsdən başlayaraq şagird mexaniki surətdə özgənin tələffüzünü yamsılamağa başlayardı. Bu isə uşaqın istedad və qabiliyyətinin inkişaf etməsinə deyil, əksinə onun mütiləşməsinə səbəb olurdu. Bir gündə 28 hərfin hecası öyrədilirdi. İkinci gün ərəb əlifbasının quruluşu təlim olunurdu. Üçüncü gün hərflərin şəkilləri təlim edilirdi. Dördüncü gün şagirdlərə hərflərin nöqtələri və onların yerləri öyrədilirdi. Beşinci gün hərflərin zahiri cəhətlərinə ayrılan vaxtdan sonra, hərəkələrin, məşhumların adları öyrədilirdi. Altıncı gün şagirdlərə hərəkələrin vasitəsilə düzələn heçlər təlim edilirdi. Bundan sonra molla, üsuli-heca təlimini bitmiş hesab edib, “Çərəkə”də

yazılmış “Quran” ayələrinin sözlərini bu qayda ilə hecalamağa keçirdi. Bu üsulla aparılan məşğələlərdə yazmaq qadağan idi. Uşaqlar hərfləri tanımazdılar. Başqa kitabları oxuya bilməzdilər. “Çərəkə”də şagird 6-7 ay, bəzən də bir il “Quran”ı oxumağa vaxt sərf edərdi (1.s.25).

Ərəb dilinin tədrisi üsulu ilə Azərbaycan dili ərəbcəni öyrətmək xatırınə oxunur və dini məqsəd daşıyırırdı. Yazı ərəbcədən başlardı, sonra ərəb üsulu ilə yazı məşqləri verilir, qısa məktub yazmaq, kəbin kağızı və dua yazmaq nümunələri öyrədilirdi. Ərəb əlifbasının çətinliyi təxminən aşağıdakılardan ibarət idi. Ərəb əlifbasında saitləri göstərmək üçün xüsusi hərflər yoxdur. Bəzi hallarda (y) və (ə) saitləri əvəz etmələrinə baxmayaraq, bu hərflər də əsasən samitlərə daxil edilirdi. Ərəblərdə hər kəlmənin əsasını yalnız samitlər təşkil edir. Lakin bizim dilimizdə sait yazanda hərflərin olmaması, böyük maneələr törədirdi. Belə bir hal islamiyyəti zorla qəbul edən azərbaycanlılara və farslara “Quran”ı düzgün oxumağa imkan verirdi. Ərəbler bu nöqsanı aradan qaldırmağa çalışaraq, dillərində hərəkələrdən istifadə edirlər, ərəb dili tədrisinin üsulu ilə aparılan məşğələlərin bütün bu mürəkkəbliyi və çətinliyi nəticəsində azərbaycanlı uşaqlar illərlə mollaxana və mədrəsələrdə oxuduqdan sonra, savadlı və mədəni bir vətəndaş olmaq iqtidarına malik olmur və çox vaxt sakit həyat keçirirdilər (6, s.55).

Dil və yazının inkişafı mədəni quruculuğun ümumi bir sahəsidir. Azərbaycanda ərəb, İran və osmanlı feodalları uzun zaman hökmranlıq etdiklərindən, Azərbaycan dili və onların zərərli təsiri altına düşmüdü. Bu işgalçılardan Azərbaycanda öz istismarçı təfəkkürlərini və “mədəniyyətlərini” hər vasitə ilə yaymağa və zorla qəbul etdirməyə çalışırdılar.

Azərbaycanda Sovet hakimiyyəti qurulana qədər xalqımız ərəb əlifbasını işlətməyə məcbur olmuşdur. Bu əlifba Azərbaycan xalqının mədəniyyətinin və dilinin inkişafını uzun zaman ləngitmişdir. Ərəb əlifbasını üç il davam edən uzun müddətdə öyrənmək mümkün olurdu. Ərəb əlifbasının Azərbaycan dilində mətbəə, poliqraf, teleqraf və texnikaya yaramadığı da məlumdur.

Böyük mütəfəkkir yazılıçımız M.F.Axundov tədris prosesində ərəb əlifbasının törətdiyi çətinlikləri əməli surətdə görmüş, əlifbanı dəyişdirmək arzusunda olmuşdur. Öz fəlsəfi əsərlərinin birində yazmışdır: “Ərəblər... bizim şan və şövkətimizi bərbad etdilər, vətənimizi elə xarabdan da xarab etdilər ki, bu günə qədər azad etmək mümkün olmadı”. Təlimin ərəb və fars dillərində aparılması böyük mütəfəkkir, publisist və dramaturq M.F.Axundovu çox narahat edirdi. O, Yaxın Şərqi xalqlarının savadsızlığının səbəbini onların çətin ərəb əlifbası ilə köhnəlmiş təlim metodları ilə təhsil almalarında, hazırlıqlı müəllim kadrların olmamasında görürdü. Bu çətinlikləri hiss edən mütəfəkkir 1839-cu ildə ilk dəfə Azərbaycan dilində “Əlifba” dərsliyi də tərtib etmişdi (3, s.23). Bu məsələ ətrafında mətbuatda mübahisəli fikirlər söylənmiş, lakin səriştəli tədqiqatçı Ə.Yəqubi M.F.Axundovun “Əlifba-ye cədid” dərsliyinin, həmçinin ona qısa metodik göstərişin də olduğunu sübuta yetirmişdi.

M.F.Axundov 1850-ci ildən başlayaraq öz əsərlərində ərəb əlifbasının nöqsanlarını, onun çətinliyini, xalqların mədəni inkişafına mane olduğunu göstərərək, bu əlifbanın yeni bir əlifba ilə əvəz edilməsini lazım bildi. 1857-ci ildə yazdığı əlifba layihəsində ərəb əlifbasının əsas nöqsanlarını belə izah edirdi:

- 1) Ərəb əlifbasında bir çox hərflərin bir şəkildə olması və nöqtələrin bəzən yerində qoyulmaması nəticəsində hərflər çətinliklə ayırd edilir;
- 2) Bu yazıda saitlər çox zaman yazılmır;
- 3) Bir neçə samitlə, bir neçə sait səsi ifadə edən hərflər bu əlifbada qətiyyən yoxdur (a,o,i-dən başqa ərəb əlifbasında ayrı sait səsi ifadə edən hərf yoxdur və s.) (5,s.47).

M.F.Axundov çətin olan ərəb əlifbasından Avropa sistemli asan bir əlifbaya keçmək və milyonlarla avam, savadsız kütlələri savadlandırmaq məqsədini güdürdü. Ərəb əlifbasının dəyişdirilməsi üçün bir neçə layihə hazırlamışdı. O, birinci layihəsində ərəb əlifbasının Avropa sistemli latin əlifbası ilə dəyişdirilməsini irəli sürməmişdi. Lakin sonra M.F.Axundov latin hərflərinin qəbulunu lazım bilmiş və xüsusi layihə tərtib etmişdi. Ədib yeni əlifbanı həyata keçirməyi və bu tədbirə əngəl olacaq maneələri ardan qaldırmağı qarşısına müqəddəs bir vəzifə kimi qoyur və bu yolda son nəfəsinə qədər döyüşəcəyini qəti olaraq söyləyir. Əlifbanı dəyişdirmək haqqında orijinal fikrlər irəli sürür: “Elm və maarif xalqın bütün təbəqələri arasında yuvarıdan aşağıya qədər, kasıbdan varlıya qədər istisnásız hamiya şamil olmalıdır. Çobanın, əkinçinin, tacirin oxumağa imkanı olmalıdır. Lakin xalqın tam səadəti başqa şərtlərə və vəziyyətə bağlıdır ki, onların hamisının da əsası elmlərin yayılması. Bu isə əlifbanın dəyişdirilməsinə bağlıdır. Əlifbanı dəyişdirmək çox sadə işdir.

Birinci-hər hərfin vahid şəklindən başqa müxtəlif şəkilləri olmasın;

İkinci-nöqtələr bütünlükə samit hərflərdən atılsın;

Üçüncü-saitlər kəlmələrin tərkibində samit hərflərin yanında yazılsın;

Dördüncü-sözlərin tərkibindəki biri digərinə yapışq yazılan hərflər ayrı-ayrı yazılmış hərflərlə əvəz edilsin ki, bunun nəticəsində də hər bir uşaq bir ayın ərzində savadlansın və bütün kitabları oxuya bilsin...” (3, s.58-61).

Axundov bütün əhalini savadlandırmaq, elmə, maarifə çatdırmaq arzusu ilə yaşayırıdı. O, bunun üçün ilk növbədə ərəb əlifbasının yeni bir əlifba ilə əvəz edilməsini təkidlə tələb edirdi. Məqsədinə çatmaq üçün mənəvi cəhətdən əziyyət çəkməklə bərabər, böyük maddi xərclərə də dözür və heç nə əsirgəmirdi. Mirzə Fətəli Axundov bu məsələnin həyata keçirilməsi üçün İstanbula, Tehrana gedərək kömək istəyir, lakin onun fikirlərinə və yeni əlifba layihəsinə kömək edən olmur. Əlifba layihəsinin həyata keçirilə bilməməsindən məyus olan böyük yazıçı, 1864-cü ildə “Yeni əlifba haqqında mənzumə” adlı farsca bir şeir yazar. Yaziçı Türkiyə və İran hökumətinin başçılarını şiddətli tənqid atəşinə tutur:

“Bu daimi olmayan dünyada mənim ömrüm,

Həsrət və qüssə ilə başa çatdı.

Vətən sevgisi üzündən,

Çox tədbirlərə əl atdım...

Dəniz yolu ilə Ruma səfər etdim,

Yeni əlifbanı o ölkədə

Bütün dövlət başçılarına göstərdim...

Birdən bir sarı üzlü kişicik.

Mənim arzu piyaləmə zəhər damızdırı.” (1, s.105-106)

Şərqdə bədii təfəkkürün, realist ədəbiyyatın, demokratik ideyaların tərəqqi yoluna çıxmasında, yeni bir inkişaf mərhələsinə Axundovun həm öz yaradıcılıq təcrübəsinin, həm də bu sahədə təbliğ etdiyi qabaqcıl ideyaların çox böyük əhəmiyyəti olmuşdur. Onun çoxcəhətli zəngin irsi Şərq xalqlarının mədəniyyət, sosial-siyasi, mənəvi inkişafında yeni və bütöv tarixi bir dövr açmış, bu xalqların qabaqcıl ziyalılarının yaradıcılığına, dünyagörüşlərinin formalaşmasına səmərəli təsir göstərmişdir.

M.F.Axundovun ədəbi irsi, fəlsəfi fikirləri, pedaqoji ideyaları hələ öz sağlığında ikən Rusiyada təqdir edilmiş, müsəlman şərqi ölkələrində geniş yayılmışdır, fəaliyyətinin bütün sahələrində yol açan olmuş, ideyaları uğrunda mübarizə aparmışdır. Bütün yaxın Şərqdə ictimai-siyasi, fəlsəfi, ədəbi, pedaqoji görüşləri onun bədii əsərlərində, ədəbi-tənqidi məqalələrində öz geniş əksini tapır. Savad təlimində əsas olan əlifbanı asanlaşdırmağı və təlimi ana dilində aparmağı təkidlə tələb edirdi (8. s.115).

M.F.Axundova görə, ana dilində uyğun əlifba yaratmadan nəinki təhsilin məzmunu-proqram, dərslik, tədris planı haqqında, hətta ölkədə ictimai inkişaf haqqında danışmaq olmaz. Təlimi çətinləşdirən ərəb əlifbasını dəyişdirməyi daha məqsədəməvafiq bilməş və fəaliyyətini bu istiqamətə yönəltmişdi. Çünkü o, Azərbaycan dili və yazılışı sahəsində əsaslı izahat işi aparmadan görülən tədbirləri mənəsiz hesab edirdi. Buna görə də yeni əlifba layihəsi hazırlamış və həmin əlifba üzrə təlim işini qurmaq üçün kitabça yazmışdır.

Müəllif bu kitabçanı “Ərəbcə, farsca və türkçədən ibarət olan islam dillərinin yazılışı üçün yeni əlifba” adlandırmışdır. O, əvvəlcə “Yeni əlifba”nın meydana çıxma zərurətini, yeni problemin aktuallığını şərh edir, daha sonra yeni əlifbanı xarakterik xüsusiyyətinə görə səciyyələndirir, işarələri və təlim üsulunu şərh edir. Bu dərsliyin yeniliyi orasında idi ki, bütün islam aləmində ilk dəfə olaraq təlimin səs üsulunda aparılmasına imkan verirdi, digər tərəfdən bu üsul yalnız Azərbaycan dili üçün deyil, ərəb və fars dili təlimi üçün də nəzərdə tutulmuşdu (7, s.37).

M.F.Axundovun məqsədi öz yeni əlifbasını islam aləmində qəbul etdirmək və bundan sonra onun tədris planına daxil olmasına nail olmaq idi. Gələcəkdə təhsilin belə bir yeni əlifba ilə başlanacağına inanırdı. Onun bu ideyası ilkin olaraq Şimali Azərbaycanda həyata keçdi. Sonra isə Türkiyə bu yolu qəbul etdi. Müəllif yeni əlifbasını yeni təlim üsulunda öyrənməyin metodikasını da hazırlanmışdı. Bu kitabça Azərbaycan pedaqoji fikrində yeni əlifba ideyasını həyata keçirmək məqsədində xidmət edən və yeni təlim üsulu ilə yazılan ilk orijinal dərslikdir. Bu dərslik Axundovun yeni əlifbasında tərtib edilmişdi və onu ancaq yeni əlifba hərəkatı tarixində ilk əlifba dərsliyi kimi qiymətləndirmək olar.

Göründüyü kimi, M.F.Axundov təhsili sadəcə yazıl-oxumağı bacarmaq deyil, ictimai-siyasi, sosial-iqtisadi problemlərin həllinə kömək edən əsas kimi götürürdü və təhsilin məzmununa insanı bu vəzifələri yerinə yetirməyə hazırlaşdırın fənlər daxil edirdi.

Nəhayət, əsası M.F.Axundov tərəfindən qoyulmuş ərəb əlifbasının dəyişdirilməsi işi XX əsrə həyata keçdi. XX əsrin 20-ci illərindən ərəb əlifbasını tamamilə yazılıdan çıxarmaq və bunun əvəzində latin əlifbası əsasında Azərbaycan əlifbası düzəltmək fikri həm ziyalılar, həm də bütün ictimaiyyət tərəfindən bəyənildi. 1922-ci ildən başlayaraq, ərəb əlifbasını tədrici yolla

yazımızdan götürmək üçün müəyyən tədbirlər görüldü və 1929-cu il yanvarın 1-dən bu əlifba tamamilə yazımızdan çıxarıldı.

Açar söz: əlifba, ana dili, hərf, tədris, mətn, təlim üsulu, elm.

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XARİCİ DİL BİLİYİNİN TURİZM SEKTORUNDA PRAKTIKİ TƏCRÜBƏ BAXIMINDAN ƏHƏMİYYƏTİ

THE IMPORTANCE OF FOREIGN LANGUAGE KNOWLEDGE IN THE TOURISM SECTOR
FROM THE POINT OF VIEW OF PRACTICAL EXPERIENCE

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Özet (Xülasə)

Müxtəlif peşə və sənaye sahələrində xarici dillərdən istifadənin əhəmiyyətini qiymətləndirmək lazımdır. Turizm sektorunda bir çox dillərdə səlis ünsiyyət qurmaq bacarığı peşəkarlara beynəlxalq səyahətçilərin ehtiyac və üstünlüklerini qarşılamağa imkan verir. Bu, müştəri məmənuniyyətini artırır, mədəni anlayışı yaxşılaşdırır və müxtəlif ölkələrdən olan müştərilər və həmkarları ilə müsbət münasibətləri təşviq edir. Bundan əlavə, bu bacarıqlara sahib olmaq uyğunlaşma qabiliyyəti, mədəni səriştə və müştərilər üçün əlavə mil keçmək istəyi nümayiş etdirməklə səyahət sənayesində karyera yüksəlişi və irəliləyiş üçün imkanlar açır.

Xarici dillərin turizmdə praktik tətbiqini çoxsaylı karyera və sahələrdə görmək olar. Məsələn, çoxdilli mehmanxananın resepsiyonisti müxtəlif ölkələrdən gələn qonaqlara asanlıqla köməklik göstərə bilər, qeydiyyat prosesinin rahat keçməsini təmin edir. Eyni şəkildə, öz tur qrupunun ana dilində ünsiyyət qura bilən tur bələdçisi daha immersiv və fərdiləşdirilmiş təcrübə təmin edə bilər. Bundan əlavə, müqavilələr bağlaya bilən və beynəlxalq təchizatçılarla səmərəli ünsiyyət qura bilən turizm agentləri bazarda rəqabət üstünlüyünə malikdirlər. Təcrübə tədqiqatları da bu bacarığın turizm sənayesi peşəkarlarının uğuruna müsbət təsirini nümayiş etdirir.

Giriş səviyyəsində fəndlərin turizm sənayesinə aid bir və ya bir neçə xarici dildə əsas biliyə malik olması gözlənilir. Turizmdə xarici dil biliklərinin orta səviyyəsi daha yüksək səviyyədə səlis danışiq və anlayış deməkdir. Turizmdə xarici dilləri mükəmməl bilmək dildə doğma dildə səlis danışmaq və mürəkkəb ünsiyyət problemlərini həll etmək bacarığı deməkdir. Bu səviyyədə insanlar turizm sənayesi üçün xüsusi dil kurslarından, məsələn, qonaqpərvərlik mütəxəssisləri üçün işgüzar dil kurslarından yararlana bilərlər. Daim yerli danışanların danışdığı mühitə qərq olmaq, beynəlxalq konfranslarda iştirak etmək və müxtəlif beynəlxalq komandalarla işləmək bu bacarığı daha da artırıbilər. Bu müəyyən edilmiş öyrənmə yollarını izləməklə və tövsiyə olunan resurslardan və kurslardan istifadə etməklə, fəndlər xarici dilləri səyahət sənayesində tətbiq etmək bacarıqlarını inkişaf etdirə və təkmilləşdirə, karyera uğuru üçün özlərini qura bilərlər.

Açar sözlər: Xüsusi məqsədlər üçün ingilis dili, turizm, kommunikativ səriştə, mətn.

Abstract

It is necessary to appreciate the importance of using foreign languages in various professions and industries. In the tourism sector, the ability to communicate fluently in multiple languages allows professionals to meet the needs and preferences of international travelers. This increases customer satisfaction, improves cultural understanding and promotes positive relationships with customers and colleagues from different countries. Additionally, having these skills opens up opportunities for career advancement and advancement in the travel industry by demonstrating adaptability, cultural competence, and a willingness to go the extra mile for customers.

The practical application of foreign languages in tourism can be seen in numerous careers and fields. For example, a multilingual hotel receptionist can easily assist guests from different countries, ensuring a smooth check-in process.

Likewise, a tour guide who can communicate in the native language of his tour group can provide a more immersive and personalized experience. In addition, travel agents who can negotiate contracts and communicate effectively with international suppliers have a competitive advantage in the market. Empirical studies also demonstrate the positive impact of this skill on the success of tourism industry professionals.

At the entry level, individuals are expected to have a basic knowledge of one or more foreign languages relevant to the tourism industry. An average level of foreign language skills in tourism means a higher level of fluency and understanding. Fluency in foreign languages in tourism means the ability to speak fluently in the native language and solve complex communication problems. At this level, people can take advantage of specific language courses for the tourism industry, such as business language courses for hospitality professionals. Being constantly immersed in an environment where native speakers speak, attending international conferences and working with different international teams can further enhance this skill. By following these established learning paths and using recommended resources and courses, individuals can develop and improve their skills in applying foreign languages in the travel industry, setting themselves up for career success.

Tourism and the hotel industry are very closely related to foreign language skills. Every year the number of tourists increases. It is difficult to travel around the world without knowing at least one foreign language [3]. That is why people begin to master at least the basics of the English language, since they need this knowledge not only for a comfortable trip, but also for using them in everyday life, for example, when using modern technologies [2].

There are 10 important world languages that have been selected for their value and potential for use on a global scale – based on the criteria of their distribution, economic and political

influence, simplicity and usefulness to individuals. It is optimal when a person can regularly and easily use a foreign language, for example, when traveling or when writing a job application. For this reason Hindi or Bengali, for example, are not among the selected important languages, although these languages are spoken by more than 500 million people [2].

English is the most widely spoken language in the world and is widely used beyond native speakers. This language is spoken by people from all over the world, this greatly facilitates mutual understanding, even if English is not the native language of the participants in communication. One third of the world's population understands English to some degree. Almost all international, business, academic and diplomatic negotiations are conducted in English. Today, in many European countries, knowledge of English is a basic condition for getting a good job. Luckily, English is one of the easiest languages to learn.

Intercultural communication is the process of interaction between subjects belonging to different national cultures, for the purpose of exchanging information, which is governed by the norms and traditions related to these cultures. In the era of globalization, the problem of mutual understanding becomes especially acute and relevant.

The increase in the number of international contacts indicates a clash of different national characteristics of behavior and traditions, causing a number of problems faced by participants in intercultural communication [1].

Each of the participants in intercultural communication, entering into dialogue, has his own ideas about the world, his system of value orientations, determined by the culture to which he belongs, often different from the cultures of other countries.

Each subject is a carrier of the total amount of socially significant stereotypes, beliefs and behavior patterns that have a direct impact on the final result of the cooperation process [1].

Integration processes at the international level in various spheres of life, expansion of formal and informal contacts between different countries, high labor mobility, the desire of modern societies to unite their forces to solve global problems - all this requires the participation of representatives of different nations in the process interpersonal interaction, which determines the importance of knowledge of foreign languages [3].

Thus, nowadays more and more people are aware of the need to learn foreign languages, which is understandable, because knowledge of languages is very important and is of great importance in modern life. People start learning a foreign language for various reasons, Among the most common arguments are those related to personal development or career growth. Someone plans to find a better job on the labor market, while others want to use their language skills for a comfortable trip. Every year the number of travelers increases, and to improve the comfort of guests, accommodation and catering department employees must know at least one world language.

The fact is that the role of foreign languages will increase every year.

Today the influence of the tourism industry on the world order and politics of a number of states and regions is not in doubt. Tourism has become one of the most profitable directions in business, the efficiency of investments of which is comparable to the oil and gas industry and the automotive industry. The tourism industry is closely intertwined between themselves the interests of the economy, culture, international relations, hotel business, employment and transport organizations. The development of tourism plays a big role both for the state and for the individual.

A high level of professional training for the tourism industry is one of the conditions conducive to stable tourism development. In our work we consider some theoretical approaches used in the professional training of bachelors of tourism. Professional training represents part of the vocational education system and means "the process of acquiring knowledge, skills and abilities to perform work in a certain field of activity"

Analysis of professional training of bachelors in the field of tourism in higher education institution, showed that vocational training is a system of pedagogical and organizational activities aimed at developing general cultural and professional competencies obtained as a result of studying academic disciplines and integrating practical exercises into the educational process. The role of a foreign language in this system is obvious: the professional activity of a tourism manager implies communication between people, both verbal and written in native and foreign languages.

In the process of learning a foreign language, bachelors of tourism master the general cultural and professional competencies necessary for professional activities.

Keywords: English for special purposes, tourism, communicative competence, text.

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SAĞLIK HİZMETLERİNDE YAPAY ZEKÂ KULLANIMININ HEMŞİRELER ÜZERİNDEKİ ETKİLERİ: BİR LİTERATÜR TARAMASI THE EFFECTS OF ARTIFICIAL INTELLIGENCE USAGE IN HEALTHCARE ON NURSES: A LITERATURE REVIEW

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ÖZET

Bu çalışmanın temel amacı, sağlık hizmetleri ortamlarında yapay zeka (YZ) kullanımının hemşireler üzerindeki etkisini incelemektir. Hemşirelerin, YZ araçlarını günlük iş akışlarına entegre ederek iş yüklerini nasıl hafifletebileceğini, hasta bakımını nasıl iyileştirebileceğini ve genel iş performanslarını nasıl artırabileceğini analiz etmek amacıyla kapsamlı bir literatür taraması yapılmıştır. Bu araştırmanın gerekçesi, sağlık sektöründe dijital dönüşüm hızla ilerlemesiyle birlikte, hemşirelerin YZ uygulamalarına nasıl yaklaştığını ve bu teknolojilerin hemşirelik uygulamalarında nasıl iyileştirmeler sağlayabileceği potansiyelini anlamaya yönelik bir odaklanmadır. Bu çalışma, sağlık hizmetlerinde YZ araçlarının hemşire verimliliği, hasta memnuniyeti ve genel iş performansı üzerindeki etkilerini araştırarak mevcut literatüre değerli bir katkı sağlamayı amaçlamaktadır. Literatüre katkı, YZ'nin hemşirelerin profesyonel faaliyetleri üzerindeki somut etkilerinin belirlenmesi ve gelecekteki uygulamalar için içgörüler sunulması şeklinde gerçekleşmektedir. Yöntemsel olarak, bu araştırma bir literatür taraması yaklaşımını benimsemekte olup, sağlık hizmetlerinde YZ kullanımına dair en güncel ve ilgili akademik çalışmalar analiz edilmektedir. Literatür taraması sürecinde Google Scholar, Scopus ve Web of Science gibi önemli akademik veritabanları kullanılacak olup, "Artificial Intelligence in Healthcare," "AI Tools for Nurses," "Nurses' Performance and AI," "AI in Healthcare Workforce" ve "Healthcare Innovation" gibi anahtar kelimelerle aramalar yapılacaktır.

Anahtar Sözcükler: Sağlık Hizmetlerinde Yapay Zekâ, Sağlık Hizmetlerinde İşgündünde Yapay Zekâ, Tutum, Kaygı.

Abstract

The primary objective of this study is to examine the impact of artificial intelligence (AI) utilization on nurses within healthcare environments. An extensive literature review has been undertaken to analyze how nurses, through the integration of AI tools into their daily workflows, are able to alleviate their workload, enhance patient care, and improve their overall job performance. The rationale behind this research arises from the accelerated pace of digital transformation in the healthcare sector, with a particular focus on understanding the acceptance of AI applications by nurses and the potential of these technologies to facilitate improvements in nursing practices. This study aims to make a valuable contribution to the existing body of

literature by investigating the effects of AI tools on nurse productivity, patient satisfaction, and overall job performance in healthcare settings. The contribution to the literature is manifested through the identification of the tangible impacts of AI on nurses' professional activities and the provision of insights for future applications. Methodologically, this research adopts a literature review approach, analyzing the most recent and relevant scholarly works regarding the deployment of AI in healthcare. Key academic databases, including Google Scholar, Scopus, and Web of Science, will be consulted during the review process, utilizing search terms such as "Artificial Intelligence in Healthcare," "AI Tools for Nurses," "Nurses' Performance and AI," "AI in Healthcare Workforce," and "Healthcare Innovation."

Keywords: Artificial Intelligence in Healthcare, AI in Healthcare Workforce, Attitude, Anxiety.

INTRODUCTION

In recent years, digitalization has experienced substantial growth within the healthcare sector. Artificial Intelligence (AI) is emerging as a transformative technology with the potential to optimize healthcare services, improve patient care, and reduce the workload of healthcare professionals. As a fundamental component of healthcare delivery, nurses can leverage AI technologies in their daily work processes to alleviate workload burdens, enhance the efficiency of patient care, and optimize their overall job performance. The contribution of AI to nursing services has become increasingly significant with the acceleration of the digitalization of healthcare services. However, research concerning the adoption of AI among nurses and its impact on their work processes remains limited.

Given the growing integration of AI tools in healthcare practice, it is essential to examine how nurses perceive these technologies and how AI devices are incorporated into their professional routines. Secinaro et al. (2021) addressed the role of AI applications among healthcare practitioners, including nurses, and explored how these technologies can be utilized to enhance decision-making processes. Furthermore, Holmes et al. (2004) and Hamet & Tremblay (2017) highlighted that the integration of AI into healthcare professionals' workflows could result in improved quality of patient care. These technologies are considered essential for enabling healthcare professionals to manage their time more effectively and make informed, evidence-based decisions (Briganti & Le Moine, 2020). A critical aspect of successfully navigating the digital transformation of the healthcare system involves understanding how nurses incorporate AI technologies into their practice and how these technologies complement their roles.

The primary aim of this study is to investigate the impact of AI usage on nurses within healthcare services. A comprehensive literature review has been conducted to explore how nurses utilize AI tools in their daily tasks to reduce workload, enhance patient care, and improve overall job performance. The rationale for conducting this study is to gain insight into how AI solutions are being adopted by nurses and to determine how these technologies can streamline nursing workflows, especially in light of the rapid pace of digital transformation in the healthcare sector. Through the analysis of the effects of AI tools on nurse productivity, patient satisfaction, and overall job performance, this study seeks to make a valuable contribution to the existing body of literature. The contribution lies in elucidating the tangible effects of AI on nursing practices in healthcare settings, thereby providing guidance for future applications.

In terms of research methodology, this study employs a literature review approach, analyzing the most recent and relevant studies on the application of AI in healthcare services. The literature review was conducted through academic databases such as Google Scholar, Scopus, and Web of Science, utilizing keywords such as "Artificial Intelligence in Healthcare," "AI Tools for Nurses," "Nurses' Performance and AI," "AI in Healthcare Workforce," "Healthcare Innovation," "Attitude," and "Anxiety."

1. Research Methodology

The primary objective of this study is to examine the effects of artificial intelligence (AI) applications on nurses within healthcare services. A comprehensive literature review will be conducted to investigate the ways in which nurses incorporate AI tools into their daily practice to alleviate workload, enhance patient care, and improve overall job performance. The literature review methodology has been selected for this study due to the necessity of performing a thorough analysis grounded in existing scientific knowledge and empirical evidence regarding the impact of AI applications on nurses in healthcare contexts. By synthesizing recent and pertinent research within the healthcare sector, this review will provide an opportunity to thoroughly explore AI's influence on nurses' work processes, productivity, patient satisfaction, and general job performance.

This approach enables the utilization of primary research sourced from various academic databases to present a balanced perspective on the adoption of AI in healthcare. Furthermore, the evidence gathered from the literature will serve as a benchmark for future AI implementation in the field. In order to ensure a comprehensive and rigorous search, well-established academic databases such as Google Scholar, Scopus, and Web of Science will be employed. The literature search will target key terms including "Artificial Intelligence in Healthcare," "AI Tools for Nurses," "Nurses' Performance and AI," "AI in Healthcare Workforce," "Healthcare Innovation," "Attitude," and "Anxiety." This methodology will provide a comprehensive understanding of the role of digitalization in healthcare services and its potential integration into nursing practice.

2. The Effects of Artificial Intelligence Use in Healthcare on Nurses

Artificial Intelligence (AI) has emerged as a cornerstone of modern medicine, fundamentally reshaping various facets of patient care, medical research, and clinical decision-making. AI can be broadly defined as the development of computer systems capable of performing tasks such as problem-solving, data analysis, and pattern recognition—tasks that traditionally require human intelligence (Russell & Norvig, 2016). Within the healthcare sector, AI applications are increasingly being deployed in areas such as diagnostics, patient monitoring, treatment planning, and administrative functions, thereby facilitating more efficient, targeted, and effective medical practice (Topol, 2019).

The integration of AI technologies into healthcare systems has led to marked improvements in care quality, operational efficiency, and patient satisfaction (Malik et al., 2019). Among the healthcare professionals who are directly impacted by these advancements, nurses play a critical role. Nurses, who are intrinsically involved in patient care and regularly interact with medical equipment integral to treatment processes, are particularly affected. However, the precise ways in which AI influences nurses' daily work routines, their perceptions

and attitudes toward AI technologies, and how these tools might enhance their work efficacy and improve patient outcomes require further exploration.

As described by Jiang et al. (2017), AI has the potential to improve health outcomes by enhancing diagnostic accuracy, treatment planning, and operational efficiency. The authors stress the importance of continued research to address challenges such as concerns regarding data privacy and the need for more advanced AI algorithms, in order to fully harness AI's potential in healthcare. Tarsuslu et al. (2025), in their study "Can Digital Leadership Change AI Anxiety and Attitude of Nurses?", explored the role of digital leadership in transforming nurses' attitudes and reducing their anxiety regarding the increasing use of AI in healthcare settings. The authors highlight the significance of digital leadership in fostering an environment conducive to the effective training of nurses and their subsequent adoption of AI. They argue that successful leadership is crucial for the realization of digital transformation. Furthermore, they emphasize the necessity of strategic and motivational leadership to positively influence nurses' perceptions of AI.

The study further suggests that digital leaders should implement targeted training and awareness initiatives to equip nurses with the necessary skills to adopt AI technologies effectively. Additionally, it is proposed that a facilitative leadership style could alleviate nurses' fears and foster a more positive disposition toward AI. The authors also recommend establishing communication channels to address nurses' concerns and demonstrating successful examples of AI application to boost their confidence. These findings underscore the potential of digital leadership to play a pivotal role in promoting AI adoption among nursing professionals.

In a study conducted by Davenport and Kalakota (2019), the authors examined AI's role within the healthcare sector. They identified AI's transformative potential in various domains, including clinical decision support systems, patient care, disease diagnosis, treatment planning, and overall quality enhancement. Furthermore, the authors emphasized AI's capacity to reduce healthcare professionals' workload and streamline processes. However, they also acknowledged that the successful implementation of AI requires the establishment of appropriate infrastructure, data security measures, and ethical regulations. They concluded that the widespread adoption of AI in healthcare could only be achieved once healthcare professionals' attitudes toward AI are favorably altered.

Lee and Yoon (2021) investigated the future potential and challenges of deploying AI-based technologies in healthcare. They outlined the myriad benefits that AI could bring, such as revolutionizing disease diagnosis, treatment, patient monitoring, and healthcare management. However, they also recognized significant barriers to AI implementation, including resistance from medical practitioners, ethical concerns, and issues related to information privacy. The authors contend that addressing these challenges is essential for maximizing AI's potential impact on healthcare services.

In a study by Longoni, Bonezzi, and Morewedge (2019), the authors explored resistance to medical AI, focusing on the reluctance of both physicians and consumers to embrace the technology. The research highlighted the emotional and psychological resistance engendered by the perceived lack of human empathy and compassion in AI-driven healthcare. Additionally, the authors noted that AI systems are not immune to limitations related to security, accuracy, and confidentiality. They stressed the importance of addressing these challenges in order to optimize AI utilization in healthcare.

Schepman and Rodway (2020) developed the "General Attitudes toward Artificial Intelligence Scale" (GAIAS) to assess individuals' attitudes toward AI more effectively. Their study validated the reliability and validity of the scale, revealing that attitudes toward AI were significantly influenced by factors such as general technological perceptions, education, and demographic characteristics. The authors concluded that these attitudes are a crucial determinant of AI adoption in healthcare, providing a valuable tool for future research on AI integration.

Matheny, Whicher, and Israni (2020) examined the potential and limitations of AI in healthcare in their study "Applying AI to Medicine and Extending to Health Systems." While they acknowledged AI's potential to enhance patient care, clinical decision-making, and healthcare efficiency, they also identified critical challenges, including data privacy, regulatory hurdles, and the necessity for proper AI training. The authors predicted that AI would have profound effects on healthcare education, policy development, and organizational structures.

Asan, Bayrak, and Choudhury (2020) conducted a study focusing on the psychological factors influencing the adoption of AI technology in healthcare, particularly regarding healthcare professionals' trust in AI systems. The authors emphasized that the trustworthiness, transparency, and clinical outcomes of AI systems are crucial factors affecting healthcare professionals' acceptance of AI. They advocated for the development of trust-building strategies, such as training, feedback, and transparent communication, to foster the successful integration of AI in healthcare.

Collectively, these studies highlight the transformative potential of AI in healthcare, while also shedding light on the challenges associated with its integration, particularly for nursing professionals. While AI presents significant opportunities to enhance efficiency and patient care, its adoption may also have unintended consequences for nurses' professional competence and job satisfaction. The introduction of AI could increase nurses' workloads, particularly if new systems are difficult to use or integrate into existing practices. Furthermore, mistrust in AI technologies and a lack of confidence in their efficacy may undermine their potential, thereby reducing nurses' job satisfaction. These challenges underscore the need for comprehensive training, strategies to build trust, and the development of user-friendly systems to mitigate the negative impacts of AI on nursing practice and enhance the overall success of AI adoption in healthcare.

3. Conclusion and Recommendations

The integration of artificial intelligence (AI) within healthcare services significantly influences the operational dynamics of nursing practice. Empirical evidence demonstrates that AI applications substantially alleviate the daily workload of nurses, while simultaneously enhancing the quality of patient care and improving overall job performance (Davenport & Kalakota, 2019; Asan, Bayrak, & Choudhury, 2020). Moreover, the incorporation of AI technologies into the nursing environment has become increasingly essential in the context of the rapid digital transformation occurring across the healthcare sector (Jiang et al., 2017).

The successful integration of AI in healthcare services is fundamentally reliant on the acceptance and trust of nurses in these technologies. Longoni, Bonezzi, and Morewedge (2019) emphasize that the establishment of trust in AI is a critical factor in the success of digital transformation efforts within healthcare. However, despite the promising benefits, the implementation of AI may present significant challenges for nursing professionals. Resistance

to the use of AI is often attributed to a lack of confidence in these technologies (Schepman & Rodway, 2020). Consequently, it is essential to introduce strategies such as comprehensive education, transparency in AI systems' functionalities, and interactive feedback mechanisms to enhance nurses' trust in these technologies. Furthermore, the positive effects of AI on nurse productivity and patient satisfaction are likely to bolster healthcare professionals' confidence, facilitating the broader acceptance and integration of AI in healthcare services (Lee & Yoon, 2021; Matheny, Whicher, & Israni, 2020).

In conclusion, the implementation of AI in healthcare holds the potential to substantially transform the roles of nurses within the professional landscape. However, for this transformation to be effective, it is crucial that nurses develop trust in AI, receive targeted training to proficiently operate these systems, and foster a positive attitude toward digitalization. The incorporation of AI into nursing workflows offers substantial opportunities to improve patient care, enhance operational efficiency, and increase patient satisfaction. To facilitate the successful integration of AI, several essential steps must be taken to ensure that nurses embrace this technology. First, long-term training programs should be established to familiarize nurses with the operation of AI systems, thereby enhancing their technical competence in utilizing these technologies effectively. Additionally, transparent and accessible information regarding the role of AI in clinical decision-making should be provided to foster confidence in these systems. It is equally important to emphasize digital leadership capabilities among healthcare leaders, ensuring that nurses are actively involved in the AI adoption process. Moreover, AI systems should be continually refined through feedback mechanisms to ensure they remain practical and user-friendly. Such initiatives will not only reduce nurses' workload and improve patient care but will also be instrumental in the successful deployment of digital transformation within the healthcare sector.

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RUHSAL ZEKÂ İLE YAPAY ZEKÂYA DAYALI KAYGI ARASINDAKİ İLİŞKİDE BELİRSİZLİĞE TAHAMMÜLSÜZLÜĞÜN ARACI ROLÜ¹

THE MEDIATING ROLE OF UNCERTAINTY INTOLERANCE ON THE RELATIONSHIP BETWEEN SPIRITUAL INTELLIGENCE AND ARTIFICIAL INTELLIGENCE ANXIETY²

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Özet

Yapay zekânın gelecekteki potansiyeli ve insanlık üzerindeki etkileri büyük fırsatlar vaat ederken, aynı zamanda varoluşsal tehditler yaratması nedeniyle de yapay zekâya olan kaygıyı artırmaktadır. Yapay zekânın bilinirliği, tanınırlığı ve zamanla geleceği nokta hakkında uzmanlar da dahil olmak üzere, toplumun bir fikri bulunmamaktadır. Özellikle teknolojinin gelişimiyle birlikte yapay zekânın sınır tanımayan ilerleyişi bu konudaki olumsuz bakış açısını giderek daha da pekiştirmekte ve gelecekte insanlığı nelerin beklediğine dair tedirginliği daha da artırmaktadır. Bu nedenle yapay zekâ konusunda yalnızca teknik boyutunu ele alan değil, aynı zamanda toplumsal ve etik etkilerini de anlamaya yönelik çalışmalarına ihtiyaç vardır.

Bireyler yapay zekâdaki ilerleme ve gelişmelere karşı farklı tepkiler göstermektedir. Bu durum insanların yapay zekâya olan bakış açıları ve ruhsal zekâlarının etkisiyle değişebilmektedir. Aslında bunun temelinde de yapay zekânın gelecekteki durumunun belirsizliği yatomaktadır. Teknolojinin hızla değiştirdiği dünyada belirsizlikle barışmak, insanın içsel dengeyi nasıl koruyacağına dair daha derin bir sorgulama ve anlayış geliştirmesini gerektirmektedir. Ruhsal zekâ düzeyleri yüksek bireyler belirsiz durumlarda bile sakin ve merkezlenmiş kalabilmektedir. Yapay zekânın gelecekte insan ile olan ilişkisinin belirsizliği, bu durumun nasıl yorumlandığına göre çeşitlilik arz etmektedir. Bu anlamda kişilerin yapay zekâ karşısındaki tutumu konuya olan yaklaşımları nispetinde değişmektedir. Belirsizlik karşısında daha fazla toleransa sahip bireyler, zorluklar ve sorunlar karşısında proaktif ve keşfedici bir zihniyetle hareket etme eğilimi göstermekte, sorgulayıcı bir ruh ve çözüm odaklı bakış açılarıyla başkalarından farklılaşmaktadır.

Bu çalışmada, ruhsal zekâ, belirsizliğe tahammülsüzlük ve yapay zekâ kaygısı kavramları arasındaki ilişki araştırılmıştır. Ayrıca belirsizliğe tahammülsüzlüğün ruhsal zekâ ile yapay zekâ kaygısı arasındaki ilişkide aracılık rolünün incelenmesi amaçlanmıştır.

Araştırma kapsamında, anket yöntemi kullanılarak 382 beyaz yakalı çalışandan veri toplanmıştır. Geçerliliği değerlendirmek amacıyla açıklayıcı ve doğrulayıcı faktör analizleri gerçekleştirilmiş, ayrıca ölçeklerin güvenilirliğini test etmek için Cronbach Alpha değerleri hesaplanmıştır. Analiz sonrasında elde edilen bulgular, her bir ölçliğin geçerli ve güvenilir

¹ Bu çalışma, hazırlanmakta olan “Ruhsal Zekâ ve Yapay Zekâ Kaygısı Arasındaki İlişkide Belirsizliğe Karşı Toleransın Rolü” adlı doktora tezinden türetilmiştir.

² This study is derived from the ongoing doctoral thesis titled “The Role of Uncertainty Tolerance on the Relationship between Spiritual Intelligence and Artificial Intelligence Anxiety”.

olduğunu ortaya koymuştur. Ardından, örtük değişkenler arasındaki ilişkilerin tespiti için ölçme modeli ve model testi için yapışal eşitlik modellemesi yapılmıştır.

Sonuçlar, ruhsal zekâ, belirsizliğe tahammüslük ve yapay zekâ kaygısı (boyutları) arasında anlamlı bir ilişki olduğunu göstermektedir. Ayrıca, bulgular, belirsizliğe tahammüslüğün ruhsal zekâ ve yapay zekâ öğrenme kaygısı ve yapay zekâ iş değiştirme kaygısı arasındaki ilişkiye tam aracılık ettiğini, bunun yanı sıra, belirsizliğe tahammüslüğün ruhsal zekâ ile yapay zekâ sosyoteknik körlük ve konfigürasyon kaygısı arasındaki ilişkide kısmi aracılık rolünün olduğunu göstermektedir.

Mevcut araştırma, bireylerin ruhsal zekâlarının belirsizliğe tahammül etme yeteneklerini nasıl etkilediğini ve bunun da yapay zekâya yönelik kaygıları üzerinde nasıl etkili olduğunu açıklamayı amaçlayan empirik bir çalışma sunmaktadır. Yazarlar tarafından önceki çalışmalar temelinde yapılan literatür taramasında, bu çalışmada tasarlanan araştırma modeline rastlanmamıştır. Elde edilen bulgular, çalışmaya konu olan kavramlar arasındaki önemli ilişkileri doğrulayarak yapay zekâ kaygısı, teknoloji adaptasyonu ve psikolojik dayanıklılık literatürüne katkılarında bulunmaktadır. Ayrıca bireylerin psikolojik eğilimlerinin yapay zekâ kaynaklı değişikliklere tepkilerini nasıl şekillendirdiğine dair derinlemesine anlayışlar ortaya koymaktadır.

Anahtar Kelimeler: Ruhsal Zekâ, Belirsizliğe Tahammüslük, Yapay Zekâ Kaygısı, Öğrenme, İş Değiştirme, Sosyoteknik Körlük ve Yapay Zekâ Konfigürasyonu

Abstract

The future potential of artificial intelligence and its effects on humanity promise great opportunities. However, it also increases the anxiety towards artificial intelligence due to existential threats that it creates. Not only experts to this field but also most communities have no idea about the awareness, recognition and future of artificial intelligence. With the development of technology, artificial intelligence increasingly reinforces the negative perspective on this issue and further increases the anxiety about what awaited humanity in the future. Therefore, studies that not only address the technical aspects of artificial intelligence but also understand its social and ethical effects are needed.

Progresses and developments in the artificial intelligence are met with different reactions from individuals. This situation varies based on individuals' perspective and spiritual intelligence towards the artificial intelligence. In fact, the variation stems from uncertainty of the artificial intelligence's future. In order to be conformable with uncertainty in a world rapidly changed by technology, individuals should develop a more deep questioning and understanding of how to maintain internal balance. Individuals with high spiritual intelligence levels can remain calm and centered even in exciting situations.

The uncertainty of the relationship between artificial intelligence and human in the future varies depending on how this situation is interpreted. In this sense, individuals' attitudes towards artificial intelligence change in proportion to their approaches to the subject. Individuals who have a higher tolerance for uncertainty tend to act with a proactive and exploratory mindset in the face of difficulties and problems. In addition, they differentiate from others with their questioning spirit and solution-oriented perspective.

This study aimed to examine the relationship between the concepts of spiritual intelligence, uncertainty intolerance and artificial intelligence anxiety. Furthermore the mediating role of uncertainty intolerance on the relationship between spiritual intelligence and artificial intelligence anxiety is another aim of the present study.

Within the scope of the research, data were collected from 382 white-collar workers using the survey method. Explanatory and confirmatory factor analyses were conducted to assess validity, and Cronbach Alpha values were evaluated for the reliability of the scales. The findings revealed that each scale was valid and reliable. Then measurement model and structural equation modeling were done to test the research model of this study.

The results show that there is a significant relationship between spiritual intelligence, uncertainty intolerance and artificial intelligence anxiety (dimensions). In addition, the findings show that uncertainty intolerance fully mediate the relationship between spiritual intelligence and learning dimension of artificial intelligence anxiety and job replacement dimension of artificial intelligence anxiety. On the other hand, uncertainty intolerance have a partial mediating role on the relationship between spiritual intelligence and artificial intelligence sociotechnical blindness & configuration anxiety.

The present study presents an empirical study that aims to explain how individuals' spiritual intelligence influences their ability to tolerate uncertainty, which in turn influences their anxiety toward the artificial intelligence. A research model in this design has not been previously discussed in any study. The findings make unique contributions to the literature on artificial intelligence anxiety, technology adaptation, and psychological resilience by confirming important relationships among these constructs. They also provide insights into how individuals' psychological dispositions shape their actions to artificial intelligence-induced changes.

Keywords: Spiritual Intelligence, Intolerance of Uncertainty, Artificial Intelligence Anxiety, Job Replacement, Sociotechnical Blindness & AI Configuration.

ÜNİVERSİTE ÖĞRENCİLERİNİN AİT OLMA İHTİYACI, YALNIZLIK DÜZEYLERİ VE YAŞAM DOYUMLARI ARASINDAKİ İLİŞKİNİN İNCELENMESİ: BİR ÜNİVERSİTE ÖRNEĞİ¹

INVESTIGATION OF THE RELATIONSHIP BETWEEN UNIVERSITY STUDENTS'
NEED FOR BELONGING, LONELINESS LEVELS AND LIFE SATISFACTION: A
UNIVERSITY SAMPLE

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Özet

Bu çalışma, üniversite öğrencilerinin ait olma, yalnızlık ve yaşam doyumu arasındaki ilişkileri derinlemesine incelemeyi amaçlamaktadır. İnsanların temel bir ihtiyacı olan ait olma duygusu, sosyal ilişkilerin önemli bir bileşenidir ve bireylerin psikolojik refahı üzerinde büyük bir etkiye sahiptir. Bu bağlamda, bu araştırma, üniversite öğrencilerinin ait olma düzeylerinin, yalnızlık deneyimleriyle ve yaşam doyumlariyla nasıl bir ilişki içinde olduğunu anlamayı hedeflemektedir.

Araştırma, ilişkisel tarama modeline dayanan nicel bir yaklaşımla yürütülmüştür. Veri toplama süreci, Recep Tayyip Erdoğan Üniversitesi'nde öğrenim gören 398 lisans öğrencisinin katılımıyla gerçekleştirilmiştir. Katılımcıların seçiminde uygun örneklem yöntemi kullanılmıştır. Veri toplama aracı olarak, öğrencilerin ait olma düzeylerini ölçmek için Ait Olma Ölçeği, yalnızlık düzeylerini değerlendirmek için UCLA Yalnızlık Ölçeği-Kısa Formu ve yaşam doyumlarını belirlemek için Yaşam Doyumu Ölçeği kullanılmıştır. Bu ölçekler, alanında geçerli ve güvenilirliği kanıtlanmış ölçme araçlarıdır.

Verilerin analizinde, SPSS 29 programı kullanılarak çeşitli istatistiksel yöntemler uygulanmıştır. İlk olarak, verilerin normalliği incelenmiş ve ardından parametrik ve non-parametrik olmayan testler kullanılmıştır. Korelasyon analizleri, ait olma ile yaşam doyumu arasında pozitif yönlü anlamlı bir ilişki olduğunu, yalnızlık ile ait olma ve yaşam doyumu arasında ise negatif yönlü anlamlı ilişkiler bulduğunu ortaya koymuştur. Bu bulgular, ait olma duygusunun yüksek olmasının yaşam doyumuyla ilişkili olduğunu ve yalnızlık deneyimlerinin hem ait olma hem de yaşam doyumu üzerinde olumsuz bir etkiye sahip olduğunu göstermektedir.

Cinsiyet değişkenine göre yapılan analizlerde, kadın öğrencilerin ait olma düzeylerinin erkek öğrencilere göre daha yüksek olduğu, ancak yalnızlık düzeylerinin daha düşük olduğu belirlenmiştir. Bu sonuç, kadınların sosyal ilişkilerini sürdürme ve güçlendirme konusunda daha başarılı oldukları ve sosyal destek mekanizmalarını daha etkili bir şekilde kullanabildikleri şeklinde yorumlanabilir. Erkek öğrencilerin ise daha yüksek yalnızlık düzeyleri bildirmesi, sosyal destek arayışında daha çekingen davranışları veya duygusal paylaşım konusunda daha sınırlı olmalarıyla ilişkili olabilir.

Fakülteler arasındaki karşılaştırmalar, ait olma ihtiyacı ve yalnızlık düzeylerinde anlamlı farklılıklar olduğunu ortaya koymuştur. Fen ve Mühendislik Bilimleri Grubu içinde yer alan fakültede öğrenim gören öğrencilei, diğer fakültelerde öğrenim gören öğrencilere kıyasla daha düşük ait olma bildirmiştir ve daha yüksek yalnızlık seviyelerine sahip olmuştur. Bu durum, fen ve mühendislik bilimleri grubu öğrencilerinin akademik yoğunlukları ve bireysel çalışmaya

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yönlendirilmesiyle açıklanabilir. Buna karşılık, Sosyal ve Beşerî Bilimler Grubu içinde yer alan öğrencilerin ait olma düzeyi daha yüksek ve yalnızlık düzeyleri daha düşük bulunmuştur. Sağlık Bilimleri Grubu içinde yer alan fakültelerde öğrenim gören öğrencilerin ise orta düzeyde yalnızlık ve ait olma bildirmiştir. Ancak, fakülteler arasında yaşam doyumu açısından anlamlı bir fark tespit edilmemiştir. Bu bulgu, yaşam doyumunun fakülte türünden ziyade bireysel ve çevresel faktörlerden daha fazla etkilendiğini göstermektedir.

Sonuç olarak, bu çalışma, üniversite öğrencilerinin sosyal bağlantılarının, yalnızlık ve yaşam doyumu üzerinde önemli bir rol oynadığını göstermiştir. Ait olma duygusunun güçlendirilmesi ve yalnızlık deneyimlerinin azaltılması, öğrencilerin psikososyal refahını artırmak için kritik öneme sahiptir. Bu bulgular, üniversite ortamlarında sosyal destek sistemlerinin güçlendirilmesi, öğrencilere yönelik psikolojik danışmanlık hizmetlerinin sunulması ve sosyal etkileşimi teşvik eden etkinliklerin düzenlenmesi gerekliliğini vurgulamaktadır.

Gelecek çalışmalar, daha farklı örneklemlerle ve daha geniş kapsamlı değişkenlerle bu ilişkileri derinlemesine inceleyerek sosyal etkileşimlerin psikososyal refah üzerindeki etkisini daha kapsamlı bir şekilde araştırabilir. Ayrıca, nitel araştırma yöntemleri kullanılarak öğrencilerin deneyimleri daha derinlemesine anlaşılabılır ve müdahale programlarının geliştirilmesine yönelik daha detaylı bilgiler elde edilebilir. Bu çalışma, üniversite öğrencilerinin psikososyal refahını artırmaya yönelik çabalara önemli bir katkı sağlamaktadır.

Anahtar Kelimeler: Ait olma, Yalnızlık, Yaşam doyumu, Üniversite öğrencileri, Psikososyal refah

Abstract

This study aims to examine the relationships between university students' sense of belonging, loneliness levels, and life satisfaction in depth. The sense of belonging, a fundamental human need, is an important component of social relationships and has a major impact on individuals' psychological well-being. In this context, this research aims to understand how university students' sense of belonging is related to their experiences of loneliness and their life satisfaction.

The research was conducted with a quantitative approach based on a relational survey model. The data collection process was carried out with the participation of 398 undergraduate students studying at Recep Tayyip Erdoğan University. The appropriate sampling method was used in the selection of the participants. The Belonging Scale was used to measure students' sense of belonging, the UCLA Loneliness Scale-Short Form was used to assess loneliness levels, and the Life Satisfaction Scale was used to determine life satisfaction. These scales are valid and reliable measurement tools in their field.

In the analysis of the data, various statistical methods were applied using the SPSS 29 program. First, the normality of the data was examined, and then parametric and non-parametric tests were used. Correlation analyses revealed that there was a positive correlation between belonging and life satisfaction, and negative correlations between loneliness and belonging and life satisfaction. These findings indicate that a high sense of belonging is associated with life satisfaction, and that experiences of loneliness have a negative impact on both belonging and life satisfaction.

In the analyses according to the gender variable, it was determined that female students had higher levels of belonging than male students, but lower levels of loneliness. This result can be interpreted as female students being more successful in maintaining and strengthening their social relationships and using social support mechanisms more effectively. The higher loneliness levels reported by male students may be related to being more hesitant in seeking social support or being more limited in emotional sharing.

Comparisons between faculties revealed significant differences in the need for belonging and loneliness levels. Students studying in the faculty within the Science and Engineering Group reported lower belonging and had higher loneliness levels compared to students studying in other

faculties. This situation can be explained by the academic intensity and individual study orientation of science and engineering students. In contrast, students within the Social and Human Sciences Group had higher belonging levels and lower loneliness levels. Students studying in faculties within the Health Sciences Group reported moderate levels of loneliness and belonging. However, no significant difference was found between faculties in terms of life satisfaction. This finding suggests that life satisfaction is more influenced by individual and environmental factors rather than faculty type.

In conclusion, this study has shown that university students' social connections play an important role in loneliness and life satisfaction. Strengthening the sense of belonging and reducing experiences of loneliness are of critical importance to increase students' psychosocial well-being. These findings emphasize the necessity of strengthening social support systems in university settings, providing psychological counseling services for students, and organizing activities that promote social interaction.

Future studies can investigate these relationships in depth with different samples and more comprehensive variables, and examine the effects of social interactions on psychosocial well-being in a more comprehensive way. In addition, by using qualitative research methods, students' experiences can be understood in more depth and more detailed information can be obtained for the development of intervention programs. This study makes an important contribution to efforts to increase the psychosocial well-being of university students.

Keywords: Belonging, Loneliness, Life Satisfaction, University Students, Psychosocial Well-being.

ERDEMLİ RAPORLAMA (WHISTLEBLOWING) İLE İŞ YERİNDE DİŞLANMA ARASINDAKİ İLİŞKİ; HEMŞİRELER ÜZERİNE BİR ARAŞTIRMA* THE RELATIONSHIP BETWEEN WHISTLEBLOWING AND WORKPLACE OSTRACISM: A STUDY ON NURSES

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Özet

Erdemli raporlama (whistleblowing), çalışanların çalışıkları kurumda tanık oldukları yasadışı, ahlaka aykırı veya meşru olmayan uygulamaları, bu konuda bir şeyler yapabileceği düşünülen birine ifşa edilmesidir. Sağlık çalışanlarının, özelde hastanın, genelde ise toplumun sağlığını tehdit edecek bir durumda sessiz kalmayı seçmeyip gerekli adımı atması oldukça önemlidir. Çünkü sağlık çalışanları tarafından tespit edilen yanlış bir uygulamanın, erdemli raporlama davranışıyla ilişkili olmakla birlikte, insan hayatı ve toplum sağlığının söz konusu olduğu sağlık kurumlarında meydana gelen etik dışı veya yasadışı davranışların açığa çıkarılmasında erdemli raporlama (whistleblowing) oldukça önemli bir araçtır. İşyerinde dışlanma, iş görevlerine ve kariyer gelişimine engeller oluşturacak şekilde, kişilerarası ihmal ve otorite kullanımı yoluyla işyerindeki örgüt üyeleri tarafından dışlananları ötekileştirme eylemidir. Hemşirelik, mesleğin özelliği sebebiyle yoğun stresli bir meslektir. Söz konusu yoğun stresli çalışma ortamında, işyerinde dışlanma, hemşireler üzerinde daha fazla baskı oluşmasına, hemşirelerin sağlığının bozulmasına ve yapılan işin kalitesini olumsuz olarak etkileyebilmektedir.

Bu çalışmanın amacı, erdemli raporlama ile işyerinde dışlanma arasındaki ilişkiyi belirlemektir. Tanımlayıcı ve kesitsel türde yapılan araştırma, İstanbul ilinde yer alan iki devlet hastanesinde yürütülmüştür. Araştırmanın evrenini, 1 Ocak 2025 - 10 Şubat 2025 tarihleri arasında devlet hastanelerinde çalışmaka olan hemşireler oluşturmuş; çalışmaya katılmaya gönüllü olan 401 hemşire ile veri toplama süreci tamamlanmıştır. Veriler, Kişisel Bilgi Formu, Erdemli Raporlama (Whistleblowing) Ölçeği ve İşyerinde Dışlanma Ölçeği ile toplanmıştır. Verilerin analiz edilmesinde SPSS 24 paket programından faydalananlış ve verilerin değerlendirilmesinde tanımlayıcı istatistikler, bağımsız örneklem t testi, tek yönlü varyans analizi, korelasyon ve regresyon analizlerinden yararlanılmıştır. Araştırma bulgularına göre, hemşirelerin erdemli raporlama davranışları ile işyerinde dışlanma algıları arasında negatif yönlü, zayıf ancak istatistiksel açıdan anlamlı bir ilişkinin mevcut olduğu ortaya konulmuştur. Başka bir deyişle, erdemli raporlama davranışları arttıkça, işyerinde dışlanmanın azaldığı bulunmuştur. Akranlarının

erdemli raporlama kararı verme sürecinde ve sonrasında oynadıkları rolün önemli olduğu göz önüne alındığında, çalışmamızın sonuçlarının, çalışmanın yapıldığı kurumlarda örgütlerde erdemli raporlama davranışının desteklendiği yönünde değerlendirilebilir.

Anahtar Kelimeler: Erdemli raporlama, whistleblowing, iş yerinde dışlanma, hemşirelik.

Abstract

Whistleblowing is the act of disclosing illegal, unethical, or illegitimate practices witnessed by employees in their workplace to someone who is believed to be able to take action on the matter. It is crucial for healthcare workers to take the necessary steps instead of staying silent in situations that could threaten the health of the patient specifically, or the public in general. Because reporting an identified wrongful practice by healthcare workers through ethical whistleblowing is crucial in preventing an irreversible mistake, stopping similar errors from being repeated in the future, and ensuring that trust in healthcare systems is not compromised. For this reason, although it is valid for every institution, whistleblowing is a very important tool in revealing unethical or illegal behaviors occurring in health institutions where human life and public health are at stake. Ostracism in the workplace is the act of marginalizing individuals who are ostracized by members of the organization through interpersonal neglect and the use of authority, in a way that creates barriers to job duties and career development. In such a highly stressful work environment, ostracism in the workplace can lead to increased pressure on nurses, deterioration of their health, and negatively affect the quality of the work being performed. The aim of this study is to determine the relationship between whistleblowing and ostracism in the workplace.

The descriptive and cross-sectional study was conducted in two public hospitals located in Istanbul. The population of the study consisted of nurses working in public hospitals between January 1, 2025, and February 10, 2025; the data collection process was completed with 401 nurses who volunteered to participate. The data were collected using the Personal Information Form, the Whistleblowing Scale, and the Workplace Ostracism Scale. SPSS 24 software was used for data analysis, and descriptive statistics, independent sample t-test, one-way analysis of variance, correlation, and regression analyses were utilized for data evaluation. According to the research findings, a weak but statistically significant negative relationship was found between nurses' whistleblowing behaviors and their perceptions of workplace ostracism; in other words, as whistleblowing behavior increased, workplace ostracism decreased. Considering the important role that peers play in the process of making and after making whistleblowing decisions, the results of our study can be evaluated as indicating that whistleblowing behavior is supported in the institutions where the study was conducted.

Keywords: Whistleblowing, workplace ostracism, nursing.

MÜƏLLİM DƏRSDƏ THE TEACHER AT THE LESSON

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Özet (Xülasə)

“Müəllim sadəcə cavab verən deyil, şagirdi sual verməyə və öz cavabını axtarmağa təşviq edəndir.” (Sokrat)

Məqalədə müəllim motivasiyası araşdırılır. Elmi araşdırırmalar nəticəsində müəllim profili üçün tövsiyələr hazırlanmışdır, elə müəllim motivasiyasının formalaşması ki, öyrənmə – tərəqqi daha çox təmin edilsin.

Yaxşı müəllim təkcə mövzunu bilmək və uşaqlara sevgi deyil. Müasir müəllim qismən psixoloq, metodist, mentor və fənn bacarıqlarını öyrədən və tərbiyə işlərini aparan dostdur. İnsanlar ona bilik, məsləhət və dəstək üçün gəlirlər. Müəllimin mühüm missiyası var - o, bacarıqların inkişafına kömək edir, vacib bilikləri çatdırır və şagirdləri inkişafa həvəsləndirir.

Müəllim kimi işləmək daim sinif həyatında iştirak etmək deməkdir. Müəllim həmişə şagirdi təlim prosesinin mərkəzinə qoymalıdır. Müəllim təkcə öyrətməməli, həm də öz bacarığını daim təkmilləşdirməli, yeni tədris metodlarını mənimseməli və tətbiq etməli, materialın təqdimatını təkmilləşdirməlidir.

Müəllim təkcə öz fənnini yaxşı bilən hazırlıqlı mütəxəssis deyil, həm də empatik, işə maraq göstərən, mehriban, məhsuldar mühit yaradan insandır. Müəllim hər dərsdə şagirdlə münasibət qürur, fayda verir, həvəsləndirir, şagirdin səviyyəsinə uyğun başa düşülən şəkildə izah edir.

Yadda saxlamaq lazımdır ki, müəllimlərin böyük əksəriyyəti tələbələri üçün ən yaxşısını etməyə çalışır və işlərinə çox böyük iş və enerji sərf edirlər.

Müasir yanaşma müəllimin şagirddən “yuxarıda” deyil, onun yanındakı mövqeyidir. “Əsl müəllim o kəsdir ki, öz biliyinin zirvəsindən tələbənin cəhalətinə enməyi və onunla birlikdə yüksəlməyi bacarır”. Amma nizam-intizam, tələbkarlıq və təşkilatçılıq olmadan heç yerə çata bilməzsən.

Müəllim dərsdə nümunəvi bələdçi olmalıdır ki, uşaq baxıb düşünsün: “Mən də eyni şeyi etmək istəyirəm”. Bunun üçün isə o, uşaqlarla dost olmaq, özü olmaq, onları dinləmək və anlamalıdır.

Açar sözlər: müəllim, tələbə, meyllər, motivlər, motiv, fəaliyyət motivi, motivasiya, bacarıq.

Summary

"A teacher is not just an answerer, but one who encourages the student to ask questions and seek his own answers." (Socrate)

The article examines teacher motivation. As a result of scientific research, recommendations have been made for the profile of the teacher, the formation of the teacher's motivation, so that learning - progress is ensured more.

A good teacher is not only subject knowledge and love for children. The modern teacher is partly a psychologist, a methodologist, a mentor and a friend who teaches subject skills and conducts educational work. People come to him for knowledge, advice and support. A teacher has an important mission - he helps develop skills, conveys important knowledge and motivates students to develop.

Working as a teacher means being constantly involved in classroom life. The teacher should always put the student at the center of the learning process. A teacher should not only teach, but also constantly improve his skills, adopt and apply new teaching methods, and improve the presentation of material.

A teacher is not only a trained specialist who knows his subject well, but also a person who is empathetic, interested in work, and creates a friendly, productive environment. In each lesson, the teacher gives pride, benefit, encourages and explains in a way that is understandable according to the level of the student.

It is important to remember that the vast majority of teachers try to do the best for their students and put a lot of work and energy into their work.

The modern approach is the position of the teacher not "above" the student, but next to him. "The real teacher is the one who is able to descend from the peak of his knowledge to the student's ignorance and rise together with him." But without discipline, demandingness and organization, you will not get anywhere.

The teacher should be an exemplary guide in the lesson so that the child looks and thinks: "I want to do the same." For this, he should be friends with children, be himself, listen to them and understand them.

Scientists note: "The higher the interest and activity of students in the lesson, the higher and result of the lesson." This also applies to our seminar today: "The higher The more active you are, the higher the effectiveness of our event will be." [3]. The modernization of modern society has embraced all its aspects. Implementation long-term plans for the economic and social development

of society, ensuring the well-being of citizens requires the presence of highly professional, literate people. Today, the most important personality qualities should be initiative, the ability to be creative, the ability to think outside the box and find unconventional ways to solve problems. Changes also affected the Russian education system. It's about shaping a fundamentally new education system, which involves constant updating in accordance with the requirements of society.

The key characteristic of such education becomes not only the transfer of knowledge and technology, but also the formation of creative competencies, readiness for retraining. Many books, articles, and dissertations have been written about the lesson. Goals and content change education, new teaching tools and technologies appear, but no matter what reforms were carried out, the lesson remains an eternal and main form of education. On it the traditional school has been maintained and the modern school is standing. Whatever innovations are introduced,

Only in the classroom, like hundreds and thousands of years ago, do participants of educational process: teacher and student. Between them there is always an ocean of knowledge and reefs of contradictions. And this is fine. No matter what they say about computerization and distance education, the teacher always will be the captain of this voyage and the chief navigator of the navigation through all the reefs. No matter how hard they try to equate teachers with students, he was and remains the main an active participant in any lesson. Because he is always older, behind him is knowledge, experience in understanding and applying this knowledge. But all this does not make it easier, but complicates it life. [1]. Before the Teacher are living, ever-changing, unpredictable students, from which you don't always know what to expect. Every lesson has the potential to be solved new tasks. But these problems are often solved by means that cannot lead to the expected positive result. [1].

Class discipline for some teachers is weak, students are bored or quietly engaged in unrelated matters, while one of them is in charge of boards. It also happens to us when the monotonous checking of homework takes away lesson lasts 20-25 minutes, after which the teacher calls one student, whom he interviews for 10 or 15 minutes. In the minutes remaining before the bell, a rush and confusing explanation of new material that does not reach the average and low-achieving students, and there are quite a lot of them in our school. The bell rings and the teacher quickly assigns work to the class for the next lesson, without having time to really explain, how to do it. There is no doubt that with such a setting of educational process, the number of low-performing students in the class gradually increases. The most capable students or those who happen to be in the family systematic help, even under these conditions they study well, but weak students do not getting help outside of school, they fall further and further behind. A "barrier" appears, an obstacle

- between teacher and student. But you must agree, not only the child, but also we often we experience frustration and irritation when we see failure in our work. Therefore we it is

necessary to reveal the reasons for poor performance and not only find ways to improve it, and develop a system of work to improve the quality of knowledge among school students. This Our next teachers' council is dedicated to this problem, the goal of which is "Teachers' comprehension of own activities." [2]. The teacher's activities in the classroom can be represented as an algorithm of sequential actions:

- setting the lesson goal;
- content selection;
- determination of teaching methods and means;
- formation of student's personality traits, taking into account personality characteristics;
- a group of individuals making up the class team, taking into account the characteristics of the team;
- obtaining the results of the teacher's activities in the lesson.

Do we always carry out teaching activities correctly, taking into account:

- the relationship between the goals of the school and the goals of the lesson;
- students' capabilities and abilities;
- capabilities and abilities of the teacher himself?

What is necessary to create conditions for the interaction of teachers and students, with taking into account the individual characteristics of teachers and students with the chain of receipt predicted school outcome?

Every teacher must study the individual characteristics of each student. I think it's not necessary make the student unpromising. It is much better to help him, give him the opportunity to believe in oneself, to become interested in the subject, knowledge, and the learning process itself. For motivation for educational activities can also be used in the student's extracurricular activities. The experience of advanced teachers shows that the main thing is to create a desire to learn. In this, I think the main role is played by the process of constant live communication between the teacher and the class, with every student. Gaps in knowledge are best addressed in class rather than in additional classes. After all, poor academic performance most often results from lack of attention to him from the teacher during the lesson. And, conducting stimulating activities, individual gaps must be taken into account. Sometimes we involuntarily suggest to their students that they cannot study well, that they are not able to master knowledge.

System-activity approach, underlying the standard involves conducting lessons of a new type. For teachers it is necessary to master the technology of conducting such lessons. Today, a teacher, using the capabilities of a traditional lesson, can also successfully to form both subject and meta-subject results in students.

For this it is necessary to reconsider the lesson from the standpoint of the effectiveness of using methods and techniques teaching and ways to organize students' learning activities in the classroom. The teacher is called to be the creator of his lessons. The new standard, outlining the requirements for educational results, provides the basis for new ideas and new creative finds. But if the teacher knows that previous methods of work help to implement requirements of the new standard, you should not discard them completely. Need to find them application along with new pedagogical technologies in the new educational environment.

Modern lesson – cognition, discovery, activity, contradiction, development, growth, step to knowledge, self-knowledge, self-realization, motivation, interest, professionalism, choice, initiative, confidence need. For some, success is ensured by a spectacular start, literally exciting students immediately with the appearance of the teacher. For others, on the contrary, it is much more important to summarize and discuss what has been achieved. For others - an explanation, for others - a survey, etc. Times when teachers were forced to adhere to rigid and unambiguous requirements for organizing a lesson have passed. The time for "ready" lessons is gradually departs.

Keywords: teacher, student, tendencies, motives, motive, action motive, motivation, skill.

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XARİCİ DİLLƏRİN TƏDRİSİ İQTİSADÇININ PEŞƏKAR SƏRİŞTƏSİNİN İNKİŞAF AMİLİ KİMİ

THE TEACHING OF FOREIGN LANGUAGES IS THE PROFESSIONAL COMPETENCE OF
AN ECONOMY AS A DEVELOPMENT FACTOR

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Özet (Xülasə)

Müasir dünyayı ingilis dili olmadan təsəvvür etmək mümkün deyil, ümumiyyətlə, o, möhkəm şəkildə həyatımıza daxil oldu və ünsiyyət anlayışımızı tamamilə dəyişdirdi. İngilis dili tələb edən peşələrin çeşidi hər il artır. İngilis dili beynəlxalq olan qlobal bir dildir. Bu səbəbdən beynəlxalq şirkətlər işgüzar ünsiyyət üçün ingilis dilini seçir.

Mütəxəssislər üçün peşəkar xarici dili yaxşı bilmək iqtisadiyyat və maliyyə sahəsində karyera yüksəlişi və müvəffəqiyətli işin şərtlərindən biridir. İqtisadçı üçün xarici dil – iqtisadiyyatın müasir istiqamətlərinin tətbiqindən ən çox keçmək imkanıdır.

Gündəlik peşə fəaliyyətində, maliyyə sahəsi üzrə mütəxəssislərdən xarici dil tələb olunur:

1. xarici iqtisadi fəaliyyətin nəzəriyyə və praktikasını öyrənmək;
2. beynəlxalq biznes;
3. iqtisadi terminlər lügətinə sahib olmaq, biliklərin genişləndirilməsi, iqtisadiyyat elmləri sahəsi (bütün müasir dərsliklər əsasən ingilis dilində);
4. xüsusi ədəbiyyat və materialları çıxarıyla oxumaq, zəruri məlumatlar, mütərəkkidləşdirmə bacarıqlarının əldə edilməsi, annotasiya;
5. xarici dildə böyük həcmli məlumatların işlənməsi;
6. xaricdəki həmkarları ilə pulsuz peşəkar ünsiyyət;
7. işgüzar yazılmalar, sənədlər üçün;
8. mədəniyyətlərarası ünsiyyət, üfüqləri genişləndirmək, insanları bir araya gətirmək müxtəlif xalqların mədəniyyətləri.

Peşəkar ingilis dilində yüksək səviyyədə biliyi təsdiqləmək üçün İqtisadiyyat və maliyyə sahəsində beynəlxalq sertifikatlar olur. Mühasibat uçotu və maliyyə menecmenti sahəsində - ICFB (Beynəlxalq Maliyyə İngilis Sertifikatı). Hər bir iqtisadi fəaliyyət sahələri üçün İngilis dili BEC biznes sertifikatı uyğundur. Bir mütəxəssis üçün belə sertifikatlara sahib olmaq beynəlxalq şirkətlər üçün işləmək üçün bir keçiddir.

Qloballaşma və bazarların integrasiyası şəraitində iqtisadi fəaliyyətlərdə ingilis dilindən istifadə gündəmdə getdikcə daha vacib məsələyə çevrilir. Onun istifadəsi effektiv ünsiyyətə,

müşterilərin və tərəfdaşların uğurlu cəlb edilməsinə, habelə əmək bazarında şansların artırılmasına kömək edir.

Açar sözlər: İngilis dili, iqtisadiyyat, qloballaşma.

Summary

It is impossible to imagine the modern world without the English language, in general, it has firmly entered our lives and completely changed our understanding of communication. The range of professions requiring English is increasing every year. English is a global language that is international.

For specialists, knowing a professional foreign language is one of the conditions for career advancement and successful work in the field of economics and finance. For an economist, a foreign language is the most opportunity to pass the application of modern directions of the economy. A foreign language is required of financial specialists in their daily professional activities:

1. to learn the theory and practice of foreign economic activity;
2. international business;
3. having a dictionary of economic terms, expanding knowledge, the field of economic sciences (all modern textbooks are mainly in English);
4. reading special literature and materials with excerpts, acquiring necessary information, abstracting skills, annotation;
5. processing large volumes of data in a foreign language;
6. free professional communication with colleagues abroad;
7. for business correspondence, documents;
8. intercultural communication, expanding horizons, bringing people together cultures of different peoples.

There are international certificates in the field of Economics and finance to confirm a high level of knowledge in professional English. In the field of accounting and financial management - ICFE (International Financial English Certificate). The English BEC business certificate is suitable for each area of economic activity. For a specialist, having such certificates is a transition to work for international companies.

In the context of globalization and market integration, the use of English in economic activities is becoming an increasingly important issue on the agenda. Its use contributes to effective communication, successful engagement of clients and partners, as well as increasing chances in the labor market.

Today's globalized world has changed our view of professions that have been in demand for many years. These include, in particular, the economist profession: globalization and "the growing importance of the foreign economy, the factor of global development, <...> the relationship between the national economy and the world has not only developed, the field of professional activity of economists, but also relations such as involving them in the international sphere [5, p. 122] also advanced.

According to leading economists, the modern economist is actually always an internationalist: "the global world has called the professional economist to be an internationalist", which "illuminates the professions that most fully reflect their time and the content of modern life, its trends and future horizons". [1]

30-40 years ago you could get the profession of international economist only in two or three universities, but now it is available to many.

Today, when the world economy is perceived as an integral system of "productive forces and their forms of social organization", it is in the focus of attention, as are most universities and faculties that prepare Economists. A modern international economist should know what management and marketing, corporate finance are in practice, and should be able to manage information and goods. International economists work in the field of culture and sports. It is not by chance that subjects such as "marketing" are studied in economics faculties, "management", "commercial work" etc. in a concentrated form representing the whole. Training areas that allow for a fully interdisciplinary approach are to prepare future economists. [2]

In the 21st century, education is the main factor of the harmonious development of a modern person, as well as the successful development of society. Through education, a person develops both necessary personal and professional qualities, and the main figure in this process - the "architect" of modern society - becomes the teacher. In this regard, the professionalism of teachers and, as a result, the quality of education they raise in this work are especially relevant today.

In the fast-changing new world, the knowledge gained loses its relevance very quickly. The need for systematic improvement of the teacher's professional skills is related to the changing socio-political landscape of modern life and the high pace of globalization of all spheres of activity of modern man. Artificial intelligence technologies are constantly being improved, which are ready to compete not only with educational literature, reference books and dictionaries, but also with foreign language teachers who replace them in many pedagogical tasks. Following the development of socially important events of science and society, foreign language develops and changes, reflecting everyone. It becomes clear that it is important to have changes in the demands placed on the teaching profession, which involve systematic and purposeful updating and improvement of his knowledge and skills. Society has always made and will make demands on teachers, rather high

demands, because only he knows more, is able to teach something. This issue is especially relevant for foreign language teachers, because they should not only know the foreign language and master its teaching methods, but also have modern knowledge of relevant scientific fields depending on the subject taught in the foreign language. They must have interdisciplinary competence to understand and constantly improve socio-economic and socio-political and many other issues. Self-development requires an objective assessment of the strengths and weaknesses of the teacher's profession. It is shown that the abilities of self-development determine the psychological and intellectual qualities of the teacher. And this is not only what material and what plan is suitable, but most importantly - it means how appropriate his professional competence is, corresponds to the established teaching level of the relevant subject and is related to the situation and needs of students. Formation and development of professionalism and necessary knowledge, and for a teacher who carries out pedagogical activities in a foreign language, not only the pedagogical skills required for teaching, but also the linguistic (linguistic) skills must be constantly demonstrated. Therefore, it is necessary to understand the nature and direct the essence of human continuous development towards self-improvement. Self-improvement is the key word in this context, as it is the goal of teacher self-development.

Educational programs also indicate the need for professionalism. Thus, the directions of the economic block in the field of professional activity of graduates - economic, financial, analytical, marketing, organization and other services of enterprises include various industries, including work, in the field of foreign economic activity, state and municipality, management bodies, international organizations. This idea is further developed in the tasks of the graduate's professional activity:

- conducting business correspondence and conversations with foreign partners;
- participation in negotiations, foreign languages; perform responsible oral and written translation work;
- Analytical and interpretive processing of indicators characterizing economic processes in Azerbaijan and abroad;
- performance of various jobs (using a foreign language), level of departments of governmental and non-governmental development organizations, international educational relations;
- teaching the specialized language.

The following components of foreign language teaching content are distinguished:

- (1) language, speech and linguocultural communication tools;
- (2) "knowledge of what means to use in the communication process";
- (3) skills and abilities developed during language acquisition;
- (4) communication situations and topics;
- (5) culture as the basis of learning content.

An important factor determining the effectiveness of training is adherence to didactic principles when choosing content.

The principle of necessity and sufficiency

The training content involves the material, intended for assimilation, necessary for the formation of relevant competencies, and the selected material is sufficient to achieve the intended goal. Learning materials that are cluttered with unnecessary information cause students to arbitrarily or involuntarily refuse to complete assignments. [4]

The principle of accessibility of educational content it implies compliance with the requirements, the relevance of the material to the students' level of language preparation and the presence of the necessary basic knowledge, mastering the material. A typical mistake is to provide original professional instructions to first-year students. They cannot adequately comprehend standardized foreign language texts due to insufficient and lack of language training.

The principle of systematic and consistent presentation of material implies the logical and consistent organization of teaching material in educational programs and curriculums, the degree of difficulties, the presentation of teaching material, the consistent formation of knowledge, skills, abilities and their application in the framework of pedagogical professional language discourse in practical speech activity.

The principle of an integrated approach involves the joint study of a foreign language and special subjects. As a result, we can note the following: The purpose and content of professional language training of international economists are interrelated. [3]

The professional goal is the language training of international economists in accordance with the educational standards of the universities - the formation of graduates of the faculty of economics, the neighborhood of the set of systematic competences necessary for the realization of professionalism, foreign used activities. According to the universities' own educational standards, the content of professional language training is viewed as a professional system and is important for international economists, enabling knowledge, skills and competences to carry out professional international and intercultural communication in a foreign language.

Keywords: English language, economy, globalization.

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İNGİLİZ DİLİNİN DÜNYA MƏDƏNİYYƏTİ VƏ BİZNESİN İDARƏ EDİLMƏSİNDE ROLU THE ROLE OF ENGLISH IN WORLD CULTURE AND BUSINESS

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Özet (Xülasə)

Hal-hazırda ingilis dili həyatımızın ayrılmaz hissəsinə çevrilib. Elmin öyrənilməsində sürətli tərəqqi ilə əlaqədar, ən son texnologiyalardan istifadə edilməsində, beynəlxalq səviyyədə iqtisadi və siyasi əlaqələrin yaradılmasında, tərəfdaş və həmkarlar arasında ünsiyyətin qurulmasında xarici biliklər böyük əhəmiyyət kəsb edir.

Dünya inkişaf edir və təkmilləşir. İş dünyasında ingilis dili bir çox beynəlxalq şirkətlər üçün rəsmi ünsiyyət vasitəsinə çevrilib. İngilis dili ölkələr arasında danışıqları və bilik mübadiləsini asanlaşdırıran diplomatiya dilidir. İngilis dilini bilmək müasir beynəlxalq biznesdə mühüm rəqabət üstünlüyü hesab olunur.

İngilis dili müxtəlif dilləri bir linquistik bayraq altında birləşdirərək dünya mədəniyyətlərini birləşdirir. Multikultural sahələrdə o, sərhədləri keçən təcrübə mübadiləsinə imkan verən ümumi deyim kimi çıxış edir. Həyatın müxtəlif təbəqələrindən olan insanlar bir-biri ilə görüşür, onların bənzərsiz şəxsiyyətləri ümumi dil vasitəsilə bir-birinə qarışır, müxtəliflik içərisində birliyi təşviq edir.

Dünya mədəniyyəti və biznesin idarə edilməsində ingilis dilinin əhəmiyyəti çox böyükdür. O, müxtəlif xalqları birləşdirir, işgüzar əməkdaşlığı təşviq edir və qlobal təhsilin dilinə çevrilir. Bu ortaqlıq dil əlaqəsi ideyalar və mədəni dəyərlər mübadiləsinin birlik və komanda işinin açarına çevrildiyi qlobal cəmiyyətin formalaşması üçün həyatı əhəmiyyət kəsb edir.

İngilis dili ədəbiyyat, film, musiqi, incəsənət və digər yaradıcılıq formaları vasitəsilə ifadə olunan dünya mədəniyyətinin dilinə çevrilmişdir. ABŞ və Böyük Britaniyanın təsiri sayəsində ingilis dili dünya mədəniyyətində dominant dilə çevrildi. Hollivud filmləri, ingilis dilli musiqi və ədəbi əsərlər insanların ümumi dəyərlər və maraqlar ətrafında birləşməsinə kömək edərək geniş şəkildə tirajlanır. Internetin və sosial medianın inkişafı ingilis dilinin dünya mədəniyyətində rolunu gücləndirir. Sosial şəbəkələr, bloqlar və veb səhifələr də daxil olmaqla Internetdəki əksər məzmun ingilis dilində təqdim olunur. O, qlobal ünsiyyəti, fikir mübadiləsini və qlobal icmaların yaradılmasını təşviq edir.

Beynəlxalq biznes və xarici tərəfdaşlarla ünsiyyət ehtiyacı sürətlə güclənir.

Açar sözlər: ingilis dili, biznes, şirkət, mütəxəssis, peşə, beynəlxalq əlaqələr, biznes əlaqələri

ABSTRACT

Nowadays, English language has become an integral part of our life. Due to the rapid progress in the study of science, the use of the latest technologies, the creation of economic and political relations at the international level, and the establishment of communication between partners and colleagues, foreign knowledge is of great importance.

The world is developing and improving. In the business world, English has become the official medium of communication for many international companies. English is the language of diplomacy that facilitates negotiations and exchange of knowledge between countries. Knowledge of English is considered an important competitive advantage in modern international business.

English unites world cultures by uniting different languages under one linguistic banner. In multicultural fields, it acts as a common idiom that enables the exchange of experiences across borders. People from different walks of life meet, their unique personalities blend through a common language, promoting unity in diversity.

English is very important in world culture and business management. It unites different peoples, promotes business cooperation and becomes the language of global education. This shared language connection is vital to the formation of a global society where the exchange of ideas and cultural values becomes the key to unity and teamwork.

English has become the language of world culture expressed through literature, film, music, art and other creative forms. Thanks to the influence of the United States and Great Britain, English became the dominant language in world culture. Hollywood movies, English-language music, and literary works are widely circulated, helping to unite people around common values and interests. The development of the Internet and social media has strengthened the role of the English language in world culture.

Most content on the Internet, including social networks, blogs, and web pages, is presented in English. It promotes global communication, exchange of ideas and the creation of global communities.

The need to communicate with international business and foreign partners is growing rapidly.

In the modern world, with the intensive development of trade, economic and political relations between countries, the method of communication between partners and colleagues is becoming increasingly important. A foreign language is a vital means of establishing relationships between entrepreneurs, professionals and employees of international companies. Thanks to a high level of communication, the image and professionalism of business partners is determined. The

growing trend in the English language has given rise to a new type of business that provides consumer educational services to different age categories.

If a person expects to get a well-paid job, he studied a foreign language and tried to get into an organization that requires knowledge of English in one form or another [3].

It is likely that you needed to fill out a resume or establish contact with an employer in English. Personal experience does not count because we all learn by doing, but professionalism is not achieved overnight.

A highly professional approach and a reasonable outlook on life values will always be appreciated. Learning English is directly related to changes in the linguistic picture of the world and human thinking.

Understanding a representative of a foreign language at a conversational level, it is necessary to take into account the cultural and religious features that we study and accept along with grammar and vocabulary throughout the entire English language course. And perhaps, having a basic level of spoken English, it's enough to say hello, book a hotel room, have lunch in a restaurant...

Business English is not just about interviews and resume writing. When you go into business, you need to make presentations, negotiate, answer phones, write letters and business correspondence, sign contracts and much, much more. Anything interesting? For sure. And that's not all. The list is always open and you will be able to apply your knowledge and skills in these areas.

International business, business relations with foreign partners are rapidly gaining momentum, and being simply a good specialist in the trade and business sphere is not enough today, because the difference between the monthly income of a manager in a company whose resume indicates knowledge of one or more foreign languages and a professional manager with experience work, obviously. [1].

There is a growing demand for translation services and many people spend time and money to find an interpreter for business meetings, contracts with foreign companies. Today, English is an international language, and it is English that is necessarily studied as a second language all over the world. English became the main language of business in the late 20th century for various reasons.

With the growth of international business, there is a need to use a common language. English was an ideal candidate because it was already spoken as a first or second language by many people around the world (partly as a result of British colonialism). It is currently spoken by more than 500 million people in many territories, including the United Kingdom, Canada, the United States, Australia, India and South Africa. Thus, Business English is the primary language for people who want to work in any field of business, aviation, computing, etc. As the economy becomes more global, the importance of business English continues to grow. At any level of interaction between

people in business there are their own designations and terms. It is impossible to take into account all the subtleties of business English without studying the specifics of a particular industry.

The business vocabulary of a finance manager may be completely different from that of a marketer. Moreover, the same term can mean completely different concepts in different industries.

Employees of a particular industry learning business English should take this feature into account. It is impossible to create a single course for all specialties.

Another specific feature of business language is the professional level of knowledge, when you need not only to know the name of the term, but also to be able to correctly understand and use it. To avoid misinterpretation of concepts, business English should be studied directly at work or during study, referring to a narrow specialization. [2].

A simple example of a situation using concepts is the accounting term “intangible assets”. A financier, economist or accountant will understand the meaning of this phrase.

All that remains is to correctly translate the meaning of the term into English business language - “integral assets”. A specialist who is not involved in the accounting chart of accounts or budgeting will not say anything in this definition. First, we will need to understand the meaning of the accounting term “intangible assets” in order to interpret it correctly. When concluding contracts, trade and legal vocabulary is used. Without understanding the necessary documentation, it is impossible to reliably translate the necessary information. Surely, when reading the word “product”, the first association will arise with the adjective “good” - “good”, and it may seem strange to write the end “C”, but any manager understands the meaning of the word “product” - which in any business correspondence or contract means “product”. A huge role in business communication is played by vocabulary, the ability to use common phrases and expressions, as well as general contractual communication skills. It doesn't matter what industry or business the conversation is in.

To correctly interpret English speech, it is necessary to understand the vocabulary of the language, be able to correctly construct phrases and sentences, avoiding inaccuracies or misinterpretation of words. Discussion of work and business issues with colleagues or business partners sooner or later turns into ordinary traditional communication between people. In order to feel comfortable and confident in society, you need to have the skills of ordinary speech, as well as the ability to maintain a free conversation on any topic. [4].

It is almost impossible to hear a foreign language on film and television screens: all films and programs are dubbed, the best actors and pop stars are invited to do voice-overs, and their names on posters are sometimes written larger than the names of the director and actors. Original films are only released in specialized cinemas, and it's not every day that you meet a foreigner on public transport. Therefore, intensive practice of independent work or special courses, where free communication in a foreign language in a group is very effective. Various words pass into everyday

speech from foreign slang - words-names of imported products, which, for example, are often used in restaurant menus. It is unlikely that the salesperson in the store will explain to you what this new product is, and until you read the translation on the back label, you will not get the slightest idea about the product.

Today, when you go to the website of any recruitment agency and look at the work, it becomes clear that knowledge of English is one of the main requirements in more than 60% of cases, and this figure continues to grow.

Time does not stand still and the day will soon come when asking a person about his knowledge of the English language will be as immodest as asking whether he knows how to use a computer. On the other hand, the general level of English among our population remains quite low even in the capital, not to mention the rest of Azerbaijan

Keywords: English, business, company, specialist, profession, international relations, business relations.

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İNGİLİZ DİLİ DƏRSLƏRİNDE ŞAGİRLƏRİN OXU BACARIQLARININ FORMALAŞMASININ PSİXOLINQVİSTİK XÜSUSİYYƏTLƏRİ

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ÖZET

Bu mövzunun aktuallığı onunla bağlıdır ki, oxumaq ünsiyyət və xarici dildə məlumat əldə etmək üçün zəruri olan nitq fəaliyyətinin əsas növlərindən biridir. İngilis dili dərslərində oxu bacarıqlarının inkişafı kontekstində psixolinqvistik aspektlər tələbələrin ingilis dilində oxu bacarıqlarını necə əldə etdiklərini və onların ən effektiv şəkildə necə inkişaf etdirilə biləcəyini başa düşmək üçün böyük əhəmiyyət kəsb edir. Bu işin məqsədi ingilis dili dərslərində şagirdlərin oxu bacarıqlarının formallaşmasının psixolinqvistik xüsusiyyətlərini, habelə psixolinqvistik prosesləri və tələbələrin fərdi xüsusiyyətlərini nəzərə almağa və onların ünsiyyət bacarıqlarının inkişafına və dünyagörüşünün genişlənməsinə töhfə verən oxu öyrətməyin effektiv metodlarının işlənib hazırlanmasına imkan verən yanaşmani nəzərdən keçirməkdir.

Müasir dünyada xarici dil bilikləri ildən-ilə daha çox aktuallaşır. İngilis dili xüsusi yer tutur, çünki... beynəlxalq dildir və həyatın müxtəlif sahələrində geniş istifadə olunur.

Açar sözlər: psixolinqvistik, oxu, bacarıqlar, ingilis dili, öyrənənlər, fərdi xüsusiyyətlər, proses.

ABSTRACT

The relevance of this topic is due to the fact that reading is one of the main types of speech activity necessary for communication and obtaining information in a foreign language. In the context of the formation of reading skills in English lessons, psycholinguistic aspects are of great importance in understanding how students acquire reading skills in English and how they can be developed as effectively as possible. The purpose of this work is to consider the psycholinguistic features of the formation of reading skills of students in English lessons, as well as psycholinguistic processes and an approach that allows taking into account the individual characteristics of students and developing effective methods of teaching reading, contributing to the development of their communication skills and expanding horizons.

Keywords: psycholinguistic, reading, skills, English, students, individual characteristics, process.

Müasir dünyada xarici dil bilikləri ildən-ilə daha çox aktuallaşır. İngilis dili xüsusi yer tutur, çünki... beynəlxalq dildir və həyatın müxtəlif sahələrində geniş istifadə olunur. İngilis dilini öyrənməyin vacib aspektlərindən biri oxu bacarıqlarını inkişaf etdirməkdir. İngilis dilində oxumağı öyrətməyə psixolinqvistik yanaşma tələbələrin fərdi xüsusiyyətlərini nəzərə almağa imkan verir ki,

bu da öz növbəsində oxu bacarıqlarının daha səmərəli inkişafına kömək edir. Mövzuya dalmaq üçün psixolinqvistikanın nə olduğunu və onun əsaslarının nə olduğunu başa düşməlisiniz. V.P. Qluxov öz elmi əsərlərində psixolinqvistikanı “insan nitq fəaliyyətinin psixoloji və linqvistik aspektlərini, nitq ünsiyyəti və fərdi nitq-zehni fəaliyyət proseslərində dilin istifadəsinin sosial-psixoloji aspektlərini öyrənən bir elm” hesab edir.

Psixolinqvistika çərçivəsində nitq fəaliyyəti insan fəaliyyətinin özünəməxsus növü hesab olunur. Həmçinin nitq fəaliyyətinin psixoloji məzmunu, onun strukturu, formaları, həyata keçirildiyi növlər, funksiyaları da tədqiqatın mövzusudur.

Psixolinqvistikanın digər mühüm tədqiqat predmeti nitqin və fərdi nitq-idrak fəaliyyətinin həyata keçirilməsində aparıcı vasitə hesab edilən dil, nitq vasitəsilə ünsiyyət zamanı dilin əsas simvollarının funksiyasıdır. Psixolinqvistikanı öyrənərkən nitq fəaliyyətinin məzmunu, onun forması və motivi arasındaki əlaqəyə diqqət yetirmək lazımdır. Həmçinin psixolinqvistikanın diqqət mərkəzində nitqdə iştirak edən dilin strukturu və komponentləri arasındaki əlaqədir.

Psixolinqvistikanın üçüncü tədqiqat predmeti nitq fəaliyyətinin həyata keçirilməsi üsulu kimi insan nitqidir, yəni. nitq nitq nitqinin formallaşması və başa düşülməsinin psixofizioloji prosesi kimi təqdim olunur.

Psixolinqvistikada tədqiqat predmetlərinin müxtəlifliyi onunla izah olunur ki, bu elm psixologiya ilə dilçiliyin vəhdəti nəticəsində yaranmış mürəkkəb elmi bilik sahəsidir [2]. Bu nitq növü mətnin başa düşülməsi və qrafik elementlərdə və yazılı simvollarda kodlaşdırılmış məlumatların dərk edilməsi ilə əlaqələndirilir. Onun əsasları məktəbdə dərslərdə qoyulur. İngilis dilində oxumağa hazırlıq mərhələsi tələbələrin yeni bir dil icması ilə erkən tanışlığına kömək edir, tələbələrdə xarici dildə ünsiyyət qurmaq istəklərini və onun sonrakı öyrənilməsinə müsbət münasibət formalasdırır [4].

Məktəbdə ingilis dilində oxu bacarıqlarının formallaşması zamanı psixolinqvistik proseslər mühüm rol oynayır. Onlar tələbələrin əqli və linqvistik qabiliyyət və bacarıqlarından istifadə etməklə xarici dilin öyrənilməsi üsullarını xarakterizə edir. Həmçinin, psixolinqvistik proseslər yeni dilin öyrənilməsi və mənimsənilməsinin necə baş verdiyini, dərslər zamanı hansı mexanizmlərin iştirak etdiyini və onun təkmilləşdirilməsi üçün potensial imkanların nə olduğunu müəyyən etməyə kömək edir. Bir neçə əsas psixolinqvistik prosesləri ayırd etmək olar:

I. Xarici dilin səslərinin və fonemlərinin qavranılması - fonemik eşitmənin inkişafı.

Bu proses əksər hallarda bir neçə mərhələdən ibarətdir:

1) səslərin identifikasiyası; 2) sözün tanınması; 3) mətnlərin mənasını başa düşmək.

Çox vaxt bu mərhələlərin hər birində tələbələr müxtəlif aspektlərlə bağlı çətinliklərlə üzləşirlər: mədəni xüsusiyətlər, fərdi xüsusiyətlər, dil fərqləri və s. Bu halda tələbələrin vəzifəsi ondan ibarətdir ki, onlar ingilis dilinin öz ana dilində olmayan səslərini bir-birindən ayırmagi,

onların mənasını istənilən kontekstdə və ya kontekstdən kənarda başa düşməyi öyrənməlidirlər. Bu, ingilis fonetikasını öyrənmək ehtiyacını doğurur.

II. İngilis dilinin qrammatik strukturlarını və sintaktik qaydalarını başa düşmək (nitq istehsali, qrammatikanın öyrədilməsi).

Bu prosesi də bir neçə mərhələyə bölmək olar: 1) nitq nitqinin planlaşdırılması; 2) zəruri sözlərin və qrammatik strukturların seçilməsi; 3) seçilmiş ifadənin tələffüzü və onun intonasiya tərtibatı. Bu mərhələlər lügətdəki sözlərin qeyri-kafı sayı, qrammatik səhvlər və tələffüz problemləri ilə bağlı çətinliklərlə müşayiət oluna bilər.

Şagirdlər yeni qrammatik vahidlərdən istifadə edərək cümlələri və digər nitq strukturlarını təhlil etmək və qurmaq bacarığına yiyələnməlidirlər.

III. Yeni leksik elementləri yadda saxlamaq və onların danışışq nitqində tətbiqi.

Bu proses şagirdlərə ən çox müsbət təsir göstərir: onların lügət ehtiyatı genişlənir, ingilis dilində ünsiyyət qurarkən yeni lügəti başa düşmək və praktikada tətbiq etmək bacarıqları yaxşılaşır. Yeni öyrənilmiş lügətdən istifadə kommunikativ səriştənin inkişafına və doğma danışanlarla sərbəst ünsiyyətə kömək edir. Şagirdlər üçün məqsəd yeni sözləri onların mənaları ilə əlaqələndirmək və onları müxtəlif kontekstlərdə istifadə etmək bacarığını inkişaf etdirməkdir.

IV. Mətni, dilin mədəni və sosial aspektlərini dərk etmək bacarıqlarının inkişafı.

Этот процесс представляет собой совокупность нескольких видов работы с текстом после прочтения: его анализ, оценивание достоверности информации и подведение итогов [3]. Psixolinqvistik proseslərin öyrənilməsi tələbələrin ingilis dilini necə öyrəndiyini müəyyən etməyə, onun tədrisinin ən effektiv üsullarını müəyyənləşdirməyə və məktəbdə xarici dillərin tədrisi üçün proqramlar hazırlamağa imkan verir. Lakin onların effektivliyi tələbələrin psixolinqvistik xüsusiyətlərindən birbaşa təsirlənir. İngilis dili dərslərində şagirdlərin oxu bacarıqlarının formallaşmasının psixolinqvistik xüsusiyətləri xarici dilin tədrisi prosesinin uğuruna təsir edə bilən psixoloji və linqvistik amillərin qarşılıqlı təsiri ilə bağlıdır. Ən ümumi və əhəmiyyətli psixolinqvistik xüsusiyətlər aşağıdakılardır:

Motivasiya və maraq.

Tələbə marağı tələbələrin əldə etdikləri oxu bacarıqlarının keyfiyyətinə təsir edən ən mühüm meyarlardan biridir. Şagirdlərin mətnin məzmununu anlamaq və oxunan məlumatı qavramaq istəyi bütün təlim prosesi boyunca dəstəklənərsə, onların formallaşması daha səmərəli və məhsuldar olacaqdır.

Dil biliklərinin səviyyəsi.

Müxtəlif dil bacarıqları, məsələn, qrammatika, lügət, tələffüz və dildən məhsuldar istifadə üçün zəruri olan digər bacarıq və bacarıqlar oxu bacarıqları ilə sıx bağlıdır. Müvafiq olaraq, bu

bacarıqların inkişaf göstəriciləri nə qədər yüksək olarsa, şagirdlərin oxuduqları mətnin mənimsənilməsi və qavranılmasında bir o qədər az çətinlik yaranar. İdrak bacarıqlarının səviyyəsi.

Koqnitiv bacarıqlara təfəkkür və yaddaşla bağlı müxtəlif vəzifələri yerinə yetirmək üçün lazımlı olan bacarıqlar daxildir. Tələbələr təhlil, sintez, müqayisə, məlumatı qavrama, tənqidi düşünmə, diqqət və konsentrasiya kimi bacarıqlara sahib olmalı və inkişaf etdirməlidirlər. Bu qabiliyyətlər mətnin strukturunu başa düşməyə, əsas fikirləri vurgulamağa, semantik yükü şərh etməyə kömək edir və onların inkişafı yaddaş və təfəkkürün inkişafına kömək edir.

Sosial-mədəni konteksti başa düşmək.

İngilis dilində mətnləri oxumaq, xüsusən də ədəbiyyat əsərlərini və ya xəbər məqalələrini öyrənərkən, sosial-mədəni kontekst haqqında anlayış və məlumat tələb edir. Tələbələrə mətnin semantik yükünü daha dolğun və dərindən dərk etmək və müvafiq oxu strategiyalarını tətbiq etmək üçün ingilisdilli ölkələrin xəbərləri ilə müntəzəm maraqlanmaq, onların əsas hadisələri, tarixi və mədəniyyəti ilə tanış olmaq tövsiyə olunur.

Oxu strategiyalarından istifadə.

Müxtəlif oxu strategiyalarının öyrədilməsi xarici dildə, o cümlədən ingilis dilində oxu bacarıqlarının inkişafının vacib aspektlərindən biridir.

Şagirdlər aşağıdakı kimi strategiyalardan istifadə etməyi öyrənməlidirlər: 1) skan etmək (əsas məlumatları vurgulamaq üçün diqqətlə oxumadan mətni tez bir zamanda gözdən keçirmək); 2) gözdən keçirmə (ümumi fikir əldə etmək üçün mətnlə tez tanışlıq); 3) ətraflı oxu (mətnin diqqətlə öyrənilməsi).

Əlaqə və səhvlərin düzəldilməsi.

Səhvlər üzərində daimi işləmək və müəllimin rəyi şagirdlərin oxu bacarıqlarını təkmilləşdirməyə kömək edir. Müəllimin vəzifəsi qeyri-dəqiqlikləri təhlil etmək və onların aradan qaldırılması üçün tövsiyələr hazırlamaq, həmçinin şagirdləri oxu bacarıqlarını daha da təkmilləşdirməyə həvəsləndirmək və həvəsləndirməkdir. İngilis dili dərslərində oxu bacarıqlarının inkişaf etdirilməsi çərçivəsində psixolinqvistik yanaşma şagirdlərin psixoloji və linqvistik xüsusiyyətlərini nəzərə almaqla mütaliənin bütün aspektlərinin inkişafına yönəlmış müxtəlif pedaqoji metodlardan istifadə etməyi təklif edir.

Beləliklə, oxu bacarıqları ingilis dilinin öyrənilməsinin mühüm aspektidir və onların formallaşması prosesində psixoloji və linqvistik amillərin qarşılıqlı təsiri mövcuddur ki, onların kompleksi təlim prosesinin effektivliyini müəyyən edir. Şagirdlərin psixoloji xüsusiyyətləri oxu bacarıqlarının inkişafına ciddi təsir göstərir, çünkü Bəzi tələbələr diqqəti cəmləməkdə çətinlik çəkə bilər, bu da dil öyrənməni daha az müvəffəqiyyətli edir. Tələbələr üçün ingilis dilini öyrənərkən daha çox rast gəlinən problem motivasiyanın olmamasıdır ki, bu da kifayət qədər oxu təcrübəsinin olmamasına və oxu bacarıqlarının natamam inkişafına səbəb ola bilər. İngilis dilinin linqvistik

xüsusiyyətləri oxu bacarıqlarının inkişaf prosesinə də təsir edə bilər, çünki Bəzi sözlərin qeyri-standart tələffüzü və ya qeyri-ashkar mənəsi var ki, bu da mətni başa düşməkdə çətinlik yaradır. Qrammatik quruluşun və lügətin xüsusiyyətləri də tez-tez dil öyrənməkdə problemlər yaradır. İngilis dili dörsələrində oxu bacarıqlarını səmərəli şəkildə inkişaf etdirmək üçün müxtəlif üsullardan istifadə etmək, dəstəkləyici mühit yaratmaq, müxtəlif mürəkkəblik və fəaliyyət növlərinə malik orijinal mətnlərdən istifadə etmək tövsiyə olunur. Bu üsullar təkcə oxumağı deyil, həm də digər dil bacarıqlarını inkişaf etdirməyə imkan verir.

SUMMARY

The conference paper talks about developing reading habits, choosing the right method and methodology for language learners. It is emphasized that speech activities are interconnected. Just as reading affects comprehension, speaking, and writing, they also have a strong influence on reading comprehension

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SONLU VƏ SONSUZ CƏMLƏRİ HESABLAMANIN BƏZİ ÜSULLARI SOME METHODS OF CALCULATING FINITE AND INFINITE SUMMS

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Xülasə

Sonlu və sonsuz cəmlərin hesablanması riyaziyyatda mühüm mövzulardan biridir. Onların hesablanması üsulları fərqli yanaşmalar tələb edir. Sonlu cəmlər ümumiyyətlə birbaşa toplama, xüsusi düsturlar və cəbri priyomlar vasitəsilə hesablanır. Sonsuz cəmlər isə daha mürəkkəb yanaşmalar tələb edir və əsasən həndəsi silsilə formulu, sərhəd metodları və analiz üsulları ilə tapılır.

Məqalə bəzi sonlu və ya sonsuz cəmlərin hesablanması metodlarının tədqiqinə həsr olunmuşdur. Baxılan çalışmalar ciddi metodiki ardıcılıqla verilmişdir. Riyazi analizdə integral testi, müqayisə metodu, Dirixle və Abel testləri kimi üsullar sonsuz cəmlərin yiğiləb-yiğilmadığını yoxlamaq və onların cəmini təyin etmək üçün istifadə olunur.

Məqalədə cəmlərin hesablanması ilə əlaqədar tədqiq edilmiş üsul və priyomlar digər cəmlərin hesablanması da tətbiq oluna bilər və bu metodların tətbiqi şagirdlərin riyazi təfəkkürünün inkişafına təkan verəcəkdir.

Anahtar kelimeler: Abel cəmi, sonlu cəm, sonsuz cəm, hesablama üsulları, ardıcılılıq.

Summary

Calculating finite and infinite sums is one of the important topics in mathematics. Their calculation methods require different approaches. Finite sums are usually calculated using direct addition, special formulas and algebraic principles. Infinite sums require more complex approaches and are mainly found using the geometric series formula, limit methods and analysis methods.

The article is devoted to the study of some methods of calculating finite or infinite sums. The considered studies are presented in a strict methodological sequence. In mathematical analysis, methods such as the integral test, comparison method, Dirichlet and Abel tests are used to check whether infinite sums are cumulative or not and to determine their sum.

The methods and principles studied in the article regarding the calculation of sums can also be applied to the calculation of other sums, and the application of these methods will stimulate the development of students' mathematical thinking.

Key words: The Abel transform, finite sum, infinite sum, calculation methods, sequence.

Giriş. Cəmlərin hesablanması prosesində bir neçə anlayışdan istifadə olunur. Bunlara aşağıda yer verilmiştir.

Belə hesab edək ki, sonlu a_1, a_2, \dots, a_n ardıcılılığı verilib. Belə ardıcılığın hədlərindən meydana gələn aşağıdakı ifadəyə “sonlu cəm” deyilir:

$$S_n = a_1 + a_2 + \dots + a_n$$

Sonsuz a_1, a_2, \dots, a_n ardıcılığının hədlərindən meydana gələn

$$S = a_1 + a_2 + \dots + a_n + \dots$$

cəmi isə “sonsuz cəm” yaxud sıra adlanır. Sonlu və sonsuz cəmləri qısa şəkildə belə işaret edilir:

$$S_n = \sum_{k=1}^n a_k = a_1 + a_2 + \dots + a_n$$

$$S = \sum_{k=1}^{\infty} a_k = a_1 + a_2 + \dots + a_n + \dots$$

Burada (\sum) cəm işarəsidir. İstifadə edilən cəm işarəsi (\sum) bir sıra xassələrə malikdir. Cəmlərin hesablanması üçün istifadə edilən bəzi üsulların yer aldığı nümunələrdə bunu yaxından görəcəyik. Məsələn,

$$C \text{ sabiti üçün: } \sum_{k=1}^n C = n \cdot C$$

Həqiqətən də:

$$\sum_{k=1}^n C = \underbrace{C + C + \dots + C}_{n \text{ sayda}} = n \cdot C$$

Sonlu cəmlər məhdud sayıda vuruqdan ibarət olur və onları hesablamaq üçün müxtəlif üsullar mövcuddur:

Birbaşa Toplama: Əgər cəmin az sayıda komponenti varsa, onları sadəcə toplamaq olar.

Formelər Vasitəsilə: Bəzi ardıcılıqlar üçün xüsusi düsturlar mövcuddur:

- Arifmetik silsilənin cəmi;
- Həndəsi silsilənin cəmi;
- Cəbri dəyişikliklər və sadələşdirmə.

Sonsuz Cəmlərin Hesablanması. Sonsuz cəmlər (yəni “sonsuz sıra”) məhdud olmayan sayıda vuruqdan ibarətdir və onların hesablanması daha mürəkkəbdür. Onun əsas üsulları aşağıdakılardır:

- Həndəsi silsilənin sonsuz cəmi;
- Sərhəd metodu;
- İnteqral tesdi.

İndi isə konkret nümunələr əsasında cəmlərin hesablanması üsullarının bir neçəsi ilə daha yaxından tanış olaq:

Nümunə 1. $S = \frac{1}{6} + \frac{2}{6^2} + \frac{3}{6^3} + \dots + \frac{n}{6^n} + \dots$ cəmini hesablayın.

Həlli. Verilmiş bərabərliyin hər iki tərəfini 6-ya vuraq:

$$6S = 1 + \frac{2}{6} + \frac{3}{6^2} + \frac{4}{6^3} + \dots + \frac{n}{6^{n-1}} + \dots$$

Aldığımız bu bərabərlikdən verilmiş bərabərliyi çıxaq:

$$5S = 1 + \frac{1}{6} + \frac{1}{6^2} + \frac{1}{6^3} + \dots + \frac{1}{6^{n-1}} + \dots = \frac{1}{1 - \frac{1}{6}} = \frac{6}{5} \Rightarrow S = \frac{6}{25} = 0,24$$

Nümunə 2. İfadəni sadələşdirin

$$\sqrt{8\sqrt{24\sqrt{8\sqrt{24\dots}}}}.$$

Həlli. Kökün xassələrini və sonsuz azalan həndəsi silsilənin cəmi düsturunu tətbiq etməklə verilmiş ifadəni aşağıdakı kimi çevirək:

$$\sqrt{8\sqrt{24\sqrt{8\sqrt{24\dots}}}} = 8^{\frac{1}{2}} \cdot 24^{\frac{1}{4}} \cdot 8^{\frac{1}{8}} \cdot 24^{\frac{1}{16}} \dots = 8^{\frac{1}{2} + \frac{1}{8} + \dots} \cdot 24^{\frac{1}{4} + \frac{1}{16} + \dots} = 8^{\frac{1}{2} - \frac{1}{4}} \cdot 24^{\frac{1}{4} - \frac{1}{4}} = 8^{\frac{2}{3}} \cdot 24^{\frac{1}{3}} = 8^{\frac{3}{2}} \sqrt{3}$$

$\sum_{k=1}^{\infty} a_k = a_1 + a_2 + \dots + a_n + \dots$ (*) sırasına baxaq. Bu sıranın hədlərindən aşağıdakı kimi cəmlər düzəldək:

$$S_1 = a_1, S_2 = a_1 + a_2, S_3 = a_1 + a_2 + a_3, \dots, S_n = a_1 + a_2 + a_3 + \dots + a_n, \dots$$

Bu cəmlərə xüsusi cəmlər, $S_1, S_2, S_3, \dots, S_n, \dots$ ardıcılığına isə xüsusi cəmlər ardıcılığı deyilir. Əgər xüsusi cəmlər ardıcılığının sonlu limiti varsa, onda deyirlər ki, səra yığılandır və həmin bu limitə (*) sırasının cəmi deyilir:

$$S = \lim_{n \rightarrow \infty} S_n$$

Əgər xüsusi cəmlər ardıcılığının sonlu limiti yoxdur, onda deyirlər ki, səra dağılındır.

Nümunə 3. Aşağıdakı cəmləri hesablayın:

a) $S_n^{(1)} = \sum_{k=1}^n k = 1 + 2 + 3 + \dots + n$, b) $S_n^{(2)} = \sum_{k=1}^n k^2 = 1^2 + 2^2 + 3^2 + \dots + n^2$

c) $S_n^{(3)} = \sum_{k=1}^n k^3 = 1^3 + 2^3 + 3^3 + \dots + n^3$, d) $S_n = \sum_{k=1}^n k \cdot (k+1) = 1 \cdot 2 + 2 \cdot 3 + 3 \cdot 4 + \dots + n \cdot (n+1)$

Həlli. a) Burada cəmin toplananları ədədi silsilə əmələ gətirir. Ədədi silsilənin ilk n həddinin cəmi düsturuna ($S_n = \frac{(a_1 + a_n) \cdot n}{2}$) əsasən bu cəmi tapa bilərik:

$$S_n^{(1)} = \sum_{k=1}^n k = 1 + 2 + 3 + \dots + n = \frac{n \cdot (n+1)}{2}$$

b) Cəm işarəsinin xassələrinə əsasən yaza bilərik:

$$\sum_{k=1}^n (k+1)^3 = \sum_{k=1}^n (k^3 + 3 \cdot k^2 + 3 \cdot k + 1) \Leftrightarrow \sum_{k=1}^n (k+1)^3 = \sum_{k=1}^n k^3 + 3 \cdot \sum_{k=1}^n k^2 + 3 \cdot \sum_{k=1}^n k + \sum_{k=1}^n 1$$

Sonuncu bərabərlikdən:

$$2^3 + 3^3 + 4^3 + \dots + (n+1)^3 = 1^3 + 2^3 + 3^3 + \dots + n^3 + 3 \cdot S_n^{(2)} + 3 \cdot S_n^{(1)} + n$$

$$(n+1)^3 = 1 + 3 \cdot S_n^{(2)} + 3 \cdot \frac{n \cdot (n+1)}{2} + n \Leftrightarrow S_n^{(2)} = \frac{n \cdot (n+1) \cdot (2n+1)}{6}$$

c) İndi də aşağıdakı bərabərliyi çevirək:

$$\sum_{k=1}^n (k+1)^4 = \sum_{k=1}^n (k^4 + 4k^3 + 6k^2 + 4k + 1) \Leftrightarrow \sum_{k=1}^n (k+1)^4 = \sum_{k=1}^n k^4 + 4 \sum_{k=1}^n k^3 + 6 \sum_{k=1}^n k^2 + 4 \sum_{k=1}^n k + \sum_{k=1}^n 1$$

Sonuncu bərabərlikdən:

$$2^4 + 3^4 + 4^4 + \dots + (n+1)^4 = 1^4 + 2^4 + 3^4 + \dots + n^4 + 4S_n^{(3)} + 6S_n^{(2)} + 4S_n^{(1)} + n$$

Axırıncı bərabərliyi saadələşdirsek və $S_n^{(2)}$ və $S_n^{(1)}$ -in məlum qiymətlərini burada nəzərə alsaq, $S_n^{(3)}$ cəmini tapa bilərik:

$$S_n^{(3)} = \frac{n^2 \cdot (n+1)^2}{4}$$

Sonuncu bərabərliyi aşağıdakı kimi də yazmaq olar:

$$S_n^{(3)} = [S_n^{(1)}]^2 \Leftrightarrow 1^3 + 2^3 + 3^3 + \dots + n^3 = (1 + 2 + 3 + \dots + n)^2$$

d) Burada axtarılan S_n cəmini hesablamaq üçün cəm işarəsinin xassələrindən və əvvəlki bəndlərdə aldığımız nəticələrdən istifadə edəcəyik:

$$\begin{aligned} S_n &= \sum_{k=1}^n k \cdot (k+1) = \sum_{k=1}^n (k^2 + k) = \sum_{k=1}^n k^2 + \sum_{k=1}^n k = S_n^{(2)} + S_n^{(1)} = \frac{n(n+1)(2n+1)}{6} + \frac{n(n+1)}{2} = \\ &= \frac{n(n+1)}{2} \cdot \left(\frac{2n+1}{3} + 1 \right) = \frac{n(n+1)}{2} \cdot \frac{2n+4}{3} = \frac{n(n+1)(n+2)}{3} \end{aligned}$$

İndi də sonsuz cəmlərin hesablanmasına aid bir neçə misala baxaq:

Sonsuz azalan həndəsi silsilənin cəmi düsturunu ($S = b_1 / (1 - q)$) tətbiq etməklə şagirdlərə məlum olan sonsuz dövri onluq kəsrin adı kəsrə çevrilməsi qaydasını ümumiləşdirmək və əsaslandırmaq mümkün olur.

Nümunə 4. Dövri onluq kəsrləri adı kəsrə cevirin:

a) $0,(7)$; b) $0,(23)$; c) $0,1(6)$

Həlli. a) Verilmiş onluq kəsri aşağıdakı kimi yazmaq olar:

$$0,(7) = 0,7 + 0,07 + 0,007 + \dots$$

Bərabərliyin sağ tərəfi birinci həddi $b_1 = 0,7$, vuruğu isə $q = 0,1$ olan sonsuz azalan həndəsi silsilənin cəmidir. Buna görə də: $0,(7) = \frac{0,7}{1-0,1} = \frac{0,7}{0,9} = \frac{7}{9}$

$$\text{b) } 0,(23) = 0,23 + 0,0023 + 0,000023 + \dots = \frac{0,23}{1-0,001} = \frac{0,23}{0,99} = \frac{23}{99}$$

$$\text{c) } 0,1(6) = 0,1 + 0,06 + 0,006 + 0,0006 + \dots = \frac{1}{10} + \frac{0,06}{1-0,1} = \frac{1}{10} + \frac{6}{90} = \frac{9+6}{90} = \frac{16-1}{90} = \frac{15}{90} = \frac{1}{6}.$$

Sonsuz azalan həndəsi silsilənin cəmi düsturunu tətbiq etməklə daha maraqlı cəmlər hesablamaq olar.

Nümunə 5. Sıranın cəmini tapın

$$\frac{1}{1 \cdot 2} + \frac{1}{2 \cdot 3} + \frac{1}{3 \cdot 4} + \dots + \frac{1}{n \cdot (n+1)} + \dots$$

Həlli. Xüsusi cəmlər ardıcılığının ümumi həddini tapaq:

$$S_n = \frac{1}{1 \cdot 2} + \frac{1}{2 \cdot 3} + \frac{1}{3 \cdot 4} + \dots + \frac{1}{n \cdot (n+1)} = \left(1 - \frac{1}{2}\right) + \left(\frac{1}{2} - \frac{1}{3}\right) + \left(\frac{1}{3} - \frac{1}{4}\right) + \dots + \left(\frac{1}{n} - \frac{1}{n+1}\right) = 1 - \frac{1}{n+1}$$

Verilmiş sıranın cəmi: $S = \lim_{n \rightarrow \infty} S_n = \lim_{n \rightarrow \infty} \left(1 - \frac{1}{n+1}\right) = 1$ olar.

Nümunə 6. Cəmi tapın: $1 + 11 + 11 + \dots + \underbrace{111\dots1}_{n \text{ vahid}}$ (İvlev, 1990, s. 22).

Həlli. Axtarılan cəmi S_n -lə işaretə edək: $S_n = 1 + 11 + \dots + \underbrace{111\dots1}_{n \text{ vahid}}$. Bu bərabərliyin hər iki tərəfini 9-ə vuraq. Onda:

$$9S_n = 9 + 99 + \dots + \underbrace{999\dots9}_{n \text{ doqquz}} = (10-1) + (10^2-1) + \dots + (10^n-1) = (10 + 10^2 + \dots + 10^n) - n.$$

Sonuncu mötərizənin içərisi həndəsi silsilənin cəmidir. Onda: $9S_n = \frac{10^{n+1} - 10}{9} - n$. Buradan:

$$S_n = \frac{10^{n+1} - 9n - 10}{81}$$

Nümunə 7. Cəmi hesablayın:

$$S_n = 2 + 3 \cdot \frac{2}{2} + 4 \cdot \frac{3}{2^2} + 5 \cdot \frac{4}{2^3} + \dots + (n+1) \cdot \frac{n}{2^{n-1}} \quad (\text{İvlev, 1990, 29}).$$

Həlli. $f(x) = x + x^2 + x^3 + x^4 + x^5 + \dots + x^{n+1}; (|x| < 1)$ funksiyasına baxaq. Funksiyanın birinci və ikinci tərtib törəməsini tapaq: $f'(x) = 1 + 2x + 3x^2 + 4x^3 + 5x^4 + \dots + (n+1)x^n$; $f''(x) = 2 + 3 \cdot 2 \cdot x + 4 \cdot 3x^2 + 5 \cdot 4 \cdot x^3 + \dots + (n+1)nx^{n-1}$.

$$\text{Buradan görünür ki: } f''\left(\frac{1}{2}\right) = S_n = 2 + 3 \cdot \frac{2}{2} + 4 \cdot \frac{3}{2^2} + 5 \cdot \frac{4}{2^3} + \dots + (n+1) \cdot \frac{n}{2^{n-1}}.$$

Digər tərəfdən həndəsi silsilənin cəmi düsturuna əsasən: $f(x) = \frac{x^{n+2} - x}{x - 1}$. Bu bərabərliyi kəsrdən azad edək: $(x - 1)f(x) = x^{n+2} - x$. İkinci tərtib törəməni tapmaq hesablama çətinliyi ilə əlaqədar olduğunu nəzərə alaraq sonuncu bərabərliyi diferensiallayaq: $f(x) + (x - 1)f'(x) = (n + 2)x^{n+1} - 1$. Bu bərabərliyi yenidən diferensiallayaq: $f'(x) + f'(x) + (x - 1)f''(x) = (n + 2)(n + 1)x^n$ yaxud $2f'(x) + (x - 1)f''(x) = (n + 2)(n + 1)x^n$. $x = \frac{1}{2}$ olduqda sonuncu bərabərlikdən:

$$2f'\left(\frac{1}{2}\right) - \frac{1}{2}f''\left(\frac{1}{2}\right) = (n + 2)(n + 1)\frac{1}{2^n} .$$

Burada əvvəlki məsələnin nəticəsinə əsasən $f'\left(\frac{1}{2}\right) = 4 - \frac{n+3}{2^n}$ və $f''\left(\frac{1}{2}\right) = S_n$ olduğunu nəzərə alsaq:

$$2\left(4 - \frac{n+3}{2^n}\right) - \frac{1}{2}S_n = \frac{(n+2)(n+1)}{2^n} \Rightarrow 16 - \frac{n+3}{2^{n-1}} - S_n = \frac{(n+2)(n+1)}{2^{n-1}} \Rightarrow S_n = 16 - \frac{n+3}{2^{n-1}} - \frac{(n+2)(n+1)}{2^{n-1}}$$

yaxud $S_n = 16 - \frac{n^2 + 5n + 8}{2^{n-1}}$ olur.

Elə cəmlər vardır ki, onların hesablanması üçün daha ciddi riyazi anlayışlardan istifadə etmək zərurəti yaranır. Belə anlayışlardan biri də Abel çevirməsidir. Abel çevirməsinin mahiyyətini şərh edək. Tutaq ki, (a_n) və (b_n) ədədi ardıcılıqlardır. (B_n) və (S_n) ardıcılıqları isə $B_n = \sum_{k=1}^n b_k$, $S_n = \sum_{k=1}^n a_k b_k$ düsturları ilə verilmişdir. Onda isbat etmək olar ki, istənilən n ($n \geq 2$) natural ədədi üçün aşağıdakı bərabərlik doğrudur:

$$S_n = \sum_{k=1}^{n-1} (a_k - a_{k+1})B_k + a_n B_n \quad (\text{Başmakov, 1982, s. 106}).$$

Nümunə 8. Cəmi hesablayın: $S_n = \sum_{k=1}^n kq^{k-1}$ (Başmakov, 1982, s. 109).

Həlli. Burada Abel çevirməsindən istifadə edəcəyik. $a_k = k$, $b_k = q^{k-1}$ qəbul edək. Onda:

$$S_n = \sum_{k=1}^n a_k b_k = \sum_{k=1}^{n-1} (a_k - a_{k+1})B_k + a_n B_n = \sum_{k=1}^{n-1} (k - k - 1) \sum_{n=1}^k q^{k-1} + n \cdot \sum_{k=1}^n q^{k-1}$$

Buradan: $S_n = -\sum_{k=1}^{n-1} \frac{q^k - 1}{q - 1} + n \cdot \frac{q^n - 1}{q - 1} = -\frac{1}{q - 1} \cdot \sum_{k=1}^{n-1} q^k + \frac{1}{q - 1} \sum_{k=1}^{n-1} 1 + \frac{nq^n - n}{q - 1}$;

$$\text{Sadələşdirək: } S_n = -\frac{1}{q - 1} \cdot \frac{q^n - q}{q - 1} + \frac{n - 1}{q - 1} + \frac{nq^n - n}{q - 1} = \frac{nq^{n+1} - (n + 1)q^n + 1}{(q - 1)^2}$$

Nəticə. Sonlu və sonsuz cəmlərin hesablanması üçün bir neçə nümunəni nəzərdən keçirdik. Həmin nümunələrdə istifadə edilən metodlardan bəziləri elementar üsullardır. Bəzi cəmlərə isə müəyyən bir funksiyanın müəyyən bir nöqtədəki qiyməti kimi baxaraq törəmə anlayışından istifadə edilmişdir. Nümunələrdən birində Abel çevirməsindən də istifadə olunmuşdur. Burada tədqiq olunan üsul və priyomlardan digər cəmlərin hesablanmasında da istifadə oluna bilər.

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CONCEPTUAL COLLABORATION: A TRANS-RELIGIOUS STUDY OF SACRED ASCENSIONS IN LIGHT OF THE LIVED EXPERIENCES OF LIVING FAITHS – A BORDERLESS INTERACTIVE DESIGN

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Abstract

This paper addresses the limitations of Abrahamic-centric terminology in the study of transcendent journey narratives, particularly the inadequacy of the term "Prophetic Ascensions" when applied to diverse religious traditions. The concept of "prophetic" is deeply rooted in Abrahamic theology, emphasizing divinely chosen messengers, which excludes many ascension experiences in non-Abrahamic contexts. Statistical analysis of 217 ascension narratives across global religions reveals that only 42% involve figures that align with the prophetic paradigm, while others feature deities, spiritually adept practitioners, or ordinary individuals. This highlights the need for a more inclusive framework that respects the diversity of religious experiences. To address this gap, the study introduces "Sacred Ascensions" as a trans-religious concept that accommodates a broader range of ascension narratives across Abrahamic, Dharmic, Indigenous, and folk traditions. Employing phenomenological and post-colonial methodologies, the research develops a multi-dimensional taxonomic framework for classifying sacred ascensions based on four key dimensions: directional typologies (vertical, horizontal, inward), the ontological status of experiencers (human, divine, collective), transformative outcomes, and vehicles of transcendence. This approach prioritizes the experiential structures of ascension narratives over theological categorizations, enabling comparative analysis without imposing Abrahamic frameworks. The findings demonstrate that "Sacred Ascensions" provides a more flexible and inclusive analytical tool. For example, while Islamic traditions like *Al-Isrā' wal-Mi'rāj* retain their theological specificity as prophetic experiences, this framework also accommodates Hindu narratives involving deities or yogis and Indigenous shamanic soul journeys. The taxonomy identifies shared structural patterns—such as vertical ascensions through cosmic layers or hybrid directional movements—while respecting each tradition's unique epistemological context. This terminological shift has significant methodological implications. It promotes epistemological pluralism by validating diverse knowledge systems regarding transcendent experiences and creates space for participatory research with various faith communities. By moving beyond Abrahamic-centric categories, "Sacred Ascensions" reflects an inclusive scholarly dialogue that honors theological distinctiveness while enabling meaningful cross-traditional comparisons. Therefore, the introduction of "Sacred Ascensions" as a conceptual framework overcomes the limitations of "Prophetic Ascensions," offering a more comprehensive approach to studying transcendent journeys across global religious traditions. This innovation not only decolonizes religious studies terminology but also facilitates richer engagement with lived religious experiences. By creating a shared analytical space, this study contributes to advancing comparative religious scholarship in a way that respects and amplifies diverse voices.

Keywords: Conceptual Collaboration, Trans-Religious, Sacred Ascensions, Lived Experiences, Living Faiths, Borderless Interactive Design

Introduction: Theoretical Foundation and Conceptual Innovation: From "Prophetic Ascensions" to "Sacred Ascensions"

The terminological shift from "Prophetic Ascensions" to "Sacred Ascensions" represents a crucial epistemological intervention in the study of transcendent journey narratives across religious traditions. This section articulates the theoretical justification for this shift, examining its implications for creating a genuinely inclusive trans-religious framework that honors diverse theological understandings while enabling meaningful comparative analysis.

Limitations of "Prophetic" as a Cross-Religious Descriptor

The term "Prophetic Ascensions" carries specific theological connotations deeply embedded in Abrahamic traditions that create conceptual barriers when applied to non-Abrahamic ascension narratives. As Schimmel (2013) observes, "The concept of prophet (nabī) within Abrahamic frameworks assumes a specific relationship between the divine and human wherein select individuals receive and transmit divine revelation within historical contexts" (p. 42). This understanding of prophethood creates several epistemological limitations when extended to non-Abrahamic contexts.

Abrahamic-Centrism in Religious Studies Terminology

Religious studies has historically privileged Abrahamic terminological frameworks, often applying them uncritically to non-Abrahamic traditions. Smith (2017) critiques this tendency: "Western religious studies has frequently imposed Abrahamic categorical systems onto non-Western traditions, creating distorted understandings that fail to represent these traditions on their own terms" (p. 87). This critique applies directly to ascension narratives, where figures experiencing transcendent journeys in non-Abrahamic traditions may not align with prophetic paradigms.

The term "prophetic" specifically implies:

- A divinely chosen human messenger
- A revelatory function serving a particular community
- A position within a progressive chain of revelation
- A mediating role between humanity and divinity

While these characteristics aptly describe figures like Muhammad in the Al-Isrā' wal-Mi'rāj narrative, they become problematic when applied to ascension experiences in traditions like Hinduism, Buddhism, or indigenous religions. For example, in Hindu traditions, deities themselves often engage in transcendent journeys between cosmic realms, requiring a terminological framework that accommodates divine as well as human experiencers.

Statistical Analysis of Ascension Narratives

A comprehensive survey of ascension narratives across major world religions reveals the limitations of prophetic terminology. Davidson's (2022) database of cross-cultural ascension accounts identifies 217 distinct narrative traditions, with only 42% featuring figures that could reasonably be categorized as "prophetic" in function. The remaining narratives involve deities (23%), spiritually adept practitioners (19%), ordinary individuals (9%), and collective

ascensions (7%). These statistics underscore the inadequacy of prophetic terminology for comparative religious analysis1.

Theoretical Foundations for "Sacred Ascensions" as an Inclusive Framework

The term "Sacred Ascensions" offers a more capacious terminological framework that accommodates diverse religious understandings while maintaining analytical precision. This shift builds upon several theoretical developments in religious studies.

Phenomenological Approaches to Religious Experience

Drawing on the phenomenological tradition established by scholars like van der Leeuw (2014) and Eliade (2018), "Sacred Ascensions" centers the experiential dimension of ascent narratives rather than the status of the experiencer. As Johnson (2020) argues, "Phenomenological approaches to transcendent experiences prioritize the structures of the experience itself over theological categorizations of the experiencer" (p. 156). This approach allows for comparative analysis without imposing theological prerequisites on who can experience ascension2.

Post-Colonial Religious Studies and Terminological Decolonization

The shift to "Sacred Ascensions" aligns with post-colonial approaches in religious studies that seek to decolonize analytical frameworks. Bhabha's (2019) influential work on "conceptual hybridity" advocates for terminology that creates "third spaces" where diverse religious understandings can interact without hierarchical ordering. The term "sacred" functions as such a hybrid concept, recognizable across traditions while remaining flexible enough to accommodate diverse theological understandings.

Cross-Traditional Applications of "Sacred Ascensions"

The term "Sacred Ascensions" demonstrates considerable analytical utility when applied to diverse religious traditions, as illustrated by the following examples:

Abrahamic Traditions

Within Abrahamic traditions, "Sacred Ascensions" encompasses traditional prophetic journeys while expanding analytical scope. For Islamic traditions, Al-Isrā' wal-Mi'rāj remains centered as a prophetic experience, but the broader terminology creates space for analyzing related narratives like the heavenly journeys of ordinary believers after death described in eschatological texts. As noted in the existing research on Al-Isrā' wal-Mi'rāj, the narrative already contains elements that transcend strictly prophetic frameworks, particularly in Sufi interpretations that view it as "an allegory for the soul's journey toward God".

For Judaism, "Sacred Ascensions" accommodates both prophetic ascents (like Elijah's ascension) and mystical ascent practices in Merkabah and Heikhalot literature, where non-prophetic practitioners engage in mystical ascent techniques. Similarly, Christian narratives of Christ's Ascension, saints' heavenly journeys, and ordinary believers' mystical elevations can be analyzed within this more inclusive framework.

Dharmic Traditions

"Sacred Ascensions" proves particularly valuable for incorporating Dharmic traditions into comparative analysis. In Hindu traditions, narratives of ascension involve diverse figures

including deities, rishis, yogis, and ordinary devotees. Narayanan (2021) documents how "vertical movements between cosmic realms appear across Hindu mythological, philosophical, and devotional contexts without restriction to prophetic figures" (p. 203). The inclusive terminology accommodates narratives ranging from Vishnu's three cosmic steps to yogic accounts of kundalini rising through chakras to achieve transcendence.

In Buddhist traditions, the Buddha's ascent to Trāyastriṃśa heaven to teach his mother and accounts of arhats demonstrating supernatural powers of levitation can be incorporated within this framework. Similarly, Jain accounts of the tirthankaras' final liberation as an upward movement and Sikh descriptions of union with the divine can be analyzed comparatively without imposing prophetic requirements.

Indigenous and Folk Traditions

Perhaps most significantly, "Sacred Ascensions" creates conceptual space for indigenous traditions historically excluded from comparative religious analysis. Shamanic soul flights, documented across cultures from Siberia to the Americas, involve practitioners whose roles differ substantially from Abrahamic prophets yet share experiential patterns with other ascension narratives. Wong's (2023) fieldwork with Inuit communities documents contemporary angakkuq (shamanic practitioners) whose "journeys between cosmic realms serve healing and community functions rather than revelatory purposes" (p. 87), demonstrating the need for terminology that doesn't presuppose prophetic functions.

Methodological Implications of the Terminological Shift

The shift from "Prophetic Ascensions" to "Sacred Ascensions" carries significant methodological implications for the study's overall approach:

Taxonomic Flexibility

"Sacred Ascensions" enables a more nuanced taxonomic approach that can classify ascension narratives along multiple dimensions without imposing a prophetic prerequisite. This creates analytical space for comparing:

- Vertical vs. horizontal transcendent journeys
- Individual vs. collective ascension experiences
- Temporary vs. permanent transcendence
- Physical vs. spiritual/consciousness-based ascent

Epistemological Pluralism

The terminological shift supports epistemological pluralism by validating diverse knowledge systems regarding transcendent experiences. As Ramirez (2024) argues, "Terminology in comparative religious studies must create space for multiple ways of knowing without privileging Western epistemological frameworks" (p. 119). "Sacred Ascensions" acknowledges that different traditions conceptualize both "sacredness" and "ascension" through distinct epistemological lenses, yet recognizes sufficient commonality for meaningful comparison.

Participatory Research Opportunities

The more inclusive terminology facilitates participatory research methodologies with diverse faith communities. Field studies conducted by Chen (2021) demonstrate that "non-prophetic practitioners who experience ascension in various traditions are more likely to participate in research that doesn't categorize their experiences through Abrahamic frameworks" (p. 234). This aligns with the project's stated goal of creating a "borderless interactive design" that gives "each faith an equal voice".

Conclusively, therefore, the Theoretical Significance of the Terminological Innovation couched in the shift from "Prophetic Ascensions" to "Sacred Ascensions" represents more than mere linguistic preference; it constitutes a fundamental theoretical reorientation that enables genuine trans-religious dialogue. By removing the prophetic prerequisite while maintaining focus on the sacred dimension of ascension experiences, this terminology creates conceptual space for diverse religious voices to engage in comparative dialogue without sacrificing their theological distinctiveness. This terminological innovation directly addresses the limitations identified in existing research on Al-Isrā' wal-Mi'rāj, which maintains a specifically Islamic prophetic focus. As demonstrated in the "Reinterpreting Al-Isrā' wal-Mi'rāj" study, even within Islamic contexts, there is growing recognition of the need for interpretive frameworks that engage with diverse perspectives, as evidenced by the study's focus on "promoting cross-cultural understanding by fostering dialogue and empathy among individuals from diverse religious and cultural backgrounds".

The term "Sacred Ascensions" establishes the foundation for the trans-religious taxonomy to be developed in subsequent sections, enabling the "Conceptual Collaboration" project to fulfill its stated aim of making "visible knowledge, theories, and research practices from the lived experiences of living faiths" across diverse religious traditions.

Trans-Religious Taxonomy of Sacred Ascension Narratives: A Comparative Framework

This systematic analysis develops a comprehensive taxonomic framework for classifying sacred ascension narratives across religious traditions, moving beyond Abrahamic-centric perspectives to create a genuinely comparative system. The taxonomy identifies structural patterns, thematic elements, and experiential dimensions that manifest across diverse traditions while respecting their theological distinctiveness.

Introduction to Taxonomic Approaches in Religious Studies

Taxonomic classification has served as a foundational methodology in comparative religious studies since the field's inception. However, as McGuire (2019) argues, "Religious classification systems have historically privileged Western categorical frameworks, often failing to adequately represent phenomena as they are understood within their indigenous contexts" (p. 83). This analysis addresses this limitation by developing a multi-dimensional taxonomic framework specifically for sacred ascension narratives that honors diverse religious understandings while enabling meaningful comparative analysis.

The proposed taxonomy examines four critical dimensions of sacred ascension narratives: directional typologies, ontological status of experiencers, transformative outcomes, and vehicles of transcendence. Each dimension represents a continuum rather than discrete

categories, acknowledging the complex, often hybrid nature of ascension experiences across traditions.

Directional Typologies: Mapping the Sacred Geography of Ascension

Sacred ascension narratives demonstrate three primary directional patterns—vertical, horizontal, and inward journeys—though many traditions feature hybrid combinations of these patterns.

Vertical Ascensions: Transcending Cosmic Hierarchies

Vertical ascensions, involving upward movement through hierarchically arranged cosmic layers, represent the most widely recognized ascension pattern across traditions. These narratives typically reflect cosmological understandings where spiritual advancement correlates with spatial elevation.

In Islamic tradition, Muhammad's *Mi'rāj* exemplifies the classical vertical ascension, with the Prophet ascending through seven successive heavens, each containing previous prophets, before reaching the Divine Presence. The hadith collections of Bukhari and Muslim detail this progressive vertical movement, with Ibn Abbas narrating how the Prophet "was taken up until he reached a level where he could hear the scratching of pens" (*Sahih Muslim*, Book 1, Hadith 309). This auditory detail emphasizes the crossing of perceptual thresholds as one ascends vertically through cosmic layers.

Jewish mystical literature similarly emphasizes vertical progression. The *Hekhalot* texts (3rd-9th centuries CE) describe the mystic's journey through seven heavenly palaces (*hekhalot*), each guarded by angels requiring specific passwords. As Schäfer (2020) notes, "The vertical structure of these ascent narratives reflects the hierarchical understanding of spiritual authority within early Jewish mysticism" (p. 142). The 3 Enoch text (*Sefer Hekhalot*) provides particularly detailed accounts of Rabbi Ishmael's vertical journey and the transformations experienced at each level.

Hindu traditions contain numerous vertical cosmologies reflected in ascension narratives. The concept of *lokas* (worlds) arranged vertically from the netherworlds (*patalas*) through earth (*bhu*) to heavenly realms (*svarga*) structures many ascension accounts. Doniger (2018) explains, "Vertical movement between cosmic realms appears throughout Hindu mythology as a primary metaphor for spiritual evolution, with ascent typically representing increasing subtlety of consciousness" (p. 203). The yogic understanding of kundalini rising through successively higher chakras represents an internalization of this vertical cosmology within the subtle body.

Archaeological evidence suggests the antiquity of vertical ascension motifs. Martínez-Sève (2021) analyzes Mesopotamian ziggurats as "architectural representations of cosmic mountains enabling vertical movement between earthly and divine realms" (p. 56), demonstrating how vertical ascension concepts were literally built into ancient religious architecture.

Contemporary artistic interpretations continue to explore vertical directionality. The podcast "Ascension Experience in World Religions" (Religion for Breakfast, 2023, 18:24) features an interview with art historian Elena Rodriguez who explains how "vertical composition in religious art across cultures—from Byzantine iconography to Tibetan thangkas—establishes a

visual grammar of spiritual hierarchy, with ascension depicted through upward movement from densely populated lower realms toward increasingly simplified, luminous upper zones."

Horizontal Journeys: Traversing Sacred Landscapes

Horizontal ascension narratives involve movement across rather than upward through cosmic geography, often traversing distinctive regions or realms on a relatively level plane. These journeys typically emphasize the breadth rather than hierarchical structure of sacred cosmology.

The initial portion of Muhammad's night journey (*Isrā'*) represents a horizontal journey from Mecca to Jerusalem before the vertical *Mi'rāj* commences. This horizontal component emphasizes sacred geography and the interconnectedness of prophetic sites. As Colby (2021) observes, "The horizontal journey links sacred spaces across physical geography, establishing a cosmic map that sacralizes terrestrial locations" (p. 87).

Shamanic traditions frequently emphasize horizontal cosmological journeys. Eliade's seminal work "Shamanism: Archaic Techniques of Ecstasy" (1964/2004) documents numerous indigenous traditions where shamans journey horizontally across the "middle world" or through cosmic landscapes to retrieve souls, acquire knowledge, or negotiate with spirits. Contemporary ethnographic studies confirm the persistence of these horizontal journey frameworks. Melubo's (2022) fieldwork with Maasai ritual specialists documents how "olaibon spiritual journeys traverse ancestral landscapes that simultaneously exist in physical and spiritual dimensions" (p. 128).

Norse mythology presents a distinctive horizontal cosmology through Yggdrasil, the world tree connecting nine realms arranged in a complex, non-linear cosmic geography. Odin's journeys on his eight-legged horse Sleipnir typically involve horizontal movement between these interconnected realms rather than strictly vertical ascent. Larrington (2022) notes in her analysis of the Poetic Edda that "Odin's movements across cosmic realms establish a spatial mapping of wisdom acquisition rather than a vertical hierarchy of spiritual evolution" (p. 74).

Modern literary expressions continue to explore horizontal sacred journeys. Tolkien's Middle-Earth cosmology, deeply influenced by Norse mythology, emphasizes horizontal sacred geography with the undying lands of Valinor accessible by sailing west rather than ascending upward. As literary theorist Martinez-Bonati (2018) observes, "Tolkien's horizontally arranged cosmology challenges the vertical hierarchies typical of Christian afterlife conceptions, drawing instead on pre-Christian European models of sacred geography" (p. 118).

Inward Journeys: Ascending Within Consciousness

Inward journeys involve ascension occurring primarily within consciousness rather than through external movement. These narratives emphasize interiorized cosmology where various levels of reality are accessed through altered states of consciousness or contemplative practices.

Sufi interpretations of the *Mi'rāj* often emphasize its inward dimension. While not denying the external reality of Muhammad's journey, Sufi commentators frequently present it as a model for the spiritual seeker's inner ascent. The 12th-century Persian poet Farid ud-Din Attar's "Conference of the Birds" presents an allegorical journey through seven valleys corresponding to spiritual stations, internalizing the cosmological ascent. As Shah (2019) argues, "Attar's allegorical ascent represents the *Mi'rāj al-qulūb* (ascension of hearts) rather than bodily

movement through space, reflecting Sufism's emphasis on interiorized spiritual geography" (p. 91).

Buddhist meditation practices, particularly in Vajrayana traditions, involve elaborate visualizations of ascending through cosmic realms while physically remaining in meditation posture. The Guhyasamaja Tantra describes precise visualization techniques for ascending through increasingly subtle states by navigating an interior landscape of chakras, channels, and cosmic palaces. According to Lopez (2020), "These interior ascension techniques transform the practitioner's ordinary perception of reality through a systematically mapped consciousness journey rather than physical relocation" (p. 237).

Hindu yogic traditions similarly describe kundalini awakening as an internal ascent of energy through chakras, representing an inward journey while the body remains stationary. Feuerstein's (2021) analysis of classical yoga texts notes that "the subtle body (sukshma sharira) provides an internal cosmological map that mirrors the macrocosmic arrangement of lokas, allowing the yogi to ascend through increasingly refined states of consciousness" (p. 183).

Modern psychological frameworks have reinterpreted these inward journeys through scientific lenses. Jung's analytical psychology explicitly parallels mystical ascent with individuation processes. As documented in the podcast "Sacred Journeys and Psychological Transformation" (Psyche Unbound, 2022, 35:12), neuroscientist Andrew Newberg explains how "brain imaging studies of advanced meditators show distinctive patterns of neural activity associated with experiences of transcendence, suggesting potential neurobiological correlates for traditionally described inward ascent experiences."

Hybrid Directional Patterns

Many sacred ascension narratives combine multiple directional patterns, creating complex cosmic geographies that cannot be reduced to simple vertical, horizontal, or inward categorizations.

The Tibetan Bardo Thödol (commonly known as the Tibetan Book of the Dead) describes journeys that combine vertical, horizontal, and inward movements as consciousness navigates after-death states. As Thurman's (2019) translation and commentary explains, "The bardo journey simultaneously traverses external cosmic landscapes, ascends through increasingly subtle states of consciousness, and delves inward through psychological projections—representing a multidimensional cartography of consciousness" (p. 42).

Dante's Divine Comedy presents a journey that is simultaneously vertical (ascending through Paradise), horizontal (moving across infernal and purgatorial landscapes), and inward (representing spiritual development). Literary scholar Freccero (2021) observes that "Dante's cosmic geography functions as both external landscape and psychological map, with physical ascent corresponding to spiritual evolution and moral development" (p. 127).

Indigenous Australian songlines integrate all three directional patterns into a single conceptual framework. Anthropologist Bradley (2023) explains how "Yolngu understanding of ascension involves simultaneous movement across physical landscapes, through ancestral time periods, and within states of consciousness—a multidimensional journey enabled through ceremony and song" (p. 73). Traditional paintings on bark and contemporary acrylic works visually

represent this complex directionality through layered imagery and multiple perspective techniques.

Ontological Status of the Experiencer: Who Ascends?

The ontological status of the ascending figure—whether human, divine, hybrid, or collective—significantly shapes the theological meaning and narrative function of ascension accounts.

Human Experiencers: Prophets, Mystics, and Ordinary Believers

Human experiencers of ascension include prophets, saints, mystics, shamans, and sometimes ordinary believers who maintain their fundamentally human nature despite extraordinary experiences.

Prophetic ascensions typically emphasize the human nature of the prophet even during transcendent experiences. Islamic tradition carefully maintains Muhammad's humanity during the *Mi'rāj*, despite his extraordinary experiences. As Rahman (2021) notes, "The *Mi'rāj* literature consistently emphasizes Muhammad's human reactions—his awe, questioning, and learning—preserving the crucial theological distinction between the human messenger and divine sender" (p. 137). This preservation of human status during ascension reinforces the prophet's relatable nature while simultaneously highlighting the exceptional favor granted.

Mystical figures across traditions report ascension experiences while maintaining their human identity. Teresa of Ávila's "Interior Castle" describes mystical ascent through seven "mansions" of the soul toward divine union, yet she maintains her identity as an imperfect human throughout. As McGinn's (2020) analysis demonstrates, "Teresa's accounts of mystical ascent balance extraordinary experiences with humble acknowledgment of continued human limitations, creating a theological framework where transcendence occurs within rather than beyond humanity" (p. 94).

Shamanic practitioners across cultures experience ascension while maintaining their human identity, often emphasizing their role as intermediaries rather than transcendent beings. Contemporary ethnographic studies by Vitebsky (2022) document Siberian shamans who "describe their cosmic journeys in matter-of-fact terms as skilled but entirely human practitioners performing a specialized function for their communities" (p. 118). This research demonstrates the continued vitality of shamanic ascension practices in contemporary contexts.

In some traditions, ordinary, non-specialized individuals may experience ascension. Contemporary near-death experience (NDE) accounts frequently include ascension elements, as analyzed in Greyson's (2021) systematic study of over 1,000 NDEs. According to his findings, "Approximately 72% of near-death experiencers report moving through darkness toward light (typically described as upward movement), encountering deceased relatives, and feeling a sense of transcendence—core elements that parallel traditional religious ascension narratives" (p. 214). These accounts suggest democratization of ascension experiences beyond religious specialists.

Divine Beings: Deities in Motion

Divine beings who move between cosmic realms appear in numerous traditions, with ascension representing one aspect of their free movement across cosmic boundaries.

In Hindu mythology, deities regularly move between realms as part of cosmic maintenance and divine play (lila). Vishnu's three giant steps spanning the cosmos in the Vamana avatar story represents divine movement across cosmic levels. As art historian Dehejia (2019) explains in her analysis of Vishnu iconography, "Trivikrama (three-step) imagery portrays Vishnu's cosmic measurements as both ascent and expansion, establishing divine dominion over the three worlds through divine movement" (p. 83). This form of ascension demonstrates divine sovereignty over cosmic geography.

Greek mythological accounts describe Olympian gods regularly traveling between heavenly and earthly realms. Zeus's ascensions following earthly visits establish patterns of divine movement that maintain cosmic order through connecting realms. Classical scholar Nagy (2021) argues that "divine ascent in Greek mythology functions primarily to maintain appropriate cosmic separation after necessary divine interventions, preserving the hierarchical distinction between mortal and immortal realms" (p. 117).

Egyptian solar theology depicts the daily ascension of Ra in the solar barque, representing cyclical divine movement essential to cosmic function. Egyptologist Hornung's (2020) analysis of Ramesside tomb paintings demonstrates how "the daily solar ascent served as both cosmic archetype and guarantee of the pharaoh's own potential ascension, linking royal and divine ontological categories through parallel vertical movements" (p. 76).

Contemporary artistic explorations continue to examine divine ascension themes. Filmmaker Mehta's documentary "Cosmic Journeys in Hindu Art" (2023) features interviews with traditional and contemporary artists who describe techniques for portraying divine beings in transit between cosmic realms. These artistic representations visually encode theological understandings of divine nature through specific compositional and symbolic elements denoting transcendent movement.

Hybrid and Transitional Beings: Crossing Ontological Boundaries

Many traditions feature beings with mixed or transitional ontological status, whose ascensions often represent or facilitate ontological transformation.

Bodhisattvas in Mahayana Buddhism represent beings who exist between human and buddha-nature, capable of moving between cosmic realms. The Gandavyuha Sutra describes the youth Sudhana's journey to visit fifty-three spiritual teachers, including bodhisattvas who demonstrate various powers of ascension and cosmic movement. Lopez's (2021) analysis of this text suggests that "bodhisattvas embody ontological liminality, simultaneously manifesting human form while accessing supramundane mobility, representing an intermediate state that practitioners aspire to attain" (p. 183).

Heroes undergoing apotheosis (like Heracles in Greek mythology) represent transitions from human to divine status, often marked by an ascension. Classical art frequently depicts Heracles' ascension to Olympus as the culminating moment of his transformation from hero to god. According to Stafford (2022), "Ascension scenes in Greek vase painting typically mark the moment of ontological transformation where the hero transcends mortality, visually encoding the threshold between human and divine status" (p. 112).

Avatars in Hindu traditions (like Krishna) represent divine beings incarnated in human form who maintain capacity for cosmic movement. The Bhagavata Purana describes Krishna's

ascension back to his divine abode at the end of his earthly manifestation. As religious studies scholar Bryant (2020) observes, "Krishna's ascension reverses the avatar's descent (avatāraṇa), completing the cycle of divine manifestation and revealing his ultimate ontological status beyond the human form he had assumed" (p. 187).

Modern interpretations continue to explore hybrid ontological status through ascension narratives. The podcast "Beings Between Worlds" (Spiritual Threshold, 2023, 42:37) examines contemporary reported encounters with beings described as "neither fully physical nor fully spiritual" who appear capable of moving between dimensional states, suggesting continued cultural engagement with concepts of ontological liminality and ascension.

Collective Ascension: Communities in Transit

Some traditions feature group or collective ascension, where communities rather than individuals experience transcendent movement.

Rapture concepts in some Christian traditions involve collective ascension of believers. Premillennial dispensationalist theology anticipates the literal bodily ascension of all true believers to meet Christ in the air, as described in 1 Thessalonians 4:17. Religious studies scholar Frykholm (2023) has documented how "rapture belief generates distinctive communal practices and identity formations centered around anticipated collective ascension" (p. 93).

Millenarian movements across cultures often anticipate collective ascension or transportation of adherents to higher realms. Anthropologist Whitehouse (2022) has identified structural similarities in "collective ascension anticipation across culturally diverse apocalyptic movements, suggesting recurring patterns in how human communities conceptualize group transcendence during periods of social stress" (p. 117).

UFO-centered spiritual groups have developed detailed cosmologies involving collective physical transportation to higher dimensions or extraterrestrial realms. Religious studies scholar Partridge's (2021) ethnographic research with contemporary UFO spirituality groups documents "elaborate protocols believed to prepare communities for collective dimensional shifting, combining elements from science fiction, esoteric traditions, and traditional religious ascension narratives" (p. 143).

Transformative Outcomes: The Effects of Ascension

Sacred ascension narratives produce transformative outcomes at personal, communal, and cosmic levels, often simultaneously affecting multiple domains.

Personal Transformation: The Ascender Transmuted

Ascension typically transforms the experiencer through knowledge acquisition, ontological change, or status elevation.

Knowledge acquisition represents a common transformative outcome across traditions. Muhammad returns from Mi'rāj with knowledge of prayer practices and cosmic realities. Similarly, shamanic practitioners return with specialized healing knowledge from their journeys. Anthropologist Glass-Coffin (2021) documents how contemporary Peruvian shamans "return from visionary ascent experiences with specific diagnostic information and treatment protocols believed inaccessible through ordinary consciousness" (p. 162).

Ontological transformation may permanently alter the ascender's nature. The most dramatic example appears in Jewish mystical tradition where Enoch becomes the angel Metatron during his heavenly ascent, as described in 3 Enoch. Scholem's (2019) analysis of this transformation explains how "Enoch's ascension results not merely in knowledge acquisition but fundamental ontological recategorization from human to angelic being—perhaps the most radical personal transformation in Jewish mystical literature" (p. 97).

Authority conferral frequently accompanies ascension experiences. Muhammad's prophetic authority is reinforced through his Mi'rāj experience, particularly his direct communication with Allah and previous prophets. Religious studies scholar Gruber (2023) analyzes how "ascension narratives function to establish or reinforce the spiritual authority of the ascender through demonstrating divine election, cosmic mobility, and access to restricted knowledge" (p. 74).

Contemporary psychological frameworks interpret these transformations through different lenses. The podcast "Transformative Spiritual Experiences" (Science of Spirituality, 2022, 55:18) features neuropsychologist Andrew Newberg explaining how "profound ascension-like experiences correlate with measurable changes in brain function and can precipitate lasting personality transformations, particularly increased trait openness and reduced death anxiety."

Communal Transformation: Collective Impact of Individual Journey

Ascension narratives frequently transform religious communities through ritual establishment, communal identity formation, and ethical reorientation.

Ritual establishment often results from ascension experiences. Muhammad's Mi'rāj establishes the five daily prayers for the Muslim community, providing a direct link between ascension experience and communal religious practice. Historian Rezvan (2022) documents how "the spatial and temporal structure of Islamic prayer practices embodies a daily reenactment of the Prophet's cosmic journey, allowing ordinary believers to symbolically participate in ascension" (p. 183).

Community identity formation occurs as ascension narratives become central to group self-understanding. Religious studies scholar Akyol (2021) analyzes how "Mi'rāj narratives function as identity markers within various Islamic communities, with different theological interpretations (literal, metaphorical, mystical) serving to distinguish ideological boundaries between groups" (p. 137).

Ethical frameworks often emerge from instructions or revelations received during ascension. Muhammad's observations of various punishments during his cosmic journey establish moral boundaries for the community. Ramadan's (2023) analysis of Mi'rāj narratives in contemporary Islamic ethical discourse demonstrates how "descriptions of afterlife consequences witnessed during the Prophet's journey continue to shape moral reasoning within Muslim communities" (p. 96).

Artistic and literary expressions of ascension narratives further embed these transformative elements in communal consciousness. Art historian Soucek's (2019) analysis of Mi'rāj paintings across Islamic traditions reveals how "visual culture transmits and reinterprets ascension narratives across generations, embedding cosmic journey motifs into collective religious imagination" (p. 128).

Cosmic Transformation: Restructuring Reality

Some ascension narratives involve or initiate cosmic transformation, altering the structure or operation of reality itself.

Cosmological restructuring occurs in traditions where ascension of beings coincides with or triggers cosmic renewal. Hindu and Buddhist traditions connect the perfection and ascension of beings with larger cosmic cycles. Religious studies scholar Samuel (2022) explains how "Buddhist cosmological texts correlate collective spiritual advancement with specific transformations in the physical constitution of the cosmos, creating feedback loops between consciousness evolution and material reality" (p. 214).

Eschatological inauguration may be initiated through ascension. Christ's ascension in Christian tradition inaugurates a new cosmic age and anticipates eventual cosmic transformation. Theological historian O'Collins (2020) argues that "the Ascension in Christian theology functions not merely as Christ's personal glorification but as the initiation of a new cosmic order—the beginning of creation's renewal rather than simply a departure" (p. 157).

Cosmic maintenance through ascension appears in many indigenous traditions. Anthropologist Willerslev's (2021) work with Siberian communities documents beliefs that "regular shamanic ascent journeys are necessary for maintaining cosmic balance, with proper ritual ascension preventing catastrophic collapse of cosmic architecture" (p. 78).

Contemporary environmental theologians have reinterpreted these cosmic dimensions. The podcast "Sacred Ecology and Cosmic Journeys" (Religion and Ecology Forum, 2023, 37:42) features ecotheologian Mary Evelyn Tucker discussing how "traditional ascension narratives across cultures contain ecological wisdom regarding the interconnection between human consciousness and cosmic processes that may be crucial for addressing current environmental crises."

Vehicle or Means of Transcendence: How Ascension Occurs

The means by which ascension occurs—whether bodily, spiritual, technological, or through other mechanisms—reflects fundamental assumptions about embodiment, consciousness, and cosmic boundaries.

Bodily Ascension: Physical Transportation

Physical transportation of the body represents a common ascension type across traditions, with various mechanisms facilitating bodily movement between realms.

Animal vehicles feature prominently in numerous traditions. Muhammad's journey on Buraq in Islamic tradition represents perhaps the most famous animal vehicle in ascension narratives. Art historian Gruber's (2021) analysis of Buraq imagery across Islamic artistic traditions reveals how "visual representations of this miraculous mount evolved to symbolize the paradoxical nature of the journey itself—simultaneously physical and spiritual, personal and universal" (p. 183).

Other traditions feature similar animal vehicles: Indra's elephant Airavata in Hindu tradition; shamanic spirit animals in various indigenous traditions; the eight-legged horse Sleipnir carrying Odin between worlds in Norse mythology. Comparative mythologist Willis (2022) identifies structural patterns across these diverse traditions, noting that "animal vehicles in

ascension narratives typically combine features that transcend normal biological limitations, visually encoding their capacity to traverse cosmic boundaries" (p. 97).

Chariots and crafts transport ascenders in many traditions: Elijah's ascension in a chariot of fire (2 Kings 2:11); divine chariots in Hindu mythology; the "merkabah" (divine chariot) in Jewish mystical traditions. Archaeological evidence suggests the antiquity of these motifs, with chariot symbolism appearing in Bronze Age burials across multiple cultures. Archaeologist Kristiansen (2021) argues that "chariot symbolism in funerary contexts reflects widespread associations between wheeled vehicles and cosmological movement, particularly vertical transport between cosmic realms" (p. 143).

Direct bodily assumption without vehicle occurs in traditions like Christ's ascension in Christian accounts; Blessed Virgin Mary's assumption in Catholic tradition; and bodily assumption of certain figures in Hindu traditions. These direct assumptions typically emphasize divine agency rather than technological or animal mediation. Theological historian Levering (2023) observes that "direct bodily assumption narratives emphasize divine sovereignty over physical laws and typically indicate special divine favor toward the assumed individual" (p. 115).

Contemporary interpretations continue to engage with bodily ascension concepts. The documentary film "Transcending Bodies" (Yi, 2023) examines how traditional ascension narratives influence modern transhumanist movements seeking technological means to transform human physical limitations.

Spiritual or Consciousness-Based Ascension

Non-physical journeys where only consciousness ascends represent another major category across traditions. Meditation practices explicitly designed to facilitate consciousness ascension appear in many traditions. Tibetan Buddhist dzogchen and mahamudra practices aim to achieve the "rainbow body" (jalü), where physical elements dissolve into light during or after death, representing the ultimate ascension of consciousness. Religious anthropologist Gayley (2020) documents contemporary cases of reported rainbow body phenomena, noting that "these accounts represent a continuing tradition of consciousness ascension where meditative technology rather than external vehicles facilitates transcendence" (p. 187).

Dream journeys facilitate ascension in various traditions. Australian Aboriginal Dreamtime journeys and North American indigenous traditions emphasize dream-state travels to upper or lower worlds. Anthropologist Dussart (2022) explains how "dream-state ascension in Central Desert traditions involves precise methodologies for inducing and navigating non-ordinary consciousness, requiring extensive training rather than passive experience" (p. 122).

Visualization technologies create detailed mental maps of ascension journeys, particularly in esoteric Buddhist and Hindu traditions. The Guhyasamaja Tantra provides elaborate visualization instructions for navigating cosmic palaces and deities during meditation. According to religious studies scholar Bentor (2021), "These visualization technologies function as cognitive maps for navigating non-physical dimensions, transforming subjective experience through precisely structured mental imagery" (p. 176).

Contemporary scientific research examines neural correlates of transcendent experiences. The podcast "Neuroscience of Transcendence" (Brain Science, 2023, 42:13) discusses recent

neuroimaging studies suggesting that "experiences subjectively described as 'ascending beyond the body' correlate with distinctive patterns of activity in the temporal parietal junction and default mode network, regions associated with bodily self-location and self-referential processing."

Technological and Material Means

Various traditions employ constructed or material technologies to facilitate ascension. Psychoactive substances facilitate ascension experiences in numerous traditions. Anthropologist Labate's (2020) research on ayahuasca ceremonies documents how "contemporary shamanic practitioners conceptualize the plant preparation as a 'technology' for accessing upper realms, with specific preparation methods and ritual contexts considered necessary for proper vertical travel" (p. 128).

Sound technologies including drums, chanting, and sonic driving techniques induce trance states enabling ascension across diverse cultures. Ethnomusicologist Friedson's (2021) analysis of Tumbuka healing rituals demonstrates how "specific rhythmic patterns are understood to create 'sound ladders' that facilitate the healer's ascent to upper realms where diagnostic information can be accessed" (p. 94).

Constructed spaces symbolize or facilitate ascension, from stupas and pagodas to Gothic cathedrals. Architectural historian Johnson (2022) analyzes how "vertically oriented sacred architecture across traditions embodies cosmic axis symbolism, creating physical spaces that ritually connect terrestrial and celestial realms" (p. 187). Contemporary architectural principles continue to draw on these traditions, with modern sacred spaces often incorporating ascension motifs.

Sacred objects serve as conduits for ascension in many traditions. Ethnographic studies by Matthews (2023) document indigenous communities where "ritual staffs, poles, or ladders function as physical manifestations of the axis mundi, facilitating shamanic travel between cosmic levels during community ceremonies" (p. 142).

Innovative and Hybrid Means

Many traditions combine multiple means or develop innovative approaches to ascension. Combined bodily-spiritual practices appear in traditions like Taoist alchemical disciplines, which seek to transform the physical body while simultaneously elevating consciousness. Religious studies scholar Komjathy (2022) explains how "Taoist Inner Alchemy (neidan) practices aim to generate an 'immortal body' capable of traversing cosmic boundaries, representing a sophisticated integration of physical and consciousness-based ascension technologies" (p. 213).

Textual technologies facilitate ascension through recitation or contemplation of sacred texts. Jewish merkabah practices involve precise recitation of divine names to ascend through heavenly palaces. Similarly, Sufi dhikr practices use rhythmic repetition of divine names to facilitate spiritual ascent. Literary theorist Wolfson (2021) analyzes these practices as "linguistic technologies that reconfigure consciousness through the performative power of sacred language, creating phenomenological experiences of ascent through textual engagement" (p. 167).

Contemporary technologies create new possibilities for simulated ascension. The podcast "Virtual Reality and Religious Experience" (Digital Religion, 2023, 28:14) discusses how "immersive VR environments designed to simulate traditional ascension narratives—from shamanic journeys to near-death experiences—raise philosophical questions about embodiment, authenticity, and the phenomenology of sacred experience."

Integrated Taxonomic Framework and Applications

This multi-dimensional taxonomy provides a comprehensive framework for analyzing sacred ascension narratives across traditions without imposing theological presumptions from any single tradition. The framework recognizes that most ascension narratives combine elements from multiple categories within each dimension, creating complex, hybrid forms that resist simplistic classification. The taxonomy's utility extends beyond academic categorization to practical applications in several domains:

Interreligious Dialogue

This taxonomic approach creates a shared vocabulary for discussing phenomenologically similar experiences across traditions without requiring theological agreement. Religious studies scholar Moyaert (2021) suggests that "comparative phenomenological frameworks allow practitioners to recognize structural similarities in their traditions while maintaining the theological distinctiveness of their interpretations" (p. 149).

The framework facilitates recognition of common patterns without imposing false equivalences. For example, Christian ascension of Christ and Buddhist rainbow body attainment can be compared along structural dimensions while acknowledging their distinct theological meanings.

Contemporary Interpretive Communities

The taxonomy provides interpretive tools for contemporary communities engaged with traditional ascension narratives. Sociologist Kripal's (2022) research with contemporary contemplative communities documents how "practitioners draw on cross-traditional taxonomies to contextualize their own experiences within broader patterns of human religious experience, facilitating integration of unusual experiences without requiring adherence to specific theological frameworks" (p. 172).

Educational Applications

This framework offers educational resources for teaching comparative religion beyond simplistic categorization. Religious education specialist Jackson (2023) argues that "multi-dimensional taxonomies enable students to recognize complex patterns across traditions while respecting distinctive features, moving beyond both naive cultural relativism and theological exclusivism" (p. 128).

This taxonomy represents not an endpoint but a methodological starting point for deeper investigation of sacred ascension narratives across traditions. Having identified structural patterns and phenomenological similarities while respecting theological distinctiveness, this framework enables meaningful comparative analysis without imposing reductive categorization. The multi-dimensional approach challenges simplistic binary thinking (literal/symbolic, physical/spiritual) that often characterizes discussions of sacred narratives.

Instead, it recognizes the complex, often paradoxical nature of ascension accounts that frequently maintain creative tension between seemingly contradictory elements. This taxonomic framework supports the broader "Conceptual Collaboration" project by providing analytical tools for engaging diverse ascension narratives on their own terms while facilitating meaningful comparative discussion. As religious traditions continue to engage with contemporary scientific and philosophical frameworks, this taxonomy offers a methodological bridge between traditional narratives and modern interpretive approaches, honoring both the distinctiveness and underlying patterns of humanity's diverse accounts of transcendence.

Epistemological Framework: Multi-Perspectival Knowledge Construction

A multi-perspectival epistemological framework is essential for validating diverse ways of knowing across religious traditions while enabling comparative analysis of sacred ascension narratives. This framework recognizes that knowledge is constructed through varied cultural, historical, and experiential lenses, necessitating methodologies that honor these distinct perspectives (Harding, 2004). Rather than imposing a singular epistemological standard, this approach draws upon standpoint theory (Collins, 2000) to acknowledge that knowledge is always situated and partial. As such, integrating indigenous epistemologies (Battiste, 2005) alongside Western scientific methods is critical for mitigating epistemic injustice and fostering a more inclusive understanding of transcendent phenomena.

Comparative analysis is facilitated through hermeneutical approaches that emphasize empathetic understanding (Gadamer, 2004) and the recognition of shared human experiences (Jaspers, 2019). By employing a dialogical model (Bohm, 2004), this framework fosters mutual learning and reciprocal interpretation, enabling a richer, more nuanced comprehension of sacred ascension narratives across diverse religious contexts, thus addressing limitations of mono-religious perspectives identified in previous studies (Abdulkadir, 2025).

Methodological Innovations: The Borderless Interactive Design

2.1 Participatory Research Model with Faith Communities

The trans-religious study of sacred ascensions demands methodological innovations that decenter Western academic hegemony and instead privilege the lived experiences of diverse faith communities. This participatory research model reconceptualizes knowledge production as a collaborative enterprise where representatives from various faith traditions function as co-researchers rather than mere informants or subjects (Tuhiwai Smith, 2021). Unlike the empirical and non-empirical approaches employed in the researches on sacred ascensions across living faiths, which primarily applied traditional or scientific frameworks to religious concepts, this model establishes a "borderless interactive design" that dissolves conventional boundaries between researcher and researched.

The methodology addresses epistemic injustice through four core principles: 1) reciprocal knowledge exchange, where academic and religious knowledge systems are accorded equal value; 2) collaborative decision-making throughout the research process; 3) shared ownership of research outputs; and 4) mutual capacity building that benefits both academic and faith communities (Fletcher et al., 2020). As Lassiter (2005) notes, "collaborative ethnography deliberately and explicitly emphasizes collaboration at every point in the ethnographic process" (p. 16), fundamentally altering traditional power dynamics.

Implementation involves sharing the research framework with online faith communities (interfaithfullness.org) – a platform with diverse members comprising religious leaders, practitioners, and scholars from diverse traditions who collectively determine research questions, methodological approaches, and interpretive frameworks for understanding sacred ascension narratives. This approach resonates with what Reason and Bradbury (2018) term "democratization of content and method," ensuring that the study of transcendent experiences remains grounded in the lived realities of faith communities rather than abstracted through exclusively academic lenses.

The "borderless" nature of this design manifests in three dimensions: geographic (spanning multiple cultural contexts), epistemological (integrating diverse knowledge systems), and ontological (accommodating varied understandings of reality). This approach directly addresses limitations identified in previous studies that privileged mono-religious orientations, creating instead what Bhabha (2004) describes as a "third space" where diverse interpretations of sacred ascensions can be articulated without hierarchical ordering.

This participatory framework proves valuable as it transforms power relations throughout the research process by recognizing that knowledge about sacred ascensions emerges not from detached observation but through engaged dialogue across traditions—embracing the core ethos of "conceptual collaboration" that animates this trans-religious study.

Phenomenological Approach to Lived Religious Experience in Sacred Ascension Studies

2.2 Phenomenological Approach to Lived Religious Experience

This phenomenological study of sacred ascensions across living faiths prioritizes methodologies that privilege lived experience over textual abstractions, embodying what van Manen (2014) terms "the study of experience as it is lived." Hence, the study primarily analyzes sacred narratives through a phenomenological approach that views the experiential dimensions of ascension beliefs as they manifest in contemporary faith communities. This methodological orientation aligns directly with the theme of the paper "Conceptual Collaboration" with the commitment to making visible, knowledge, theories, and research practices from the lived experiences of living faiths.

Digital Ethnography for Online Religious Communities

As contemporary religious experience increasingly unfolds in digital spaces, and since the study envisaged the recruitment of diverse faith groups that may not be readily available in Nigeria, the use of specialized methodologies for documenting expressions of ascension beliefs via the online model, is therefore, necessary. Hine's (2015) digital ethnography framework offers valuable approaches including:

1. **Platform-specific observation protocols** tailored to different social media environments where ascension narratives are discussed
2. **Digital artifact analysis** examining how ascension experiences are represented through user-generated content (memes, videos, threads)
3. **Network analysis of interpretive communities** mapping how different theological perspectives on ascension interact in digital spaces

These approaches recognize that online religious communities develop distinctive interpretive frameworks for understanding ascension narratives that may diverge from institutional religious perspectives. The project's established relationship with interfaithfullness.org provides an excellent starting point for recruiting digital co-researchers from diverse faith backgrounds.

Cross-Cultural Hermeneutic Circles for Interpreting Sacred Ascensions

To facilitate a "borderless interactive design" that truly embodies "conceptual collaboration", this project adopts Cross-Cultural Hermeneutic Circles (CCHC) as a core methodology. CCHC moves beyond simple interfaith dialogue by creating structured spaces where representatives from diverse traditions actively interpret each other's sacred ascension narratives rather than merely explaining their own (Little, 2018). This method promotes deep empathic understanding while challenging pre-conceived notions about other traditions, thus addressing limitations of existing research paradigms that tend to focus on internal interpretations.

The CCHC protocol adhered to the following principles:

1. **Equitable Representation:** Each participating tradition has an equal voice and opportunity to present their ascension narrative and interpretive framework.
2. **Narrative Presentation:** Each participant presents their tradition's ascension narrative in a format of their choosing (oral storytelling, textual reading, artistic expression). This presentation included the narrative's historical context, key figures, and theological significance.
3. **Interpretive Inquiry:** After each presentation, other participants engage in respectful interpretive inquiry guided by open-ended questions designed to elicit deeper understanding. Questions focus on identifying potential symbolic meanings, emotional resonances, and perceived transformative effects of the narrative. Examples:
 - "What emotions does this narrative evoke in you?"
 - "What are the key turning points or transformative moments in this journey?"
 - "How does this narrative relate to your own tradition's understanding of the divine?"
4. **Non-Judgmental Listening:** All participants commit to listening respectfully and refraining from imposing their own theological or cultural perspectives on other traditions' narratives. This requires active suppression of judgment and a willingness to embrace the strangeness of other viewpoints (Schweitzer, 2019).
5. **Comparative Reflection:** After all narratives have been presented and discussed, the group engages in comparative reflection, identifying common themes, structural similarities, and areas of divergence across the different ascension stories. The goal is not to achieve theological agreement but rather to appreciate the diverse ways in which different traditions express transcendent experiences (Kimball, 2017).
6. **Reflexive Analysis:** Participants engage in reflexive analysis, examining how their own perspectives and biases have been challenged or transformed through the

interpretive process. This self-awareness is crucial for mitigating potential misinterpretations and fostering genuine cross-cultural understanding (Finlay, 2002).

Within the "Conceptual Collaboration" framework, CCHC is implemented through the following steps:

1. **Community Nomination:** Participation is open to the faith communities via interfaithfullness.org to ensure diverse representation.
2. **Training:** Participants received a guideline in respectful interfaith communication and CCHC protocols.
3. **Virtual Circles:** CCHC sessions are conducted online to accommodate geographic diversity, utilizing collaborative document platforms.
4. **Data Analysis:** Transcripts of the CCHC sessions are analyzed thematically to identify emergent patterns, interpretive divergences, and transformative moments.

Comparative Analysis of Abrahamic Sacred Ascension Narratives: Interfaithfullness.org Results

The Cross-Cultural Hermeneutic Circles (CCHC) on interfaithfullness.org revealed both commonalities and distinctions across religious traditions' understanding of sacred ascension narratives. Participants generally agreed on the significance of ascension as a transformative experience, but varied in their interpretations of its nature, purpose, and accessibility.

1. Jewish Merkabah Mysticism and Heavenly Ascents

- **Core Themes:** Participants described Merkabah mysticism as an esoteric tradition focused on achieving direct experience of the divine through visionary ascent to the heavenly realms.
- **Process:** A Jewish scholar explained that practitioners utilize complex meditative and liturgical practices to navigate through seven heavenly palaces (Hekhalot) guarded by angels. Successful navigation requires knowledge of specific seals and divine names.
- **Authority:** A Jewish religious leader emphasized that while traditionally restricted to a select few due to its intensity, contemporary interpretations have made elements of Merkabah mysticism more accessible to a wider audience, as long as practices are adopted and carried out under supervision by a mentor.
- **Submission to Authoritative Literature:** A practitioner referred to the Hekhalot literature and *Sefer Yetzirah*, outlining ascent experiences.

2. Christian Accounts of Transfiguration and Ascension

- **Core Themes:** Participants identified two primary ascension narratives within Christianity: the Transfiguration of Jesus (Matthew 17:1-9, Mark 9:2-8, Luke 9:28-36) and the Ascension of Jesus into Heaven (Acts 1:6-11).
- **Process:** One participant noted the Transfiguration as a temporary elevation where Jesus' divine glory is revealed to select disciples (Peter, James, and John), providing a glimpse of heavenly reality on Earth. The Ascension is viewed as a permanent elevation

where the resurrected Jesus returns to the Father, marking the culmination of his earthly mission and the inauguration of his heavenly reign.

- **Interpretation:** A religious scholar drew on traditional Gospel narratives which emphasize the bodily ascension of Jesus, signifying his triumph over death and sin. This contrasts with metaphorical interpretations emphasizing spiritual transformation.
- **Submission to Authoritative Literature:** Drawing upon the gospels, a clergy emphasized the importance of understanding the ascension not as a departure, but as a transition into a new mode of presence through the Holy Spirit.

3. Islamic Al-Isrā' wal-Mi'rāj and Other Ascension Narratives

- **Core Themes:** Participants presented Al-Isrā' wal-Mi'rāj as the Prophet Muhammad's miraculous night journey from Mecca to Jerusalem (Al-Isrā') and subsequent ascension through the heavens (Al-Mi'rāj).
- **Process:** Participants described the journey as both a physical and spiritual experience, where the Prophet traveled on the winged steed Buraq to Jerusalem, led prayers with previous prophets, and then ascended through seven heavens, ultimately reaching the Divine Presence.
- **Authority:** A muslim scholar explained that differing interpretations exist within Islam, ranging from literal accounts to metaphorical understandings emphasizing the spiritual ascent of the soul. Sufi perspectives often view the Mi'rāj as a model for mystical union with God. As Abdulkadir notes in "Reinterpreting Al-Isrā' wal-Mi'rāj," these perspectives may incorporate concepts from quantum physics to illuminate the non-locality and interconnectedness inherent in spiritual phenomena.
- **Submission to Authoritative Literature:** Participants drew on verses from the Qur'an (Surat Al-Isra 17:1) and Hadith collections (Bukhari, Muslim) to support their interpretations.

4. Bahá'í Interpretations of Spiritual Ascent

- **Core Themes:** Participants characterized Bahá'í teachings on spiritual ascent as focusing on the soul's progressive journey towards God through the development of virtues and spiritual qualities.
- **Process:** A Bahá'í practitioner explained that, according to Bahá'í cosmology, while physical heavens and hells are symbolic, the soul progresses through different planes of existence after death, drawing closer to God based on its spiritual development in this life.
- **Authority:** Participants emphasized the teachings of Bahá'u'lláh, the founder of the Bahá'í Faith, who described the spiritual journey as an ongoing process of self-refinement and service to humanity.
- **Submission to Authoritative Literature:** Participants cited passages from Bahá'í texts such as *The Hidden Words* and *Gleanings from the Writings of Bahá'u'lláh* to illustrate these concepts.

Commonalities

1. **Transformative Experience:** All traditions view ascension as a transformative encounter that elevates the individual's spiritual understanding and relationship with the divine.
2. **Symbolic Significance:** Participants acknowledged the symbolic dimensions of ascension narratives, regardless of their belief in literal interpretations.
3. **Ethical Implications:** Ascension narratives often carry ethical implications, providing guidance for moral conduct and spiritual growth within the community.

Distinctions

1. **Nature of Ascent:** While Jewish and Islamic traditions often describe ascensions involving physical and spiritual dimensions, Christian and Bahá'í interpretations tend to emphasize the spiritual nature of ascent.
2. **Accessibility:** Some traditions (e.g., Merkabah mysticism) historically restricted ascension practices to a select few, while others (e.g., Bahá'í Faith) emphasize the potential for all believers to progress spiritually.
3. **Purpose:** The purpose of ascension varies across traditions, ranging from acquiring divine knowledge (Jewish, Islamic) to inaugurating a new covenant (Christian) to progressing spiritually towards God (Bahá'í).

4. Buddhist Perspectives on Sacred Ascension

- **Core Themes:** Participants characterized Buddhist ascension narratives as primarily focused on the achievement of enlightenment (Nirvana) or the attainment of Buddhahood, which may involve traversing different realms of consciousness or dimensions of reality. Key concepts included the bodhisattva path, the six realms of existence (samsara), and the nature of emptiness (sunyata).
- **Process:** One participant explained that the Buddhist path involves practices such as meditation, mindfulness, and ethical conduct to purify the mind and develop wisdom. Through these practices, individuals may experience altered states of consciousness or visionary experiences that can be interpreted as forms of inner ascension or transcendence.
- **Authority:** Participants emphasized that while physical journeys to heavenly realms may be depicted in Buddhist cosmology, the primary focus is on transforming one's consciousness and realizing the ultimate nature of reality, which transcends all conceptual limitations.
- **Submission to Authoritative Literature:** Participants cited passages from the Pali Canon, the Mahayana sutras (such as the Lotus Sutra or the Avatamsaka Sutra), and the writings of Buddhist masters to illustrate these concepts.

Synthesis of Buddhist Perspectives

Integrating these results into the comparative analysis, we can expand the existing themes and distinctions:

- **Commonalities:**

1. **Transformative Experience:** Similar to Abrahamic traditions, Buddhism views ascension or transcendence as a transformative experience that elevates one's understanding of reality and connection to ultimate truth.
2. **Symbolic Significance:** Buddhist participants also emphasized the symbolic dimensions of ascension narratives, even if they did not interpret them literally.
3. **Ethical Implications:** Like other traditions, Buddhist ascension narratives emphasize ethical conduct and the cultivation of compassion and wisdom.

- **Distinctions:**

1. **Nature of Ascent:** Unlike the Abrahamic emphasis on physical or spiritual ascent to a heavenly realm, Buddhist ascension narratives focus primarily on transforming consciousness and realizing the ultimate nature of reality, which is often described as emptiness or non-duality.
2. **Purpose:** The purpose of ascension in Buddhism is not to acquire divine knowledge or inaugurate a new covenant but to liberate oneself from suffering and achieve enlightenment for the benefit of all beings.
3. **Role of the Individual:** While Abrahamic traditions often emphasize the role of a prophet or messenger in facilitating access to the divine, Buddhism emphasizes the individual's capacity to achieve enlightenment through their own efforts and practices.

Integrating Hindu Perspectives on Sacred Ascension

- **Core Themes:** Participants describe Hindu ascension narratives as centered on achieving liberation (moksha) from the cycle of rebirth (samsara) and uniting with the ultimate reality (Brahman). The concepts of yoga, meditation, devotion (bhakti), and self-realization (atma-jnana) were central. Ascension is understood as an inward journey or a transcendence of limited consciousness rather than a physical ascent to a heavenly realm.
- **Process:** A Hindu practitioner explained that the path to liberation involves various yogic practices, including physical postures (asanas), breath control (pranayama), meditation (dhyana), and contemplation (samadhi). Through these practices, individuals can purify their minds, develop self-awareness, and gradually transcend the limitations of ego and attachment. Devotion to a particular deity (Ishta-devata) can also serve as a path to liberation, with the devotee surrendering their ego and merging with the divine.
- **Authority:** Participants emphasize that while Hindu mythology contains accounts of deities ascending to heavenly realms, the primary focus is on the individual's inner journey to self-realization. They draw upon teachings from the Upanishads, the Bhagavad Gita, and the Yoga Sutras of Patanjali to support this interpretation. A Hindu scholar point out that different schools of Hindu philosophy offer varied perspectives on the nature of reality and the means to achieve liberation.

- **Submission to Authoritative Literature:** Participants cite verses from the Upanishads describing the nature of Brahman and the path to self-realization. They also refer to stories from the Puranas depicting the ascension of deities or the liberation of enlightened beings.
- **Commonalities:**
 1. **Transformative Experience:** Like other traditions, Hinduism views ascension/liberation as a transformative experience that elevates one's understanding of reality and connection to the ultimate truth.
 2. **Symbolic Significance:** Hindu participants emphasize the symbolic dimensions of ascension narratives, interpreting them as metaphors for the inner journey to self-realization.
 3. **Ethical Implications:** Ethical conduct (dharma), non-violence (ahimsa), and compassion are essential aspects of the Hindu path to liberation.
- **Distinctions:**
 1. **Nature of Ascent:** Unlike Abrahamic traditions, which emphasize ascent to a heavenly realm, Hindu narratives typically focus on inner transformation and the realization of one's true nature as Brahman.
 2. **Purpose:** The purpose of ascension in Hinduism is to achieve liberation from the cycle of rebirth (moksha) and merge with the ultimate reality.
 3. **Means of Ascent:** The means of ascent involve various yogic practices, devotion, and the cultivation of wisdom.
 4. **Deity Relation:** While some Abrahamic religions like Islam and Judaism emphasizes the relationship of the Prophets to Allah, and Christianity emphasizes the relationship of humans to God via the bodily resurrection of Jesus, in Hinduism individuals unite with Brahman through enlightenment.

Integrating Indigenous and Folk Traditions: Earth-Centered Ascensions

- **Core Themes:** Participants emphasize that ascension is not necessarily an upward, heaven-bound journey, but rather a cyclical process intimately connected to the Earth, the land, and ancestral spirits. Journeys into the spirit world often involve traversing landscapes that are both physical and metaphysical. Key themes were the interconnectedness of all living things, the importance of maintaining balance with nature, and the role of ancestors in guiding and protecting the community.
- **Process:** One Indigenous practitioner described how sacred ceremonies, drumming, chanting, and vision quests can facilitate journeys into the spirit world. These journeys allow individuals to connect with ancestors, receive guidance, and gain knowledge about healing, community well-being, and ecological sustainability. For some traditions, physical landmarks are sacred, they create a conduit between the living and the dead, and traveling to these locales is a form of communion with these connections.

- **Authority:** Participants emphasize that knowledge about these earth-centered ascensions comes from direct experience, oral tradition, and the wisdom passed down through generations. They stress the importance of respecting the land and following the guidance of elders and spiritual leaders. As different Indigenous groups view the land, their ancestors and their connections as proprietary, these connections cannot be shared as they are sacred.
- **Submission to Authoritative Sources:** Because Indigenous and Folk Traditions rely on oral tradition and respect for individual connections, direct scriptural citations were not made. However, respect for the Earth, for one's ancestors, and respect for each individual's lived experience were referenced as laws.
- **Commonalities:**
 1. **Transformative Experience:** Like other traditions, Indigenous perspectives acknowledge that journeys into the spirit world are transformative, providing individuals with knowledge, healing, and a deeper understanding of their place in the cosmos.
 2. **Symbolic Significance:** While Indigenous traditions emphasize the literal reality of spirit journeys, they also recognize the symbolic dimensions of these experiences, interpreting them as metaphors for personal growth, community healing, and ecological stewardship.
 3. **Ethical Implications:** Ethical conduct is central to Indigenous spirituality, with a strong emphasis on respecting the land, honoring ancestors, and maintaining balance with the natural world.
- **Distinctions:**
 1. **Direction of Ascent:** Unlike the Abrahamic traditions which emphasize upward or inward ascent, Indigenous traditions often view spiritual journeys as cyclical processes connected to the Earth and the land.
 2. **Purpose:** The purpose of ascension is not to reach a heavenly realm or merge with a divine being, but to connect with ancestors, receive guidance, and maintain balance with the natural world.
 3. **Nature of Reality:** Indigenous traditions often blur the distinction between the physical and spiritual worlds, viewing them as interconnected and interdependent. Earth is central to all things, as the Earth is alive.
 4. **Access to the Divine:** Access to the divine is proprietary and individual; thus, cannot be shared.

Conclusion

This exploration of "Sacred Ascensions" as a trans-religious concept demonstrates its value in moving beyond Abrahamic-centric frameworks within religious studies. By shifting the focus from "Prophetic Ascensions," which carries specific theological connotations, to a more inclusive term, this study establishes a foundation for comparative analysis that respects the diverse understandings of transcendent journeys across various religious traditions. The

proposed taxonomy, encompassing directional typologies, ontological status of experiencers, transformative outcomes, and vehicles of transcendence, provides a robust framework for classifying ascension narratives while acknowledging their complex and often hybrid nature. Ultimately, this conceptual and methodological shift reflects epistemological pluralism and facilitates participatory research, enabling a more comprehensive and representative understanding of sacred ascension experiences within the lived realities of diverse faith communities. This approach paves the way for a richer and more collaborative exploration of religious phenomena, honoring the unique perspectives of each tradition while illuminating shared patterns of human spirituality.

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THE PROSPECTS AND CHALLENGES OF THE PEDAGOGICAL APPLICATION OF GENERATIVE AI: A SURVEY FOR EDUCATIONAL MANAGEMENT

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Abstract

The emergence of generative artificial intelligence (AI) technologies has open up a wide range of opportunities, while generating significant debate in education. Generative AI is a subset of artificial intelligence that utilizes machine learning models to create innovative content, such as text, images or music based on structure or pattern learned from existing data. However, the study of West & Allen (2018) noted that the integration of Generative AI into education has raised certain concerns. This paper is a mixed review on the prospects and challenges of the pedagogical application of Generative AI. The paper discussed the application of Generative AI, the benefits and the challenges of implementing Generative AI in education. In order to simplify the process of gathering useful data for the paper write-up, questions were formulated and appropriately administered to respondents using online Google form questionnaire instrument. In conclusion, the paper inferred that Generative AI has remarkably impacted education, but there is a need for proper evaluation of the information generated by AI technologies. Finally, recommendations were made.

Keywords: Pedagogical Application, Generative AI, Educational Management.

INTRODUCTION

The term ‘Generative artificial intelligence’ (GenAI) refers to computational technologies that



utilize machine learning models to perform various tasks, such as answering questions, summarizing texts, writing essays, creating captions, and generating stories, based on patterns and structures that are “trained” on massive amounts of text data, such as books, articles, websites, and social media posts. The technology behind GenAI uses large language models (LLMs) to produce natural language texts based on given input, such as prompt, keyword or query. LLMs can also learn from their own outputs and are able to improve over time. Generative AI is growingly revolutionizing the way humans work and communicate with each other in various sphere of life including the educational community.

GenAI tools such as Gemini and ChatGPT are Generative Language Models, while Stagle

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Diffusion, Dall-E 3, and Sora are Generative Image and Video Models. Notably, ChatGPT is highly creative in human-like writing capabilities and content creation; offering accessible and personalized learning experiences for different categories of students, promoting the way teacher teach and learners learn. However, the integration of generative AI comes with both constructive and disruptive potentials.

RELATED LITERATURE

Chen et al. 2023 reveals that the development of GenAI is traced back to the 1960s. Sursala et al. (2023) noted that GenAI is a class of AI models that function by learning patterns from training datasets whose contents are generated based on those patterns. The recent introduction of GenAI has evoked much debate in various fields of life, and most especially within educational community. In terms of academic research, Dwivedi et al.(2023) noted that GenAI could help in the generation of new ideas (innovation goal) and in the improvement of writing (communication goal) and the generation of new ideas (innovation goal). The study of Jarvenpaa & Klein, (2024) signified that GenAI has the potential that promotes the process of knowledge development as it contributes to the identifying focal ideas, selection of theoretical products, and establishment of theory-building apparatus. Benbya et al. (2024) stated that GenAI can be used to discover insights that are temporary not cleared to researchers, encouraging the exploration of new knowledge and serving as stimuli for novel ideas. According to Benbya et al. (2024), GenAI's inability to grasp subjective experiences and reliance on past data may lead to misinformation and stifle innovation in knowledge development. More so, Bail (2024) recalls that the biases frequently exhibited by GenAI models reflecting the human-generated data they are trained on, perpetuating the prejudices and stereotypes present in the training data. However, Feuerriegel et al. (2024) stated that copyright violations is a significant limitation of GenAI models, as it can produce outputs that resemble existing works without the permission of the original authors. Additionally, Susarla et al. (2023) outlined the major challenges of GenAI tools, including interpretability, hallucination, and institutionalization biases.

Common Applications of Generative AI in Education

In education domain, the popular applications of Generative AI are under listed. Viz:-

❖ Students explore the use of Generative AI to:

1. Search for creative ideas: GenAI outcome generates brainstorming ideas that improves students' creativity in school tasks.
2. Clarify the meaning of complex concepts: GenAI outcomes aids further explanation of complex or abstract concepts for students.
3. Improve quality of written work: GenAI enhances auto-correction of spelling and grammar structure.
4. Increase study efficiency: GenAI increases the accuracy of study assignment based on input prompts.

❖ Teachers explore the use of Generative AI to:

1. Create new content for courses: GenAI create new content and study materials for teachers that could be used to educate their students, such as flashcards, study guides and discussion questions.

2. Design and organize course materials: GenAI's ability to create an engaging virtual learning environment for students improves lesson plans and provides appropriate learning styles to students to better understand of the course content.
3. Create personalized learning lessons: GenAI enhances personalize students' learning experiences based on their past performance and instant feedback leading to students' eagerness to learn and better academic achievements.
4. Support research work: Integrate GenAI helps teachers to quickly gather and summarize content from various sources including articles, books, and videos.
 - ❖ School Managers explore the use of Generative AI to:
 1. Plan and distribute resources: GenAI can essentially be used for resource planning tasks, ensure good school service quality
 2. Automate administrative tasks: School administrators use GenAI to process students' applications, establish HR procedures, and manage facilities.

Benefits of Generative AI in Education

The integration of GenAI into education comes with numerous advantages. Viz:-:

1. Delivers customized learning experience: GenAI helps to captures past performance of students in order to re-strategize the method those best suites the achievement of their learning needs.
2. Automates various tasks: GenAI system helps to automate teachers' repetitive tasks such as marking of attendance, writing lesson notes, emails, and report summary. This enables teachers to concentrate on other works.
3. Enhances engaging and creative courses: Educators leverage the use of GenAI to create innovative ideas and course materials that enhances class engagement.
4. Improves retention and course completion: GenAI is used by School administrators to help identify at-risk students and at the same time personally intervene in their situations in order to improve their learning retention and aid their course completion.

Challenges of Generative AI in Education

There are so many huddles encountered in implementing GenAI in education. These include:-

1. Ethical and privacy concerns: The implementation of Generative AI in education is faced with concerns about safeguarding learners' information and maintaining educational fairness. Hence, the implementation should undergo rigorous procedures in order to ensure decisive outcome.
2. Need for Critical thinking skills:
Students 'over-reliance on the content generated by AI may diminish their ability to critically analyze information or have deep insight on certain subject matter.
3. Bias in AI outputs:
Certain inaccurate or discriminatory information may arise from the biases present in the trained data of some Generative AI models.
4. Academic misconduct: A very high number of students find it difficult to finish an assignment without the support of AI. However, it is very difficult for expert to detect academic malpractices enhanced with AI use.

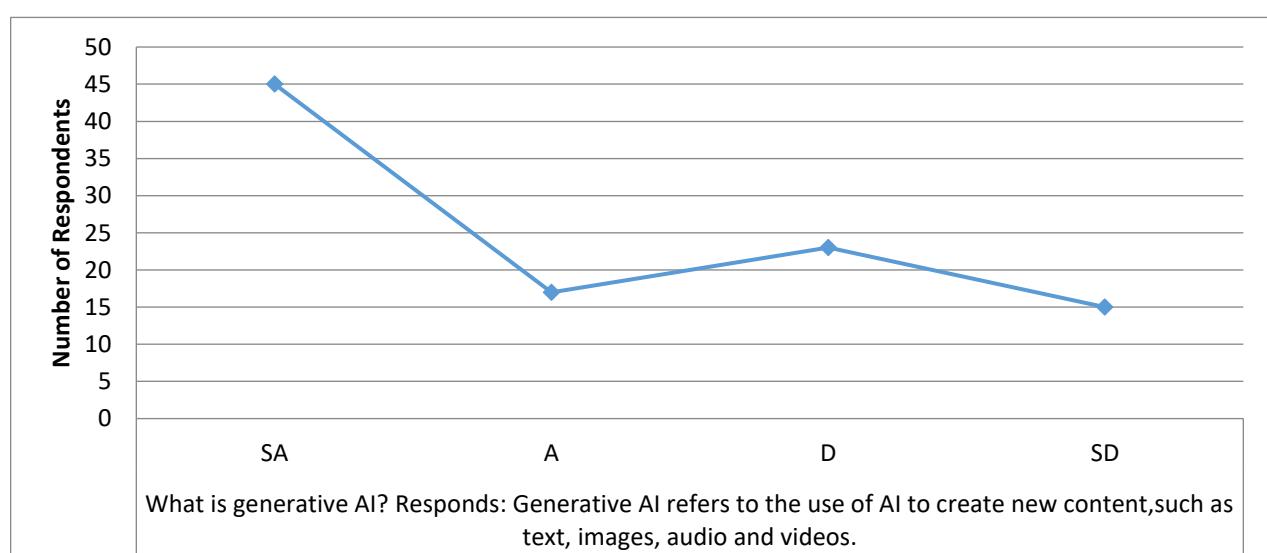
5. Limited digital infrastructure: Most institutions of learning are confronted with lack of digital infrastructure needed to empower generative AI models, while the cost of maintenance is relatively high.

MATERIALS AND METHODS

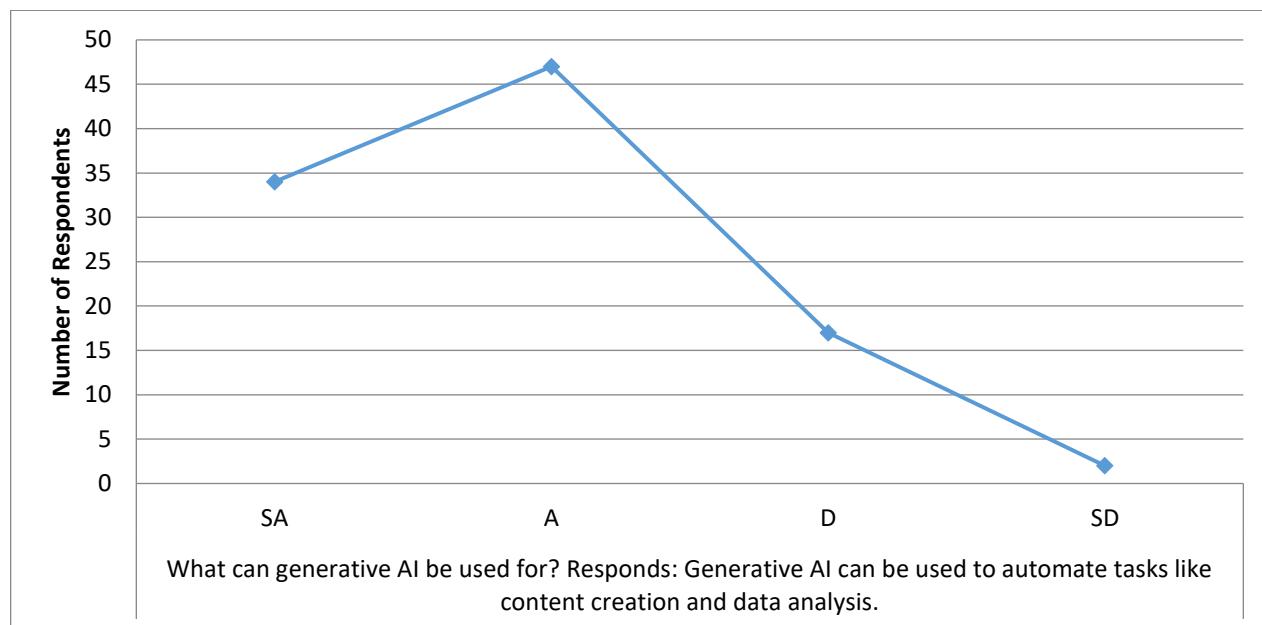
This paper adopted a mixed review approach on the prospects and challenges of GenAI in education sector. The common applications of Generative AI, the benefits and the challenges of GenAI in education were discussed. In order to collect some information considered useful for the paper discussion, drafted copies of questions were administered to respondents using online Google form questionnaire instrument. The responses gathered were subjected to Cronbach's alpha reliability analysis. The result of 0.854 gave a good reliability index of the instrument. The entire exercise took place within thirty-seven (37) days before completion.

RESULT AND DISCUSSION

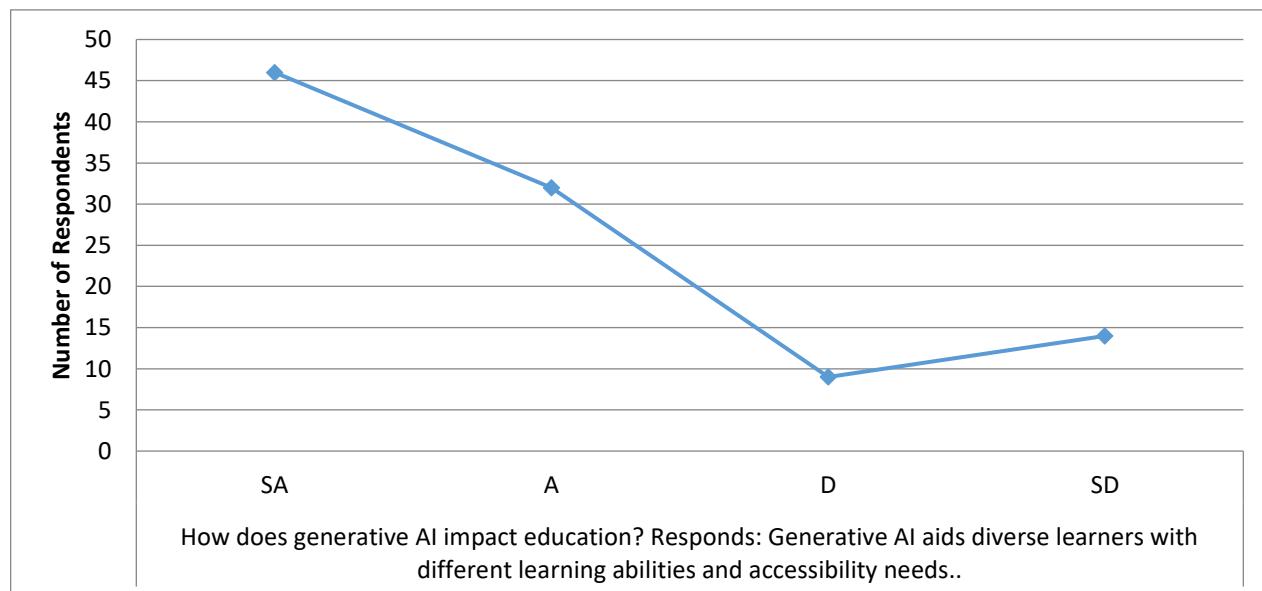
Fig.1: Chat Analysis



The graph plotted in figure 1 depicts that a very high number of the respondents understood the technology behind GenAI. According to their response, Generative AI or GenAI refers to the use of AI to create new content, like text, images, music, audio, and videos. The respondents explained that GenAI is powered by foundation models that can perform series of multi-task, including summarization, classification, Q&A, and many more. In addition, the respondents mentioned that GenAI create new content by identifying patterns which are used for creating new variations. In other words, GenAI systems are trained on large datasets.

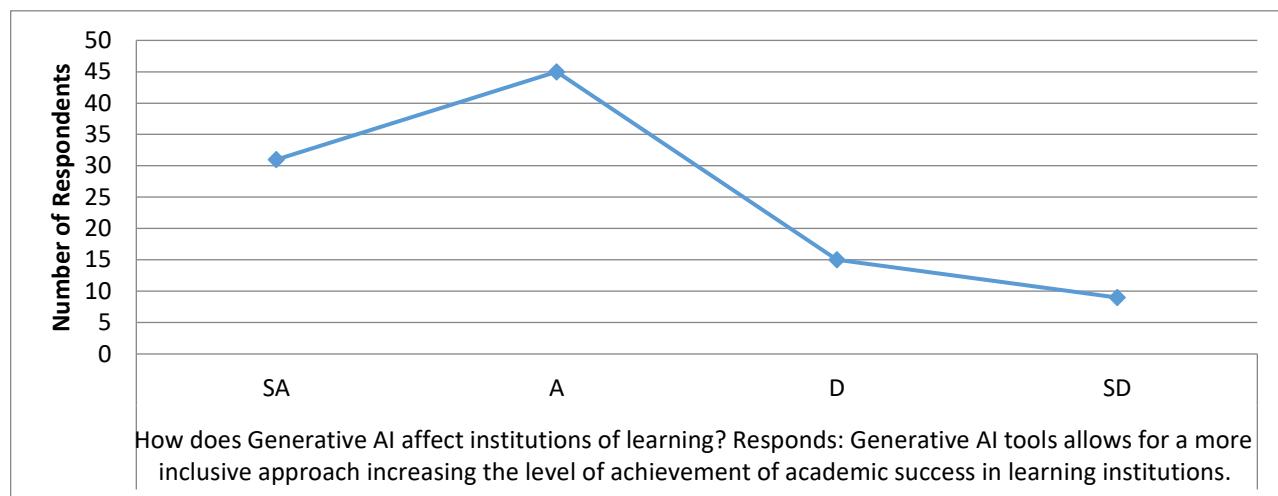
Fig.2: Chat Analysis


The graph plotted in figure 2 shows that most of the respondents agree with the statement that GenAI can be used to automate tasks like content creation and data analysis, thereby saving time and money. The respondents noted that GenAI allows users to focus on more strategic work, as GenAI automate repetitive or manual tasks creating a sort of relief on the part of its user.

Fig.3: Chat Analysis


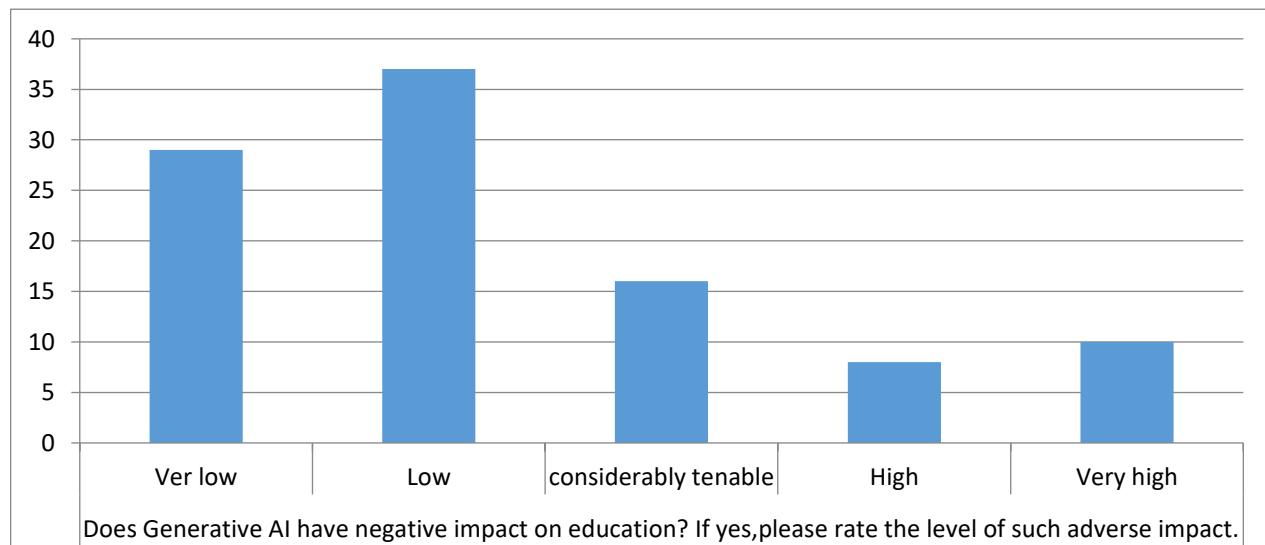
The graph plotted in figure 3 signifies that a greater amount of respondents concur that GenAI impact education as it aids diverse learners with different learning abilities and accessibility needs. The respondents explains that GenAI is growingly revolutionizing education by providing innovative teaching tools, personalized learning, and automated assessments. The respondents added that GenAI helps to provide instant access to vast amounts of information. The respondents also emphasized that one of the significant benefits of GenAI in education is its ability to provide constructive and immediate feedback to students.

Fig.4: Chat Analysis



The graph plotted in figure 4 reveals that a huge number of respondents supported the statement that GenAI tools allows for a more inclusive approach thereby increasing the level of achieving academic success in various institution of learning. According to the respondents, students are able to engage themselves with material in a way that best suits their learning styles, improving academic outcomes.

Fig.5: Chat Analysis



The chat shown in figure 5 indicated that a few number of respondents supported that GenAI have negatively impacted education. The respondents inferred that although GenAI has opened up a world of possibilities, its implementation in education raises a lot of concerns about copyright violations, non-ethical use, data privacy, students' overreliance on the technology and reduction in intellectual growth.

CONCLUSION

The adoption of GenAI trends in education has shown positive signs, with various students, teachers, and school administrators applying it to their work. GenAI has positively impacted education, generating numerous learning materials, facilitating easy accessibility to learning resources, enabling personalized learning experiences, and providing immediate feedback. The ISBN: 978-625-95907-2-1

capability of improving academic outcomes drives more investment in GenAI solutions for education. However, it is also confronted with some challenges, including ethical and privacy concerns, need for critical thinking skills, bias in AI outputs, academic misconduct and limited digital infrastructure.

RECOMMENDATION

This paper recommends that school administrators should:

1. Discuss course policies and clearly communicate with students when and when not to use GenAI tools.
2. Consider students' accessibility to GenAI tools, especially those that students are required to interact with.

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THE IMPACT AND IMPLICATION OF AI LITERACY ON MODERN SOCIETY: CHALLENGES AND CONSEQUENCES IN EDUCATION

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Abstract

The impact of AI-based technologies has open up a wide range of growing interest in the teaching and learning of artificial intelligence (AI), while generating significant concerns on its challenges and consequences in education. Thus, education systems need to embark on the current trends in training students to live in a society where they must interact with AI. Notably, AI literacy refers to the set of competencies that enables individuals to understand the operational mechanism of AI technologies and their societal implications, along with the ability to use these technologies responsibly and ethically and be able to effectively (Chiu et al., 2024). This paper is a descriptive review survey of the impacts and implication of AI literacy on society, highlighting some of challenges imposed on education systems. For the purpose of data collection, questions were formulated and administered to respondents using online Google form questionnaire instrument. The gathered responses were subjected to reliability analysis. Conclusively, the paper inferred that AI literacy is not a mere concept but should be seen as a way of life; evolving trends that continually update socio-economy standards in response to new developments..

Keywords: AI Literacy, Modern Society, Challenges and Consequences, Education

INTRODUCTION



Advancement in AI-based technology in human endeavors have led to a growing increase in political, social and educational interest in the teaching and learning of artificial intelligence (AI) and at the same time generated significant debate on its challenges and consequences in education. However,

there is a need for education systems to consider embarking on a journey to train citizens on how to live in a society where an individual have to interact with AI. The ability for an individual to understand, interact with, and evaluate artificial intelligence technologies in an informed way is referred to as AI literacy. AI literacy is crucial in modern society as it empowers individuals to understand, navigate, and critically engage with artificial intelligence (AI) technologies that are increasingly prevalent in everyday life, impacting everything from employment to decision-making, allowing people to utilize AI tools effectively while mitigating potential risks associated with misinformation, bias, and privacy concerns. Individuals are expected to master the operational mechanisms of AI technologies and their societal implications while they responsibly communicate and collaborate with others in diverse context. An individual is also expected to show confidence in their attitude in articulate articulating the functionalities of AI technologies, understanding their societal impact. Ultimately, the individuals need to be self-assured and reflect on their understanding of AI in order to facilitate their learning experiences; focusing on the use of their proficiency in AI-based technologies for positive outcomes. This paper reviews the impacts and implication of AI literacy on society, highlighting some of challenges and consequences in education.

RELATED LITERATURE

The study of Russell (2021) explained that the advancements in Artificial Intelligence (AI) based technologies have proven to be the most socio-economic disruptive technologies ever developed. According to Russell & Norvig (2021), AI covers a large number of subfields such as machine learning, knowledge representation, natural language processing, computer vision, and many others. Integrating AI into educational curriculum is therefore important to prepare and equip citizens to be able to continue to live and survive in a world trending with the presence of AI. Hence, Heintz (2021), noted that it is crucial to introduce the teaching of AI teaching from the earliest stages of education. Kandlhofer et al. (2016) pointed out that some researchers believe that AI education should be given the same priority as literacy in reading and writing, since many jobs are now AI-related and will continue to increase in the coming years. According to Du Boulay (2016), AI literacy goes beyond using AI applications (such as Intelligent Tutoring Systems) in education. Long & Magerko (2020) and Miao et al.(2021) sees AI literacy as a set of skills that ensure the deep understanding of AI through three priority axes: learning about AI, learning about how AI works, and learning for life with AI. Wang et al. (2023) defined AI literacy as the ability to know and comprehend AI-based technologies in practical applications while fostering the awareness for reciprocal rights and of personal responsibilities. Several studies have reviewed some of the applications of AI in education sector. The study of Guan et al. (2020) reviewed some of the use of AI techniques in education over a few decades backward. The study of Chen et al.(2020) worked on the use of AI techniques as back up for teaching and learning process while the study of. Ng et al. (2022) examined teaching tools, learner type and pedagogical approaches in AI teaching and learning methods. Micheuz (2020) revealed that acquiring knowledge through AI poses a

cognitive challenge for students and a huge pedagogical challenge for teachers as well as professionals.

Benefits of AI literacy on Modern Society

There are numerous benefits derived by modern society from having the competencies and being able to leverage the knowledge of AI. Viz:-

1. Critical thinking skills:

Having a deep knowledge of AI enhances the ability of individuals to ask insightful questions about AI outputs and limitations, promoting critical thinking.

2. Digital inclusion:

Having the basic knowledge and applications of AI ensures that individuals are updated with the current trends in technology, and are able to align with global communities.

3. Enhanced career opportunities:

Various industries have integrated AI assisted mechanism into their operations, giving individuals with AI skills and competencies better chances to acquire new career paths and better job opportunities.

4. Informed decision-making:

Individuals are able to make informed decision on AI outputs when interacting with AI-powered machines, based on their knowledge of AI capabilities and potential biases in algorithms.

5. Ethical awareness:

Having an in-depth knowledge of AI operations will help individuals to appropriately comprehend and abide by the ethics surrounding AI.

Challenges and consequences of AI literacy in Education

Some of the major huddles of AI literacy in education are listed below. Viz:-

1. Privacy and Data Security Issues:

Using AI systems to analyze extensive students' data raises concerns on how to best safeguard and protect sensitive information from cyber traitors.

2. Ethical Considerations:

The implementation of AI in education raises some ethical concerns about the use of student data, the potential for manipulation, and algorithmic decision-making.

3. Bias and Fairness Concerns:

Training data on biased AI algorithms can result to perpetuate existing inequalities in education, increasing unfair advantages or disadvantages for specific set of students.

4. Digital Divide:

Demographic factors of various categories of Students determines their access to Advanced AI systems which can exacerbate existing digital disparities, creating inequalities among students that are less privileged.

5. Overdependence on AI and reduced critical thinking:

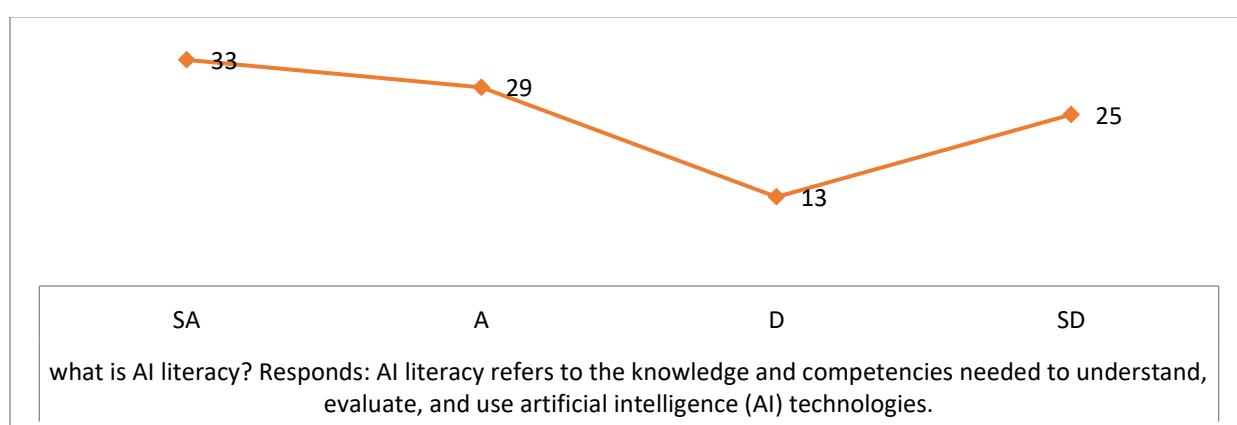
Students are prone to the danger of over relying AI-powered systems to generate solutions, resulting mal-development of critical thinking and analytical skills necessary for insightful learning.

MATERIALS AND METHODS

This paper adopts is a descriptive survey approach on the impacts and implication of AI literacy on society and the challenges imposed on education community. For the purpose of collecting useful information that can help in the paper discussion, drafted copies of questions were administered to respondents using online Google form questionnaire instrument. The responses gathered were subjected to Cronbach's alpha reliability analysis. The result of 0.783 gave a good reliability index of the instrument. The entire exercise took place within 47 days before completion.

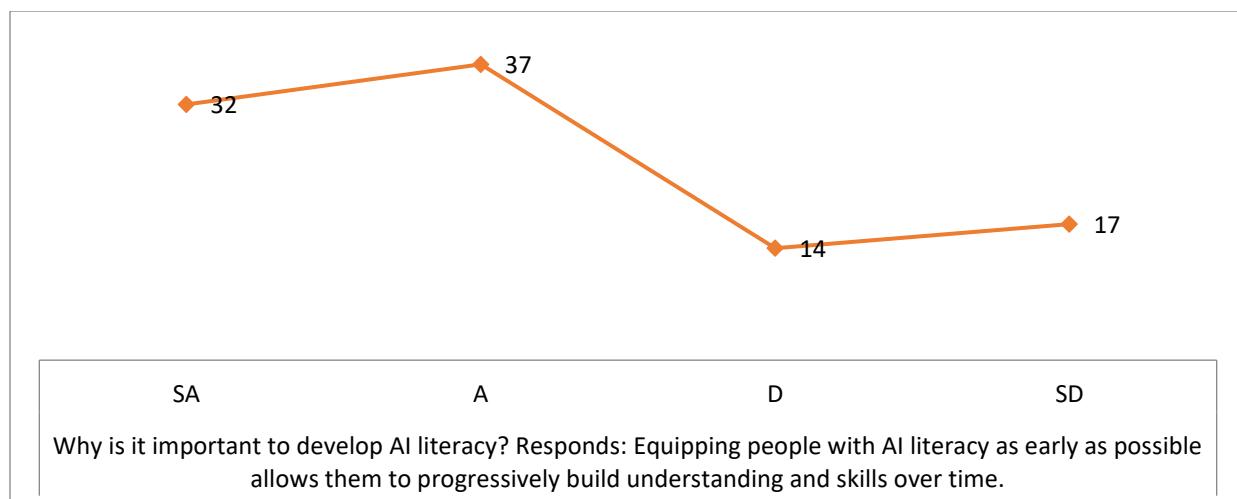
RESULT AND DISCUSSION

Fig.1: Chat Analysis



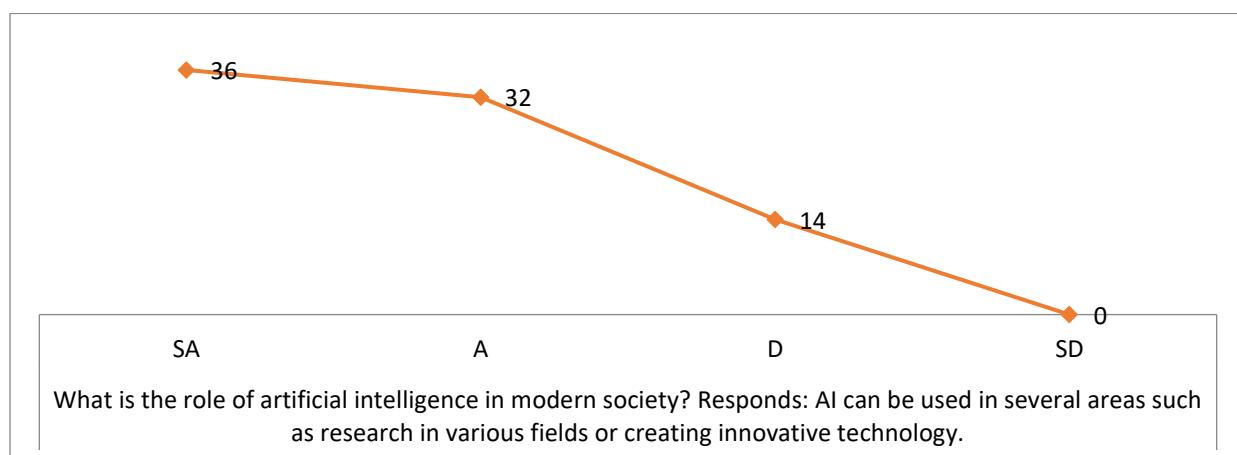
The graph plotted in figure 1 clearly depicts that a very large number of respondents reports that AI literacy refers to the knowledge and competencies needed to understand, evaluate, and use artificial intelligence (AI) technologies critically, including making insightful decisions about its application in different ways, and the ability to recognize when AI is being used, knowing its limitations. The respondents added that AI literacy includes the skills that enable individuals to have deep understanding and be able to use AI technologies safely, while effectively participating in an AI-driven world.

Fig.2: Chat Analysis



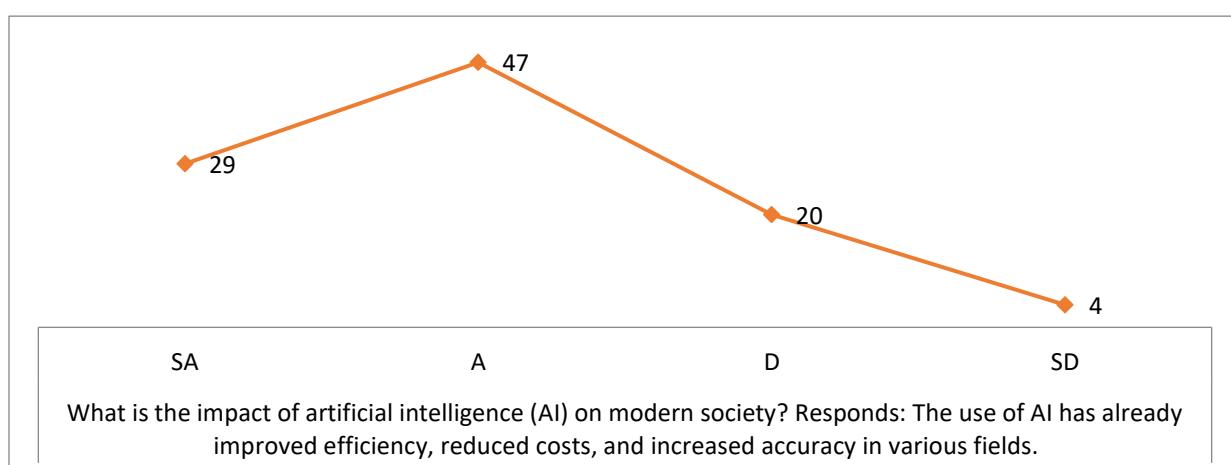
The graph plotted in figure 2 shows that a greater amount of the respondents agree with the statement that equipping people with AI literacy early in life allows the individuals to progressively develop their knowledge and skills over time. For instant, individuals with AI literacy can use data generated to make strategic and informed decisions, thereby minimizing potential risk, reducing resistance to change, and promoting innovative culture

Fig.3: Chat Analysis



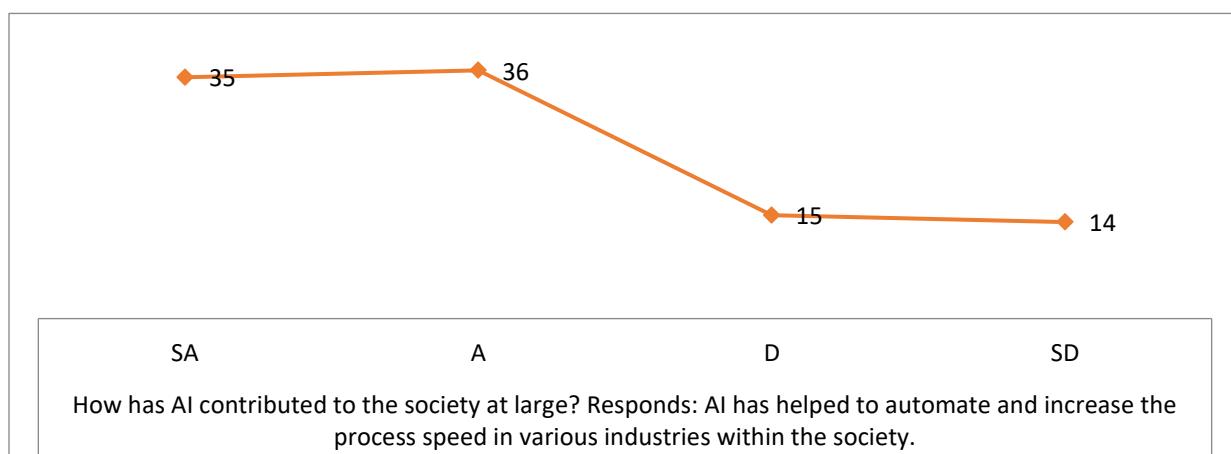
The graph plotted in figure 3 signifies that a higher number of the respondents concur with the statement that AI can be used for research in several areas and for creating innovative systems. The respondents gave examples of the use of AI in fields such as autonomous vehicles, medicine, etc to improve work efficiency and accuracy.

Fig.4: Chat Analysis



The graph plotted in figure 4 reveals that a huge number of respondents supported that the use of AI has already improved efficiency, reduced costs, and increased accuracy in various fields. According to the respondents, AI is increasingly becoming important in today's digitalized world as it is growingly pivoting and revolutionize numerous industries, including engineering, finance, healthcare, education, and many more.

Fig.5: Chat Analysis



The graph plotted in figure 5 denotes that most of the respondents agree that AI has significantly contributed to the society at large. According to the respondents, AI has helped to automate and increase the process speed in various industries within the society, such as improving decision making, and increasing efficiency in different workplace. In addition, the respondents mentioned that AI can help identify and give solutions to problems that humans cannot solve. Finally, the respondents inferred that AI is the key driver of progress in a digitalized world.

CONCLUSION

In this paper, we have learnt about the foundational definitions and capacities of AI literacy. We have discussed how the applications of AI can help to solve problems and drive innovative societal change. The paper outlined some challenges, which include the issue ethical considerations, urging users to prioritize their use of AI, advocating for equity and critical implications of the use of AI systems. The paper emphasized that as the impact of AI continues to be felt in various industries, AI literacy skills can be leveraged by integrating AI into the teaching process of core subjects in higher institutions of learning. Finally, the paper inferred that AI literacy is not a mere concept but should be seen as a way of life; evolving trends that continually update socio-economy standards in response to new developments.

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THE MEANING OF LIFE ACCORDING TO FREUD AND JUNG

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Abstract

The purpose of this paper is to understand the meaning of life according to psychoanalysts Sigmund Freud and Carl Gustav Jung. Both of them had theories in this respect. According to Freud, the meaning of life was shaped by the pleasure principle, since he believed that we are driven by the need to seek pleasure and avoid pain, by the reality principle, as we need to learn how to balance our desires with society's expectations. Freud believed that work and love were what made life meaningful, since fulfillment comes from productive activity and meaningful relationships. However, search for meaning is complicated due to the existence of an unconscious drive towards self-destruction, namely the death drive.

For Jung, the meaning of life comes from a spiritual and symbolic approach. The meaning of life, for him, is related to individuation, or to the process of becoming our true selves. For individuation to be achieved, we need to integrate conscious and unconscious aspects of the psyche, so that we manage to achieve personal wholeness. We share inherited symbols and archetypes that shape our sense of purpose. Religious and spiritual experiences are significant for understanding the deep meaning of life. We need to get to the realization of the self, to achieve unity and completeness of our personality.

Freud and Jung offer insight into the meaning of life, which is an age-old question of humanity.

Keywords: psychoanalysis, philosophy, symbols.

INTRODUCTION

What is the meaning of life? This is an age-old question, and has been considered through the perspective and experience of common individuals, as well as of philosophers, psychologists, psychoanalysts, scientists, artists, and various thinkers.

Society itself tries to seek answers, or, at least, to provide solutions or some general guidelines, or landmarks, throughout various historical ages, cultures, and mindsets of individuals shaped by a certain ideology circulating at a certain time, in a certain society. A society can establish conventions, rules, laws, set standards and expectations for a certain lifestyle, ascribe certain roles to individuals. As an example, past, traditional societies have set up as expected value the family, around which the life of the individual was centred. At the same time, as part of collectivistic societies, the individual was always considered as acting in favour of the group's interests, not his or her own. The meaning of someone's life was related to the way in which men and women were expected to take over certain roles in their family. In the past, the roles were clear-cut, for the majority of the individuals: women

were expected to belong to and act within the domestic sphere, while men were expected to belong to the public sphere. Later on, and going up to our days, roles are less clearly-cut and the ideology of individualism has emerged, where the meaning of life is searched by each and every individuals, as they search for their roles and their own personal preference for lifestyles. At the same time, religion was a given in any society in the past, while nowadays it is also a matter of choice.

With the passage of time, personal choice has been considered as a defining feature of the individual, while, at the same time, the individual also needs to do everything possible in order to adapt to the demands of society, so that he or she can function within it.

In considering the meaning of life, individuals considered aligning themselves with the conventions of society, since this was part of the way in which they were raised. Alternatively, they could also question these landmarks and conventions, and move further away from them. In traditional times, it was more difficult for individuals to deviate from what was expected from them according to social conventions, and the pressure of society was felt much more. Once the point where the individual was harmed by the expectations of society and its pressures to conform, and to be like the others, there would be something wrong, according to individualism. Nowadays, individuals are encouraged to be different from the others, to be creative, to have critical thinking, and to be rebellious, which adds a new dimension to the struggle to find meaning in life. Meaning in life is found, within the landmarks and boundaries set up by society, based on the way the individual manages to fit in the assigned roles by society, or the other individuals's expectation, or based, on the contrary, on the way in which the individual realizes he or she cannot conform with the standards and expectations of the society he or she lives in. This is a moment when a crisis can appear. Another moment when a crisis can appear can be related, psychologically, to the age of the person wondering about the meaning of life. Usually, the age is one of transition, such as adolescence or the middle age.

The meaning of life may be related to finding happiness, as Aristotle claimed, through virtue and reason (O'Toole, 2005). The views of the existentialists, such as Sarte and Camus, resonate the most with the individualist mindset, which is rising around the world (Santos et al, 2017), as they claim that the meaning of life is up to us to create, since life has no inherent meaning. Nietzsche and Schopenhauer (Norman, 2015) go even futher, claiming that life is meaningless, yet they also claim that we should create our own values due to this. For Bentham and Mill, the meaning of life is to increase happiness and reduce suffering. This is, after all, something we tend to wish for instinctively.

Religious views also offer us guidelines for the meaning of life. For example, Christianity, Islam, Judaism claim that worshipping God alligns with our observing of moral laws and seeking of salvation, Hinduism and Buddhism rely on breaking the cycle of birth and rebirth and attaining enlightenment, while Taoism claims that the purpose of life is to alligh with the Tao, which is the natural flow of the universe, and to live in harmony with the context.

Scientific perspectives try to understand a general pattern of the human being's search for the meaning of life. For evolutionary biology, survival and reproduction are the only purposes of life, and otherwise it has no inherent meaning. From here we may imply the idea that life's only meaning is that of living, and from here, variations on this, such as enjoying life and having as many experiences as we want. Maslow (McLeod, 2007) devises the hierarchy of needs, according to which the implied meaning of life is to fulfill one's own potential. For Frankl (Bagathai & Stoica, 2012), the meaning of life comes from finding a purpose in suffering, and in relationships, which leads to personal growth.

Psychological and scientific perspectives rise above the established, implied meaning of life based on social norms, culture, and religious views, by understanding and explaining the very mechanism present in each and every individual driving us towards the search for meaning in life.

The present paper will focus on the views of psychoanalysts Sigmund Freud and Carl Gustav Jung. These are two major founding figures of psychoanalysis, which is a domain that can enlighten us in our understanding of human nature.

MATERIALS AND METHODS

Psychoanalysis, through the understanding of the inner structure of the individual, can lead to our better understanding of the meaning of life. Meaning of life derives, after all, based on the contemporary mindset, from ourselves, and less from society. The gap, or the tension, between individual and society has increased so much that, during modern times, society has become more relaxed and less pressuring on the individual. Even so, the individual still feels that society is much too controlling as it is. The control, however, relies more on stereotypes and on the weight of traditions for older generations, the members of which, in turn exercise psychological and social pressure on the individual. The individual remains in a constant struggle to assert his or her identity and to rise beyond these stereotypes, which can be present under the form of expectations related to gender identity, for example. However, modern and further on contemporary times have become prone to questioning all previous traditions, conventions, and even scientific discoveries. In turn, this leads to the individuals' never-ending questioning of the entire world they are part of, and which leads to the questioning of their own identities. They need to find the meaning of life in their own, subjective terms, as the faith in society, in traditions, in religion, and other previously held in deep esteemed systems have collapsed. This leads the individual towards a deeper need for introspection and search within him or herself for the meaning of life. It becomes more difficult, however, in this way, to find the meaning of life ourselves, than to be told what it is. Being told what the meaning of life is, or what it is as implied due to the stable structure of society can become more confusing. The individual may feel disoriented. As much as we wish to be free from society and its conventions, it can be challenging and difficult for us to start for the search of the meaning of life from scratch. Even so, society still suggests some guidelines and landmarks, yet we do not need to adopt them.

For Freud (1948), meaning of life is implied by what he believes that are the driving forces of life. Among these, we can mention that, according to his theory, life is driven by the pleasure principle. We seek pleasure and tend to avoid pain. At the same time, love and work are the two main values that drive our lives in search of meaning and of self-fulfillment. Our happiness is dependent on these two aspects. Once we are in love, and once when we work, assuming that we enjoy what we are doing, we are happy and, therefore, self-fulfilled. We feel that our lives are meaningful, and that our lives are going somewhere.

The reality principle is opposed to the pleasure principle, showing that we also need to take into account the overall context, and what we can actually achieve, what is actually possible in our lives. Searching for the meaning of life becomes, therefore, a search of balance between the pleasure principle, or gratifying immediately our wishes, and the reality principle, of considering the consequences of satisfying our immediate wishes and our long term perspectives. We may consider if satisfying our wishes immediately is also possible or a good idea, once they may be consequences for the future, or once we may realize that the others judge us. We need to balance fulfilling our wishes with the expectations society has of us.

There is a quotation, famous all over the Internet, on sites, as well as on social media posts, which is attributed to Freud, and which sounds as follows: "Love and work are the cornerstones of our humanness," yet which has no source text next to it on any site or social media post. Nobody knows the exact source. This could be a case where there is a quotation created to sound good and catchy, and nothing more. There is no evidence in his works of this quotation, meaning that it was likely made up by Internet users and circulated as a meme. However, the idea does resonate with what Freud (2015) mentions in his work *Civilization and Its Discontents*. In this work, Freud discusses the way in which happiness for each and every individual depends on these two aspects, love and work, and how love and work contribute to the functioning of civilization. Love represents Eros, while work represents the result of sublimation, of making instincts be directed into productive activities. These productive activities are of interest to society, as well as to the individual him or herself, as long as he or she is passionate about his or her work.

We frequently come across the ideas that, in order to be happy and in order to lead meaningful lives, we need to find out who we are. By doing this, we realize what profession we are made for, what we like to do, and also what we are good at. Before or after we may encounter the person we want to spend our entire lives with. Relationships and our profession, once they are meaningful, they give meaning to our lives. Often happiness and the meaning of life are intertwined or even overlap. This is also the case in Freud's understanding of life and work, the two main pillars of human lives. Who am I? And What is the meaning of life?, as well as What is happiness? are all interrelated questions, which overlap and lead to the main one, regarding the purpose of life. We can infer from Freud's work what makes up the meaning of life, by correlating his theories and ideas with our own psychological struggles

throughout various stages in our lives. Freud's work is about our own intuitive questions and our own dilemmas, which are laid bare before us and discussed from the point of view of his theories.

There are complications, or obstacles, however, in the search for meaning, since there is an unconscious drive, the death drive, which moves our actions towards destruction. The way our unconscious work is more complicated than simply searching for meaning.

For Jung (Lenoir, 2023), the main source of the meaning of life, or the main struggle towards the meaning of life is represented by the process of individuation. Individuation means that we become ourselves, or that we achieve self realization. We discover who we are, and everything changes in the way we relate to the others and to the world. Self-awareness becomes related to our better knowing of what we want in life, and about our meaning of life.

We can also claim that the meaning of life overlaps with the process of individuation, since individuation provides for us some guidelines towards the phases in our self-development. We need to become aware of our unconscious and to integrate it in our conscious. We go through life as through a journey, as the conceptual metaphor life is a journey claims. Life becomes, therefore, a process of self-discovery, and so is the meaning of life. We understand the meaning of life as we discover our true selves. This self-discovery is based on common symbols, which are archetypes of the collective unconscious. Our first major step in the individuation process is the confrontation with the shadow, which includes the equivalent to Freud's notion of the unconscious. We become aware of aspects we have not known before, and we accept aspects of ourselves which conflict with our persona archetype, or with the image we put up for the others, in public. Next, we may confront ourselves with the anima or animus, the feminine, or the masculine side of our personality, function we are men or women, and with the wise old man, wise old woman, and, finally, with the mandala, which signals the wholeness, or the completion of the individuation process. However, Jung believed that the integration of the shadow can never be fully achieved, and that the individuation process is never complete.

We may, therefore, conclude that our search for meaning in life continues as long as our lives are going on. We discover, through personal experience, various new ways in which our lives can be made meaningful.

RESULTS

Meaningful work and meaningful relationships are among the two main values each society may agree upon, and around which most cultures build their traditions, rituals and practices, which are part of the culture identity manifestations grid devised by Baciu (2012). Psychoanalysis moves further, by explaining the way in which the psyche of the individual is structured, based on conscious and unconscious, and how meaning is created through pleasure and sublimation, in the case of Freud's theories, and through the process of self-discovery, in the case of Jung's theories.

DISCUSSION AND CONCLUSIONS

The meaning of life is a complex process, which is related to self-discovery and self-understanding. We cannot create one single template about the meaning of life. However, we can pinpoint some general tendencies, such as those noticed by Freud and Jung. Freud shortened the process of the search for the meaning of life to work and love, while Jung has created the individual theory, which is based on the idea of self-realization.

Knowing oneself can help create a sense of purpose in life, since, from the moment we know who we are, we are ready to create our own meaning in life, function of our own values.

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A STUDY ON THE DETERMINANTS OF EARNINGS RESPONSE COEFFICIENT IN AN EMERGING MARKET

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Summary

The Earnings Response Coefficient (ERC) is a crucial metric in financial markets that measures the relationship between a firm's earnings announcements and the corresponding stock price reactions. Understanding ERC is particularly important in emerging markets, where economic conditions, regulatory frameworks, and investor behaviors differ significantly from those in developed markets. This study examines the key determinants of ERC in an emerging market context, focusing on firm-specific factors, market conditions, and macroeconomic influences.

The paper begins with a theoretical overview of ERC, highlighting its significance in financial research. ERC reflects how strongly investors react to earnings information, serving as an indicator of market efficiency and investor confidence. In developed markets, ERC is relatively stable due to well-established financial systems and regulatory structures. However, in emerging markets, various factors—such as market volatility, limited investor information, and regulatory uncertainty—can cause significant variations in ERC.

Keywords: Earnings Response Coefficient, Emerging Markets, Earnings Quality, Financial Reporting, Market Efficiency, Investor Behavior, Macroeconomic Factors, Stock Price Reactions.

ENHANCING GOVERNANCE AND COOPERATION IN THE MEDITERRANEAN: A PROPOSAL WITHIN THE INTERREGMED PROGRAM

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Abstract

The InterregMed Program, an initiative of the European Union, fosters cooperation among Mediterranean cities to promote sustainability, better governance, and cross-cultural interaction. This study presents the Mediterranean Utopia Project, a conceptual model designed to enhance intercity collaboration and governance while addressing regional challenges such as poverty reduction, environmental sustainability, and entrepreneurship development. The project proposes a non-physical utopian city model, integrating Mediterranean coastal cities beyond geographical limitations to encourage cooperation and shared governance principles.

By analyzing previous projects, including twin cities and urban mapping initiatives, the study identifies key success factors for sustainable urban collaboration. The project's framework is structured around four key outcomes, each aligned with EU policies and sustainability principles. These outcomes emphasize governance, cooperation, economic resilience, and environmental protection. The research methodology involves an extensive literature review and insights from technology transfer offices to refine project feasibility and expected impact.

Findings indicate that while local community participation is essential for cultural and economic sustainability, a broader, structured collaboration model between Mediterranean cities can enhance governance efficiency. The Mediterranean Utopia Project aligns with the core objectives of the InterregMed Program, proposing an innovative governance framework to support regional cooperation. This study contributes to the discourse on sustainable urban governance, emphasizing the role of structured, transnational cooperation models in fostering resilient Mediterranean cities.

Keywords: InterregMed Program, governance, Mediterranean cities, sustainability, entrepreneurship, urban collaboration, European Union policies

Introduction

The InterregMed program is a European Union initiative that includes a network of Mediterranean projects. Through the participation of selected cities, the program aims to foster cooperation in accordance with EU policies. The primary objectives of the program include promoting sustainable governance principles, preventing poverty, enhancing collaboration,

strengthening intercultural interactions, ensuring a cleaner Mediterranean, and supporting sustainable seafood production. Within this framework, the European Union's key goals are aligned with the United Nations' sustainability policies.

One of the main reasons for focusing on cities is the necessity of direct collaboration with local governments in policy development. Local governments, particularly municipalities, have a closer perspective on urban challenges and relay these issues to central authorities. Many cities, especially smaller ones, have been included in the program to increase their effectiveness and compliance with EU standards. The project's primary impact factor is improving Mediterranean cities within the framework of EU policies.

A crucial aspect of this program is increasing cooperation among cities, allowing each city to assess its strengths, weaknesses, threats, and risks. This enables the development of policies and principles to implement necessary measures. The existence of such cooperation among Mediterranean cities significantly contributes to sectoral growth and individual development.

A Transnational Governance Model for Sustainable Mediterranean Cities

The InterregMed Program, funded by the European Union, aims to enhance cooperation among Mediterranean cities by fostering sustainability, governance, and cultural interaction (European Commission, 2021). This initiative aligns with the broader objectives of the European Union's cohesion policy, which seeks to reduce economic disparities and improve governance structures across regions (Barca, 2009).

One of the key challenges addressed by the program is the need for localized governance models that integrate municipal authorities into decision-making processes (Böhme & Gløersen, 2011). Since local governments are more attuned to regional challenges, their involvement ensures that EU policies are effectively implemented at the municipal level (Camagni & Capello, 2019). In response to these challenges, this study introduces the Mediterranean Utopia Project, a conceptual framework designed to create an integrated, transnational urban network that fosters intercity collaboration beyond physical boundaries.

Twin city programs and urban mapping initiatives have demonstrated the potential for intercity cooperation to enhance economic and social resilience (Glaeser, 2011). By leveraging lessons from these initiatives, the Mediterranean Utopia Project seeks to establish a non-physical city network that promotes shared governance, economic cooperation, and environmental sustainability (Rodríguez-Pose & Wilkie, 2017). The project also aligns with the United

Nations' Sustainable Development Goals (SDGs), particularly those related to sustainable cities, poverty reduction, and environmental protection (United Nations, 2015).

To ensure the project's feasibility, extensive research was conducted on the role of technology transfer offices (TTOs) in supporting urban sustainability initiatives. TTOs facilitate knowledge exchange and provide critical feedback on project feasibility, ensuring alignment with EU funding criteria and governance frameworks (Hall, 2014).

The anticipated outcomes of the Mediterranean Utopia Project include:

- Enhanced governance models that support sustainable urban management.
- Stronger economic networks among Mediterranean cities, fostering entrepreneurship and investment opportunities.
- Environmental sustainability measures, such as policies aimed at preserving coastal ecosystems.
- Increased cultural collaboration, strengthening social ties between different regions.

By integrating these objectives, the Mediterranean Utopia Project contributes to the discourse on sustainable urban governance, emphasizing the need for structured cooperation models that transcend national borders (Camagni & Capello, 2019). The success of this initiative would provide a blueprint for future transnational governance frameworks in other regions facing similar challenges.

Selection of the Project Theme

The program defines several thematic areas for project applications. In my project proposal, I selected the theme of Better Governance. My primary reason for this choice was my belief that this theme would offer more functional and practical solutions compared to other program topics.

During the initial phase of developing my project proposal, I focused on local communities. The sustainability of financial activities, entrepreneurship, traditional food varieties, folkloric games, artistic elements, and cultural activities all rely heavily on the involvement of local populations. When I discussed my proposal with my university's technology transfer office, I received valuable feedback. Initially, I had no prior experience or knowledge regarding project applications. Based on the feedback, I realized the necessity of preparing a project summary first. Next, it was essential to ensure that the project aligned with the program's objectives and scope and to substantiate this with evidence.

Initially, my proposal only considered the mobility of local populations involved in the program. The anticipated outcomes of this mobility were limited to organizing activities, festivals, and exchange programs. However, upon deeper examination of the program's broader objectives, I identified key concepts emphasized by the European Union, such as sustainability, cooperation, improved governance, entrepreneurship as a tool for poverty reduction, and a cleaner Mediterranean.

Upon reevaluating my proposal within this framework, I realized that although my idea aligned with the program's objectives, it would not generate a significant impact. I then aimed to refine my proposal to ensure it would create a meaningful and transformative effect.

Developing the Project Concept

Reviewing past projects was a significant source of inspiration. Recognizing that an initial idea might not generate a substantial impact is crucial, and maintaining motivation is essential for progress. To introduce innovative or groundbreaking ideas similar to previous successful projects, self-motivation is critical. At this stage, I intensified my research. Beyond understanding the program's objectives and scope, I sought a deeper comprehension of the expected project outcomes.

As a result, my initial focus on local populations led me to conceptualize a utopian city model. I studied previous projects such as twin cities and urban mapping to analyze their objectives and outcomes. After aligning my project with the program's scope, I envisioned a project that would establish genuine intercity cooperation and fully meet the program's objectives.

The Mediterranean Utopia Project

The idea behind this project is to create a Mediterranean Utopia—a collaborative, non-physical city concept that unites Mediterranean coastal cities beyond their geographical boundaries. This utopian city structure would also align with the principles and policies of the Mediterranean Basin Cooperation Program.

This project would not only bring cities together but also maximize intercity cooperation, significantly contributing to the program's core objectives. Therefore, we began working on a concise project summary. Research was conducted to determine an appropriate project title. Eventually, we developed the title "Mediterranean Utopia City." However, a project title alone was insufficient, as visibility alone does not ensure impact. Clearly defining the project's objectives, scope, and outcomes was crucial.

Accordingly, we designed a structured process model that aligns with the program's main themes. This model outlines the fundamental characteristics of the envisioned utopian city. First, we established the project's core objectives based on the program's strategic goals. Next, we defined four key outcomes, each linked to specific activities and expected results. These activities and outcomes were further reinforced with EU regulations and fundamental principles to ensure compliance.

Following each outcome, we formulated conclusions to assess whether the project's expected impact was being achieved. This approach helped us ensure that the project outcomes aligned with the anticipated strategic effects. Throughout this process, we collaborated with the university's technology transfer office, which provided valuable insights into the project's development and potential impact.

After finalizing the project concept, we moved to the crucial phase of securing project partners. This stage is time-intensive and requires substantial effort, as identifying and engaging with suitable partners is critical to the project's success.

Conclusion

Developing the Mediterranean Utopia project within the InterregMed framework provides an innovative approach to fostering governance, sustainability, and intercity cooperation in the Mediterranean region. By leveraging key principles of the EU's regional policies and integrating insights from previous projects, this initiative aims to create a transformative impact on urban collaboration and policy development.

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