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VAN YÜZÜNCÜ YIL UNIVERSITY
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AN ECOPSYCHOLOGICAL VIEW OF JACK LONDON'S *THE CALL OF THE WILD* AND *WHITE FANG* WITH CENGİZ AYTMAOV'S *WHITE SHIP* AND *THE DREAMS OF THE FEMALE WOLF*

M.A. THESIS

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Burak TURAN tarafından hazırlanan “ An ecopsychological view of Jack London's <i>The Call of the Wild</i> and <i>White Fang</i> with Cengiz Aytmatov's <i>White Ship</i> and <i>The Dreams Of The Female Wolf</i>” adlı tez çalışması aşağıdaki jüri tarafından OY BİRLİĞİ / OY ÇOKLUĞU ile Van Yüzüncü Yıl Üniversitesi İngiliz Dili ve Edebiyatı Anabilim Dalında YÜKSEK LİSANS TEZİ olarak kabul edilmiştir.	
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**JACK LONDON'UN *VAHŞETİN ÇAĞRISI* VE *BEYAZ DIŞ* ROMANLARI
İLE CENGİZ AYTMATOV'UN *BEYAZ GEMİ* VE *DIŞI KURDUN RÜYALARI*
ROMANLARININ EKOPSİKOLOJİK İNCELEMESİ**

ÖZET

Takdim edilen çalışmada, Cengiz Aytmatov'un *Beyaz Gemi* ve *Dişi Kurdun Rüyalari* romanları ile Jack London'un *Vahşetin Çağrısı* ve *Beyaz Diş* romanları ekopsikolojik bir bakış açısıyla incelenmektedir. Seçilen yazar ve eserleri modern edebiyatın gelişen temalarından biri olan ekoeleştiriye ekopsikolojik vurgu yapmaları açısından oldukça önemlidir. Doğa ve edebiyat birbiriyle bağlıdır. Edebiyat doğayı daima kendi gerçekliğinde görür ve bu şekilde ele alır. Eko-eleştirininki yardımıyla, eco-psikoloji eserlerdeki eko-psikolojik temaları ortaya çıkarmaya çalışmaktadır. İnsan ruhunu yaşamın içinde ele aldığında, hisleri hem kişiye özgü hem de genel bir feryat olarak görülmeye başlanabilir. İçinde yaşanan ortamlar ve bu ortamların birbirleri ile aralarındaki bağlantıları inceleyerek, çatışmanın bir parçası olduğu sistemde çözümler aranır. Ekopsikologlara göre doğa ile dengede yaşama isteği, insanoğlunun duygusal ve zihinsel huzuru için gereklidir. Bu yüzden eko-psikoloji en içten fantezilerimizi ve korkularımızı inceler, yıkıcı çevresel davranışımızın temellerini arayarak bastırılmış endişelerimizi ve depresyonlarımızı araştırır. İşte bu sebeple Jack London ve Cengiz Aytmatov'un eserlerinde büyük ölçüde doğa ve insan ilişkilerini ele almaları oldukça dikkat çekicidir. Sonuç olarak, Cengiz Aytmatov'un *Beyaz Gemi* ve *Dişi Kurdun Rüyalari* romanları ile Jack London'un *Vahşetin Çağrısı* ve *Beyaz Diş* romanları ekopsikolojik olarak incelenerek genel bir değerlendirme yapılmıştır.

Anahtar Kelimeler: Ekopsikoloji, Birliktelik, Dönüşüm, Yaban, Doğa Yıkımı.

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ABSTRACT

The present study examines Cengiz Aytmatov's *White Ship* and *The Dreams Of The Female Wolf* with Jack London's *The Call of the Wild* and *White Fang* from an ecopsychological perspective. The selected authors and their works are very important in terms of their ecopsychological emphasis on ecocriticism which is one of the evolving themes of modern literature. Nature and literature are interlinked. Literature always sees nature in its reality and evaluates it in this way. With the help of eco-criticism, eco-psychology tries to reveal eco-psychological themes in the works. When one considers the human spirit within life, its feelings can be seen as both a personal and general wail. By examining the environments in which we live and their connections with each other, solutions are sought for systems that are part of the conflict. According to ecopsychologists, the desire to live in balance with nature is essential for the emotional and mental peace of mankind. That is why eco-psychology examines our most sincere fantasies and fears, looking for the basics of our destructive environmental behavior and investigating our suppressed concerns and depressions. For this reason, it is remarkable that Jack London and Cengiz Aytmatov mostly deal with nature and human relations in their works. As a result, Cengiz Aytmatov's *White Ship* and *The Dreams Of The Female Wolf* with Jack London's *The Call of the Wild* and *White Fang* have been examined ecopsychologically and given a general assessment.

Key Words: Ecopsychology, Coexistence, Transformation, Wilderness, Destruction of Nature

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PREFACE

First of all, I would like to thank my esteemed teacher, Prof.Dr. Bülent Cercis Tanrıtanır, who patiently shared his knowledge with me and guided me from the idea to the final stage of this study. I will never forget how every word he used brought meaning to my life, and I will always remember him with respect. I am also grateful to all the faculty members in the English Language and Literature Department who have made a great contribution to being who I am today by sharing their knowledge with me. Finally, I would like to thank my wife and family for their understanding and patience during this process.



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INTRODUCTION

When the apple ripens, it falls. But why does it fall? Is it because a force pulled it into the ground? Because the stem is dry? Because it started to dry in the sun? Is it because the wind blows? Or is it because a child standing down wants to eat that apple? ...It would be both right and wrong to argue that Napoleon was walking in Moscow because he wanted it and that Aleksandr wanted him to be destroyed. People named as big men in historical events stick labels on what is going on and name the event. However, this name has little relation to the event as the label itself. Events that seem to happen to them for any reason are not historically dependent on human will; It depends on the general course of history and its arrival has been prepared many centuries ago (Tolstoy, 1993: 11).

It is tried to draw attention to natural life and damage to the environment through various actions, shows, and literary works. In addition to writing a general or specific subject in many literary genres and works dealing with environmental issues, a method of criticism based on an environmentalist approach is also being developed. The method that emerges with the concept of ecocriticism is called Environmental Criticism. After the 1960s, environmental sensitivity started to emerge in literature and studies started in this direction, and of course, this allowed various methods to emerge. Ecofeminism, Deep Ecology, Ecopsychology, and Social Ecology are the main ones of these approaches. These approaches are different approaches to evaluate literary works. In these last years, when nature has gradually disappeared in human hands, it has become necessary to develop a new form of transference. The liberation of nature from this collapse that we have created today will only be possible by giving priority to the natural environment, taking a human basis in shaping our way of life, and teaching people love and respect, and ending the wars of power on earth. According to researchers, it is necessary to love to protect and to love, it is necessary to reach information by researching. In this context, the books introduce us to nature and people in many aspects and emphasize how important the association of nature and people is. As the Italian writer, Stefano Benni has highlighted in many interviews, human happiness is directly related to its relationship with nature. In industrialized societies, where it is increasingly difficult to see even a single tree in the environment, books are the only element that will tell children what nature means for human life. For a bird, the natural environment

means shrubs and woodland; for a plant means a richly grounded corner of the garden; For a person, the natural environment means vast land full of war and peace, and happiness. The entire planet is our habitat we need to protect and save, but first of all, we need to get to know it. In this context, it is possible to say that literary works are very important tools to convey information that will teach the world to love and respect future generations.

When considered as one of the modern life sciences, ecology is a systematic study of the interrelationships between animal or plant communities and their organic and inorganic environments. Although ecology is a generalizing science like all the others, it uses the general concepts it has in analyzing the environmental specificities of all species in its field. Ecology is concerned with the dynamic balance of nature, the interdependence of living, and inanimate things. Since nature also includes humans, it should include the role of humans in the natural world, the relationship between other species and the inorganic substances of the biotic environment, and the nature of this relationship. In this way, ecology opens up the field of great imbalance caused by man's separation from the natural world.

It is also possible to talk about human ecology, as humans are also part of nature and need a relationship model to survive and reproduce like other living things. The society that human beings form separately from other communities in the ecosystem where it is in contact with other ecosystems and connected to them by dynamic boundaries. People belong to this whole only as part of this whole.

With the resulting ecological crisis, the human-nature relationship began to be questioned in a way that had not been seen until then. Questions have been raised whether the human-nature relationship can be dealt with satisfactorily based on human-centric traditional ethics; whether the value of nature can only mean something within the framework of human usefulness. For future concerns, it has become an urgent need to adopt ecological ethics not only to protect nature but also to correct the ecological damage to the world.

Ecological thinking does not see a contradiction or duality between human aims and nature. It sees nature not as an enemy that limits its autonomy, but as a

whole, in which it is located as a society, interacting with other biotic environments and enriching ecosystems. Therefore, it calls the crisis of the world not an ecological but ecological crisis. An argument in the way that human exploitation of nature destroys the material conditions of its survival is ecologically correct but instrumental. Because this argument is based on self-interest rather than sensitivity to the world of life, which is part of human concern for nature. In this value system, the relationship with nature is neither better nor worse than looting the natural world without harming human beings. This is one of the approaches that exacerbate today's ecological crisis.

The idea that nature belongs to people, just as people belong to nature, refers to a mutual and integrative relationship between society and nature, rather than a relationship on submission and sovereignty. Today's ecological crisis can not be overcome with environmentally friendly cars that burn less fuel, nor with individual water consumption. To overcome the crisis and reach an organic nature, society must be integrated into the whole with an ecology-oriented political thought. The progress of societies, the increase of their knowledge and skills, and their unification with technology followed a simultaneous course with the damage of nature. With absolute commitment and faith, humanity has had to face many problems such as climate changes, environmental pollution, extinction of species, destruction of armaments. The globalization of environmental problems by reaching dimensions that would hinder or even eliminate human life on Earth has destroyed the traditional approach of environmental protection. Because the fact that the world is not limitless is understood by the inability to repair the ravages of nature and by becoming increasingly complex and growing psychological problems.

The mutual relationship and interaction between humans and nature have undergone significant changes since existence. In particular, the attitude of modern man to nature at the center of the ecological crisis, the complete alienation of human beings by moving away from nature, requires examining the evolution of the human-nature relationship. Thus, the change in the value attributed to nature in the historical process will be observed and the reasons for the psychological changes will be searched through the factors that cause the separation from nature. The belief that

nature has hidden powers and the desperation in the face of natural events has given people no choice but to attribute sanctity to nature. When the process of nomadism began, mankind still felt powerless against nature, but its dependence on it was partially broken. With the transition to settled life, the necessary technical knowledge was reached and the mystery of nature was solved and addiction was freed. This process has succeeded in overtaking nature with the information acquired by humanity and has caused people to specialize in the competence of nature. Therefore, it resulted in the shaping of nature under man's wishes and needs.

Since the early ages, humans have been in constant interaction with nature. Nature, which is approached only to sustain life, has become more and more qualified and fully serves the purposes and interests of humans by increasing its utilitarian character in the modern era. In the Old Testament, the idea that man was created to dominate all beings, and in Surat Baqara in the Qur'an, the idea that God favors people by referring to the Israelites proves that nature is secondary to man and that man is the sole and superior owner of the universe. With its increasing knowledge and skills with industrialization and urbanization, nature, which was perceived as independent before, has now turned into a tool that is completely dependent, managed, and directed. The globalization of ecological crises and failure to overcome them with environmental protection include efforts to return to the natural state of nature.

When the history of the relationship between man and nature is examined, it is seen that it is man's ability to intervene in nature that makes him a human being by removing him from being a zoological being. As a result of these interventions, nature is now moving away from being natural and entering the social sphere of influence. It is obvious that not every intervention will cause problems in nature. The ecological crisis is not a problem with nature, it is a problem with the relationship with nature. The basis of this relationship lies in the fact that mankind dominates each other and that mankind intervenes in nature and dominates it.

Especially, with the understanding of the seriousness of the ecological problems experienced today, there has been an increase in the number of thoughts

and studies regarding the protection of the environment. Eco-criticism, which emerged as an interdisciplinary approach, is a product of these thoughts and studies.

Humans and all other creatures share this beautiful world. People always act like the master of this world and want to control everything, and all nonhuman beings surrender to the power of mankind. Eco criticism has attracted the attention of many people because it is world-centered. Although it appeared in the late 1970s, it was recognized as an academic branch in the 1990s. It is known as a literary workspace that deals with people's relationship with inhuman nature or ecology in literature.

Nature and literature are two structures that do not separate and preserve their integrity together. Literature always depicts nature in its reality. With the help of ecocriticism, ecological wisdom is tried to be revealed from literary works.

Psychology sees the root of individuals' problems as their divergence from their selves. Today's modern understanding of psychology has carried out studies to prove that the fact that human beings move away from nature and become mechanized day by day causes a wide variety of psychological problems. This situation paved the way for the emergence of ecopsychology.

Ecopsychology is one of the sub-branches of psychology. It tries to correct the continuing tension between nature and humans and to turn the person alienated from nature back to its essence. Today, ecopsychology, which argues that every problem, such as infectious disease, from stress spreading to pathological diseases, arises from this concept of alienation also conducts a study with applied psychology as required by the field it is dealing with. Now that the clinics are insufficient and drugs trigger many physiological diseases, these methods have been abandoned gradually, and psychology has found the breath it sought in psychotherapies. Methods such as psychodrama, sociodrama, and bibliotherapy, which emerged with this understanding, have started to take a large part in the consultations today.

People need to interact with nature as much as they need to establish social relations. For this reason, human beings need to communicate with creatures other

than their own. Feeding a pet, growing flowers, sowing fields, spending time with soil are activities that keep people happy from stress.

Today, medical doctors in different fields use natural treatment methods instead of drugs. A study in the USA proves that patients whose rooms are facing the garden direction show much faster recovery than patients who look at concrete buildings.

Many articles say that cat purring is good for the heart, asthma, and stress; proved that feeding pets create a desire to hold on to life in humans. It is also effective in the sitting of an understanding of morality that does not only come from religions. It is a system of thought that will improve the human's attitude towards nature and other people.

The the field of eco-psychology aims to reveal the natural life and natural consciousness that exists within the human and brought by the evolutionary process and to strengthen the relationship with the nature that has been going on for centuries.

The decline of natural resources due to globalization, overpopulation, the rapid decline of diversity in animal and plant species, and global warming are serious environmental problems encountered in the last quarter of the twentieth century. As a result of these problems, ecocriticism examines the relationship between literary works and the natural environment. The fact that environmental problems that intensify in recent years affect our lives negatively is the reason for the environmentalist criticism that became theoretical with the ASLE (Association for the Study of Literature and Environment) established in 1992 in America.

Eco-criticism rejects the usual view that human beings are the only and most valuable asset in nature, focusing on environmental issues and human-nature relations in literary works, highlighting the notion that not only humans but every element and all creatures that create natural balance have rights. Eco-criticism refuses to look at the nature-human relationship only from a human perspective, accepts all elements of nature with equal importance and value. In this context,

ecopsychology is one of the important areas of environmental criticism. When reconsidered in the light of environmentalist criticism, fictional or nonfictional literary works considered in the field of eco-psychology gain a new meaning and value. These works have a moral dimension as they center on the pain caused by human influences in nature, and place an ethical responsibility on the environmentalist critic to address eco-psychology.

Despite the theme of nature, which has an important place in Turkish literature, the work in the ecopsychological context is almost nonexistent. Reasons for this include environmental problems, natural slaughter, the value of endemic plant and animal species, natural resources that are exhausted or face extinction, and the natural problems that come with globalization. It was also effective that social scientists and literary scientists recognized these problems completely. Jack London and Cengiz Aytmatov, who point to the intersection of natural sciences and literary science and draw attention to the environmental problems of the world, look at nature with its real value beyond being a means of expression of individual emotions through their works. Most important of all they search for the cause of human existence in nature by rejecting the usual view that man is the only and most valuable asset in nature. They constitute a resource for ecopsychology by revealing the intensity of emotion in the struggle of sovereignty that the human being conducts with nature with the psychological expressions of their characters. In this context, the novels of Cengiz Aytmatov's *White Ship* and *The Dreams of the Female Wolf* and Jack London's *The Call of the Wild* and *White Fang* are important works that create a source for eco-psychology.

CHAPTER I

1. HUMAN AND NATURAL ENVIRONMENT

1.1. Relationship Between Ecological and Social Problems

When we think of the world, if we consider the mountains, rivers, and cities alone, how empty is the world! But if we know that there are people who fit us here and there, and we continue to live with them by silence, then that makes the Earth a garden that can be lived on for us (Bozkurt, 1999: 7).

Just as the world will be incomplete when the human is abstracted, the problems with the world will be under-defined without being associated with the human. We even have to go a little further and establish a relationship with almost every problem in the world. Of course, it is inevitable to consider ecological problems that have been on the world agenda for nearly seventy years together with the human context. There is a need for an effort beyond focusing on the thoughts and actions that lead to the emergence of problems when ecological issues are handled in terms of human context. Such a context requires questioning the place of man in nature, together with science, culture, thought generation, and finally all civilization. After all, the disruption of natural and ecological balance is not a problem created by nature itself.

In the current ecological problem, ancient philosophy can be understood within the framework of the principle of "Everything Depends on Everything", which aims to grasp the unity of the universe. If ecological ethics treats all life as data, the search for solutions to these problems must be handled with a holistic perspective, not by identifying negative effects and eliminating their causes one by one. One of the objectives of ecological ethics is to name the attitudes and behaviors of individuals and communities that can protect their habitats and create a new formation in this field. In this context, the elimination of social conflicts is among the issues that ecological ethics focus on. Protection of the environment is neither possible nor an important issue without any consensus in the social field. There is an inevitable relationship between nature and society. The ecological problem is based on the problematic dimension of this relationship. The problematic relationship in

question is divided between two consecutive and opposite philosophies in the history of thought. The first is the idea of "leaving nature as it is" in Ancient Greece. In the 14th century, Aristotle tended to take nature ideally, without seeking to change or transcend it and provided reasons for it. According to him, the only thing man could do was take advantage of him through harmony and agreement with nature. In the modern thought that Bacon and Descartes are pioneers, "domination of the world" is advocated. According to modern thought, nature is nothing more than an immense mechanism and should be explained without resorting to magical power. Based on the information that science provides to man, its inner truths will be grasped; so it can be owned. Ecological problems are associated with the modernization of modern science by abandoning the view of Ancient Greece in man's attitude and behavior towards nature. This new perspective, which reduces the existence of nature, natural resources, animals, and plants to human benefit, has also shaped the political, cultural, and administrative dimensions of social life.

The trend that links the origins of the ecological problem to the contradiction of Ancient Greek (organic) thought and modern thought is largely valid today, but it is reductive because it addresses this process from a certain point in the history of civilization. Essentially, the ecological problem begins with the history of civilization and the basics of the problem in this regard must be taken. Such an effort requires a scientifically eco-ethical inquiry.

It is known that there is a wide variety of approaches to eco-ethics inquiry towards civilization. Each of these inquiries differs from the other in terms of solution suggestions, but they generally have a similar perspective on the origin and origins of the problem. Among these ecological approaches, the idea of Social Ecology has an exceptional place in terms of establishing the connection between ecological problems and social problems in a realistic and secular way.

1.1.1. Social Ecology

Social Ecology, developed by Murray Bookchin based on the relationships between social pressure and domination of nature, is also called eco-anarchism. The roots of Social Ecology are based on various philosophical approaches. These

include, along with Marxist socialism, egalitarian anarchism, and the Western institutional tradition linked to philosophers such as Aristotle and Hegel (Des Jardin, 2006: 28). The influence of Kropotkin, and hence anarcho-communism, is quite evident in Bookchin's approaches (Pepper, 1999: 17). Social Ecology and its views in the context of ecological ethics bring criticism and suggestions from nature to society and all aspects of society and holistically approach the current ecological crisis. The policies that have been developed in the last 30-40 years to produce solutions to ecological problems, which can be said to have reached a consensus, have unfortunately lost many contexts in the relationship between environment and society in the past time. In its current form, it can be said that contrary to the 1970-2000 periods when heated discussions on the environment at the international level, sustainable development policies were largely reshaped by developed countries and gained a perspective supporting the reproduction of capitalism. On the other hand, especially in developing countries, it can be determined that environmental policies based on sustainable development understanding do not have a social and political context, and therefore, as a reductionist solution, they are inadequate. Therefore, the social, political, and cultural context of the methods to be proposed in the search for ecological solutions is gaining importance day by day. Social Ecology is important at this point.

Social Ecology rests on the idea that oppressing nature is related to social hierarchy and oppression patterns. Bookchin considers the nature-society relationship in contrast to the traditional Marxist interpretation. According to the Marxist view, the ability of people to dominate nature has enabled the creation of wealth and class structures that lead to class conflict and oppression. In other words, people first put pressure on nature and then learned social pressure. Bookchin argues that social forms of domination come before nature domination. Bookchin differs from the Marxist view, denying that there is an imperative in the relationship between social pressure and natural pressure. In Social Ecology, it is accepted that societies based on hierarchy can have good relations with nature and that egalitarian societies can abuse their natural environment, but it is tried to explain how social pressure patterns encourage a broad cultural understanding that supports the pressure on nature.

Accordingly, societies with a high degree of hierarchical structure are also societies that are likely to abuse their natural environment (Des Jardin, 2006: 312).

Social hierarchies provide the psychological and material conditions necessary to exploit and dominate nature. In hierarchical societies, social institutions and practices (such as those related to agriculture and technology) are organized to facilitate control. In such a society, economic efficiency is understood in the context of success, pressure, and control (Des Jardin, 2006: 459). The main goal of multidimensional ecological predictions in Social Ecology is to reveal the individual's ability to act directly. One of the aims of the emergence of Social Ecology is to inform the traditional environmentalists about the social causes of the newly discovered environmental crisis in the 1960s and to radicalize their critical views, thoughts, and activities. In this context, it is aimed to draw attention to how the emergence of hierarchy creates the myth that humans can dominate nature, to show that the main ecological disorders of the planet are rooted mainly in social disorders, and to show that it would be impossible to solve the misleading ideology that society can meaningfully dominate the natural world without trying to solve the problem of social domination (Bookchin, 1994: 94).

The importance given to the natural evolutionary process is reflected in the critical thinking and social design of Social Ecology. One of the important thoughts questioned in the process of natural evolution is freedom. According to Bookchin, freedom must be grasped in human terms. Freedom, like capitalist society, cannot be the name of sustaining life and surviving after all. A person can be truly human only when he is free from social pressure. For this, freedom must be obtained abstractly and concretely. Therefore, humanity must be saved from material deprivation, struggle to work hard, and meet their needs (Bookchin, 1994: 34). These conditions seem to be possible with a holistic social structure. Decentralization of power, mutual aid, direct action, direct democracy, and the means of life in everyone's hands and service, and the communal sharing of environment and property in a non-hierarchical way are the principles to establish integrity of a society. One of the main problems of Social Ecology is that humanity is alien to its existence as an ethical and ecological factor in nature in the process of solving ecological problems.

1.2. Effects of Natural Landscape on People's Psychological Health

The potential benefits of living in harmony with nature for urban people have been explored by employees on environmental psychology, and it has been widely accepted in many environmental works of literature that association with nature has positive effects on human psychology. It is stated that besides being directly intertwined with nature, people get various benefits from watching the flowers in the park or looking at the trees through a window, not only by seeing the nature but even knowing that such areas are nearby and can be used when desired, provides various psychological benefits to people (Ulrich, 1992: 105).

Studies examining the relationship between humans and nature in the field of environmental psychology have developed in two basic areas. The first group of studies consists of quantitative research that tries to reveal people's perceptions, understandings, and preferences about a particular landscape area to help planners and designers working in the landscape. Another group of studies tries to understand and reveal what nature and landscape mean to people.

1.2.1. The Value of Natural Areas for People

When people's income levels rise above their normal living level, they start to buy flowers and plants for their homes and gardens, deal with nature-based activities and hobbies, buy houses with gardens, and they are known to everyone that they benefit from being in touch with nature. However, some studies try to present scientific evidence on this subject. For example, researches in the United States have shown that most of the attractive places for people are natural areas. Evidence of the importance of urban natural areas for people is the fact that houses close to green areas and parks are more valuable, such places change less ownership, and people who live away from green areas do not like the environment they live in. A perhaps A social research less prominent aspect of this issue is that the benefits resulting from being in touch with nature are not dependent on active participation. It is stated that although the importance of parks and green areas for humans is mostly associated with recreational and social activities, people can also gain significant psychological benefits from passive relationships based on visual with nature. The

important role of natural areas in human welfare and happiness includes two types of passive participation. One of them is the possibility to notice and watch natural areas, and the other is to know that such areas exist and can be seen when desired, even if they are not directly seen and used.

Stoneham emphasizes that natural areas have a presence value because they contribute to people's adoption of the environment they live in, have nostalgic value for them, and create an important resource for urban wildlife. Therefore, he states that passive use of natural areas will contribute significantly to the personal well-being of people and indirectly affect their physical health positively (Stoneham, 1994: 65-74). Therefore, the real value of natural areas for people emerges as a fact that is not easy to detect and can easily be ignored. For example, in a study conducted in England, it has been revealed that although the use of an urban forest is very limited in recreational terms, it is seen as a symbol of continuity by the people living around and that it is very important (Tartaglia, 1982: 22).

1.2.2. People's Attitudes towards Natural Areas

In recent years, many studies have been carried out in cities to investigate people's behavior towards natural areas. In a study conducted in the UK, it was found that the public benefited from participating in urban wildlife projects or environmental protection groups (Lowe, 1983: 86). Mostyn has investigated the reasons for the positive effects of being in touch with nature and it has been determined that people benefit from nature emotionally, intellectually, socially, and physically (Mostyn, 1979: 277). A similar study conducted in three different cities of Canada, Hayward, and Weitzer, revealed that people living next to the parks use these areas for physical activities, being in touch with nature, social activities, and getting away from the stressful city environment (Hayward, 1984: 243).

Social research carried out to evaluate the role of natural areas in the life of urban people has revealed that people care about nature for many reasons related to inspiration and happiness from regular association with living nature (Harrison, 1987: 347). The research also found that people enjoy seeing the presence of wildlife in cities and perceive urban natural areas as a gateway to connecting them to a better

world. It was also emphasized by Dick and Hendee that people like to encounter wild animals in cities and that such encounters in city parks encourage people to use such areas more often (Dick, 1986: 63). Surprisingly various plants and animals can live in urban conditions that are not very suitable for them and unexpectedly appear in the center of the city, and the city people unknowingly provide psychological benefits from such encounters (Stoneham, 1994: 65). Other research has revealed that the association with nature in everyday life is valued by all segments of society, reminds them of childhood memories, that people see the gardens in their own homes as a gateway to nature and they value them very much (Burgess, 1988: 455).

In the studies, the dimension of the urban green spaces that encourage social cohesion was also emphasized. A similar study investigated the effects of natural areas on urban people's desires for outdoor space and showed that such areas have important functions such as providing more play opportunities for children, creating a higher level of social cohesion, and creating a safer environment among neighbors (Coley, 1997: 468). Another study investigating the value of home gardens in terms of urban people revealed that people care about their gardens for reasons such as allowing them to be with nature, making them feel the changing seasons, and giving them a chance to relax in the urban environment (Dunnet, 1998: 31).

1.2.3. Benefits of Unity with Nature

The idea that being in touch with nature helped to relax psychologically and reduced the stress of city life emerged with the beginning of urbanization (Ulrich, 1992: 93). Famous American landscape architect Frederick Law Olmsted accepted that the urban environment created stress a century ago and claimed that scenes from nature would reduce this stress (Olmsted, 1865: 20). City parks of 19th century England were also built by Victorian reformists who thought that they could contribute to human health. Trying to explain the effect of nature on human psychology with more scientific methods has started relatively late, and many different theories have been developed by social and natural scientists in the last 30 years why being intertwined with nature has increased people's quality of life and well-being (Altman, 1983: 92). Many of the studies in the field of environmental psychology have investigated the effects of urbanization on the mental health of

people and studies on the positive effects of natural areas on human health have been relatively limited since many psychologists have focused on mental illnesses rather than mental health. However, research on this subject has increased in recent years and many studies have tried to reveal the role of nature in human health.

A comprehensive literature study on the impact of urban natural areas on human psychological well-being classified the research evidence on this topic into five categories (Rohde, 1994: 72). Accordingly, urban natural areas provide psychological, emotional, cognitive, developmental, behavioral, and social benefits to people. It is suggested that there may be relations between these psychological conditions and physical health. Although research in this area defines the relationships between man and nature, they are still in their infancy, and there is not much information about differences in cultural, social, personality, and age-related relationships in nature.

1.2.4. Effects of Natural Areas on Human Psychology

Research on the positive effects of nature on human psychology has increased over the past thirty years. A study accepted from the firsts of such studies investigated the psychological benefits that people obtained from the gardens of their homes (Kaplan, 1973: 145). The study identified three different psychological effects: active participation such as working or walking in the garden, passive participation such as watching the garden through the window, and intellectual participation such as planning various activities in the garden and underlined that working in the gardens gives people the opportunity to express themselves. Again, Lewis touched on the emotional ties that people established with their gardens and the psychological benefits of gardening to be enjoyed and watched by hundreds of people when the season came and blossomed (Lewis, 1992: 55).

Studies on physiological responses to the visual environment have also shown that natural areas have restorative effects on the emotional state of people, unlike structured areas. Roger Ulrich, working on environmental psychology, conducted a series of experiments to test the validity of the hypothesis that watching nature and natural landscapes had positive effects on people's psychological health. In the first

of these, he investigated the effects of visual landscape on the emotional states of stressed students who had exited the final exam. As a result of the research, it was observed that the students who watched nature landscapes were less stressed than the students at the exit of the exam. Honeyman then repeated the same study by adding another category of urban and natural areas, and the results showed that urban landscapes mixed with nature provided more improvement than urban landscapes devoid of nature. The effects of watching nature landscapes have been researched again in another study conducted by Ulrich in Sweden and it has been determined that the psychological benefits of natural landscapes occur in non-stressful individuals. In his third research on this subject, Ulrich measured the physiological and psychophysiological responses of individuals watching natural landscapes, proved that watching natural landscapes reduced tension on subjects and accelerated recovery from the stressful condition, and there was complete consistency between stress-measuring values in nature (Rohde, 1994: 201). Hartig has provided relatively strong evidence that being in natural areas makes it easier to get rid of mental fatigue (Hartig, 1991: 26).

In a study that made a comparison between the three groups that went on nature trips, had a vacation in the city, and did not have a vacation, the groups were asked to correct the mistakes on a reading piece and as a result, the group that went to nature trip got the best score. In a similar study conducted among students staying in the university dormitory, it was determined that students looking at natural areas with windows have a stronger capacity for direct attention than students staying in rooms lacking such views (Tennessen, 1995: 77). Another study on this subject showed that camping in the forest has positive effects on human psychology in the short and long term, revealing that people returning from the camp have a constant desire for the green environment and what it feels (Talbot, 1983: 163).

1.2.5. Psychological Effects of War and Violence

Between 1945 and 1992, there were more than 149 major wars that killed more than 23 million people. Of course, as always, people were greatly affected by this war environment. The latest technological developments reflected in war conditions have significantly increased the size of danger for humans. War and

terrorism are acts of violence committed by men; they expose children and adults to emotional and psychological effects that will last until the end of their lives. According to a study, one out of three people living in war zones are prone to show Post Traumatic Stress Disorder symptoms, psychopathological symptoms, or a decrease in psychosocial level throughout their lifetime. All this is a sign that these people live in alarming and violent environments. Among children with long-term exposure to war-related stress factors, it is generally estimated that the prevalence of post-traumatic stress symptomatology varies. This is manifested by anxiety disorders such as post-traumatic stress disorder, some other psychiatric illnesses including depression, disruptive behaviors, and somatic symptoms.

It has been seen that exposure to war trauma and terrorism causes high levels of stress among children, which are associated with the development of a wide range of psychological problems (Golan, 2009: 124). Therefore, children are unlikely to survive this kind of turbulence without showing themselves as deviating from the usual patterns of behavior and exhibiting difficult behaviors. The nature of early childhood has certain possibilities to deal with shocks, deprivations, and sadness in life. Research has revealed that in some children, an abnormal retreat from the world has taken place. Others become callous like a robot. In some, emotional outbursts similar to the emotional outbursts of hysterical types have been reported. In general, however, sooner or later, the child returns to good relations with the outside world. The healing process depends on some factors, such as the extent of the damage the child receives, the treatment provided in the post-traumatic period, the capacity of the child to deal with problems that vary depending on his or her age. In some cases, the child is exposed to so much death and destruction at an early age that he or she is no longer injured. Such children are indifferent to the suffering of others.

Studies investigating the long-term consequences of traumatic situations and their effects on mental health are minimal. Initially, Thabet and Vostanis found that 40% of children in the Gaza Strip met possible criteria for Post-Traumatic Stress Disorder, and a year later, with the start of the peace process, there was a decrease of about 10% in these Post-Traumatic Stress Disorder symptoms (Thabet, 2004: 40). Although the child's first exposure to war-related trauma is relatively limited

experience in time and space, several secondary stress factors continue to affect the child and his family after the war. Four years after the war, a study examining school-age children revealed that most children continue to live in overcrowded poor communities, where social infrastructure is inadequate, with dangerous and unhealthy conditions that do not have access to sports grounds. The vast majority of children felt insecure on the streets, had problems in their school, and often fell ill.

Although research evidence suggests that exposure to war and violence can lead to the development of high levels of stress and Post-Traumatic Stress Disorder symptoms, psychological research has not studied the effects of such experience on the mental health of children living in the Middle East, for example, in Palestine. The widespread experience of potentially traumatic events in Palestine has greatly affected the health and happiness of people, by causing long-term physical and psychological harm to children and adults. A fundamental question is whether such events inevitably lead to a deterioration in mental health or reveal some form of flexibility and coping. For example, a promising conceptualization assumes that children can develop resistance and adapt to stressful events in some way, through psychological immune development, due to constant exposure to such events.

Among the war's implications, the impact on the mental health of the civilian population is one of the most important. Research on the general population reveals a remarkable increase in the incidence and number of cases of mental illnesses. Women are more affected by this than men. Other groups in need of protection are children, the elderly, and the disabled. Case frequency rates are linked to the degree of trauma and the presence of physical and mental support.

Wars have important roles in psychiatric history in several different ways. What underpinned the effect of psychological intervention during the first half of the twentieth century was the psychological effect of world wars in the form of war depression. As the Second World War was going on, the registered population rate that was not suitable for being taken into the army caused the establishment of the National Mental Health Institute in the USA. The differences in the appearance of mental symptoms in officers and soldiers have opened up new ways of understanding

mental reactions to stress. Death as a result of war is simply the tip of the iceberg. Other outcomes beyond death are not fully documented. These include, for example, endemic poverty, malnutrition, disability, economic/social decline, and psychological diseases.

Some general risk factors and links can be drawn from the numerous studies reviewed. Women have an increased sensitivity to the psychological consequences of wars. There is evidence of a strong link between mother and child stress in a war situation. It is the harbinger of the weak development of community-oriented infant samples of maternal depression in the prenatal and postnatal periods. Social support and traditional birth midwives play an important role in ensuring the psychological health of the mother in areas affected by war. The relationship between gender-oriented violence and generally mental disorders is known to all. Despite their sensitivity, women's stressful resilience and its role in sustaining their families are accepted. There is consistent evidence of high rates of traumatic psychological problems in children. The most effective reports belong to Palestine. They are the most vulnerable adults among different age groups. The link between the degree of trauma and the number of psychological problems is consistent with each other in some studies. With increased exposure to trauma - both physical and psychological - the duration of symptoms is prolonged. Subsequent life experiences and their connection to the emergence of psychiatric problems have an important meaning for rapid and complete rehabilitation as a way to minimize the negative effects of conflict situations. Research is consistent in demonstrating the importance of physical and psychological support in minimizing war-related traumas, and religious and cultural practices as a way to deal with conflict situations.

The emergence of various psychological symptoms and syndromes in populations in conflict situations is demonstrated by the current study. However, the research also provides evidence of the resilience of more than half the population in the face of the worst traumas in war situations. Undoubtedly, populations in war and conflict situations should receive mental health support as part of full recovery, rehabilitation, and return to normal life. As in the first half of the twentieth century, when war dealt a major blow to emerging mental health issues, the investigation of

the psychological consequences of the wars of the century could bring new understanding and solutions to the mental health problems of the current general population.

1.3. Ecocriticism

In interaction with its environment, humanity transforms the environment in which it lives most appropriately to the extent offered by time and technique. This need for conversion and replacement is not only a sense of security and the need for shelter. The rapid population growth, the construction of large-scale industrial facilities, the idea of realizing the least costly production takes over time the destruction of the environment of human beings. The Continuous increase of environmental damage becomes life-threatening in various parts of the world after a while and this threat starts to spread rapidly. The person who perceives the bad trend develops various methods to draw attention to the destruction in question and point out the bad end that awaits its kind. The most important of these methods is the presentation of results such as dangers caused by environmental damage, extinct animals, dry or poisoned rivers, and destroyed forest areas through the press and media organs.

After the major ecological movements in the 1960s, eco-criticism appeared in the 1990s as a new paradigm in literature. The point of origin of the word eco-criticism is thought to be William Rueckert's 1978 article, Literature, and Ecology. In this article, Rueckert described eco-criticism as the adaptation of ecology and ecological concepts to literary studies. Eco-criticism is described as the movement that examines and interprets texts produced in different art fields by taking nature as a center within literary criticism and theories and examines the relations between literature and the environment, ecology, and culture. Environmentalism discussions started with the publication of Rachel Carson's *Silent Spring* book. Therefore, it would not be wrong to say that literature and environmentalism have close relations. Just as feminists study language and literature on gender, or Marxist criticism reads texts through ways of production and economic classes, eco-criticism approaches literary texts from a world-centered perspective. The academicians or researchers who make this thinking and analysis are called ecocritics. Eco-criticism criticizes

every element that shapes society, including the understanding of science. It especially includes criticism of the understanding of science. It has been suggested that one of the most important postmodern paradigms that reject the absoluteness of the dominant western science is ecocriticism.

Eco-criticism focuses on economic systems as well as criticizing the understanding of science. For example, it examines the destructive effects of industrialization. Looking at the historical development process, as industrialization occurred in the west, environmental problems, a direct consequence of industrialization, posed problems in the West and threatened life in western countries. But as industrialization spread to other societies, environmental problems began to appear in those countries. Since the industries of these countries are smaller, their ecological problems have also been smaller. Eco-critics criticize nature's marginalization by human beings, human self-evaluation in a separate position from nature, and the unconscious exploitation of nature as a source of raw materials (Oppermann, 2008: 5).

People define nature in many different ways by isolating themselves from nature and sometimes including themselves in nature. These definitions also appear in different fields of art such as pictures, photographs, media, and movies. Thus, it reproduces the existing conceptions of domination, classification, and aesthetics. A similar discussion of the definition of nature can be seen in debates around the concept of climate change. While scientists talk about climate change differently, politicians talk differently. Instead of starting from reports and scientific articles, we have the freedom to say that global warming is fabricated like the United States senators, or that global warming is not human-induced. The Eco-criticism accepts the understanding of pluralism proposed by the Postmodernist approach. Postmodernism does not accept the idea that every question has a single correct answer; on the contrary, it suggests that every question can have more than one correct answer or no correct answer at all. Since eco-criticism approaches nature definition and problems from many different areas, it has a parallel perception with the pluralism understanding of postmodernism. For example, ecocriticism combines biology with natural science and social sciences and discusses nature problems.

Technological innovations and industrial developments in the world are progressing day by day with an economic approach and an understanding based on the least cost principle, not based on the principle of the least damage to nature. The rate of air pollution, toxic waste, industrial and environmental pollution is increasing. To explain these increasing negativities to people, statistical data and scientific explanations are made in many fields. However, these data do not affect people and cannot mobilize people to seek solutions. Because mathematical templates and tables, numbers, and statistical data that are scientifically revealed do not affect people much. These are the stories that reach human consciousness (Oppermann, 2008: 5). This is exactly the starting point of environmental criticism, and environmental criticism aims to make people aware of environmental pollution, disasters, and crises and thus to bring environmental awareness to people through literature. Environmental Criticism expands its framework according to emerging conditions and introduces new approaches to bring solutions to new problems. For this reason, the issues that have become the subject of Environmental Criticism have changed and expanded over time. According to Buell, the first period of environmental criticism, which started in the 1980s with individual writings, was a period of criticism focused on the conservation of natural areas where traditional nature writing, nature-centered works, and natural history were discussed. The second-period environmental criticism, which started in the mid-1990s and is a society-oriented and scene of theoretical studies, focuses on the issues of a structured environment, cities, and ecological justice as well as natural areas (Ozdağ, 2010: 641).

Today, the third cycle of Environmental Criticism discussions continues. According to Adamson and Slovic third cycle environmental criticism; recognizes ethnic and national characteristics, but goes beyond ethnic and national borders and explores all aspects of human experience from an environmental perspective. (...) Focuses heavily on issues such as global climate change, biodiversity reduction, threats to regional ecosystems, and environmental pollution-related health issues (Ozdağ, 2010: 645). As it is seen, the framework of Environmental Criticism is quite wide. Every issue that concerns nature belongs to his area of interest. According to Stegner, the subject of environmental criticism is only literature and the environment,

in addition to all the situations in which the two are affected without trying to rely on a broad and open system as much as possible (Karahan, 2002: 29). Slovic, one of the most important figures in environmental criticism, says that environmental criticism is the study of the first ecological perceptions and human-nature relations in all kinds of literary works or by any scientific approach imaginable (Ozdağ, 2010: 642). Slovic also emphasizes that Environmentalist Criticism writings should be written in contact with the physical world, rather than being lost between lessons, theories, texts, and laboratories for societies to understand nature (Ozdağ, 2010: 642). This view is the point of environmental critics who argue that the lives of the authors should be examined within the scope of environmental criticism. The author is in production as a result of his experience. What the author reveals is a result of his life and the world of perception. When it comes to nature, its live presence in a literary work is closely related to its realization by the author. The fact that everything about nature and human beings is within the borders of the Environmentalist Criticism shows how wide the issues it covers are spread. According to the Latin poet and philosopher Lucretius, living things on earth will never stop finding life from one another. Life is not owned by anyone; It is the right of all living things to take advantage of it. For this reason, nature should not be seen as a resource that can meet the needs of mankind without limit. Human and nature are not two distinct concepts independent of each other, but rather inseparable parts of a whole.

The eco-criticism theory, which examines the reflection of nature in literature, has provided the recognition of nature as a scientific reality that must be emphasized by supporting the global environmental problems with concrete evidence through various works provided by many authors and has led to the establishment of environmental awareness among people. The main aim of literature, according to the authors who have adopted the theory of ecolinguistics, should be to ensure the formation of ecological awareness in society as human beings reconsider their relationship with nature and thus prevent the unconscious destruction of the natural environment to meet personal needs.

1.3.1. The Relationship Between Eco-Criticism and Literature

Researchers, working to prevent the harm caused by human beings to nature and to reinforce ecological awareness, see literature as a tool that reveals the hidden spirit of the natural environment and conveys the cries of distress of nature to the masses. According to this idea, which establishes a very tight connection between literature and the physical environment, it is an indisputable fact that literary works are a tool that strengthens the relationship between nature and man. Aiming to eliminate the difference between man and nature, the theory of ecolinguistics emphasizes that human beings cannot exist in the universe alone, but only as long as they can interact harmoniously with the air, water, soil, and many other creatures that make up the ecosystem. As Friedrich Engels stated in his *Dialectics of Nature*, we cannot rule nature as a king rules the community under his rule. We are reminded with every step we take that we belong to nature and live in its bosom with our lives, blood, and brains. The only superiority we can establish over nature is our ability to know and apply the laws of nature that make us different from other creatures. In this context, it is possible to say that mankind is obliged to compensate for the damage it has done to nature by using the intellect bestowed upon it, as the theory of ecolinguistics emphasizes.

Many environmental problems such as rapid urbanization, industrialization, technology-induced global warming, water scarcity, air pollution, and the destruction of the natural environment of living things by humans are undoubtedly among the most important social and political problems of today's countries. According to the researches, the threatening of the future of the world due to the global environmental crisis has made environmental problems not only a subject studied by the science of ecology. This development led to the emergence of eco-criticism in which the relationship between literature and the physical environment was addressed, and literature was directed to the environmental problems that were emphasized by the masses of the society. As is known, damage to any part of the ecosystem affects the entire system in a chain manner. Undoubtedly, every living thing has to be selfish to survive. However, while many wars of survival provide some benefits to both their species and nature, the selfishness of human beings causes wounds that are

impossible to heal. On the other hand, it is a fact that many living creatures in the ecosystem, as a result of instinctive behavior, harm nature unconsciously, and human beings deliberately destroy the natural environment in their interests. The main purpose of the eco-critical theory based on these thoughts is to eliminate the privilege of being the center of the world that human beings have in literary works. Because every individual who lives in nature owes his existence to the existence of other living things. This balance established between living things forms the basis of the ecosystem. Studies confirm that the environment shapes human existence, just as human shapes the environment. Mass migrations, floods, sandstorms, technological advances, and many other events of our age leave lasting effects on human beings and the lands they live in.

1.3.2. Industrial Revolution and Colonization of Nature

The industrial revolution, which started in England in the second half of the eighteenth century and spread slowly all over the world, is defined as the process where human and animal power has been replaced by machine power and many European countries have changed from agriculture to machinery economy. Among the main factors that lay the ground for the industrial revolution, it is possible to count the protestant reform, the rational thinking principles developed by thinkers of the Enlightenment Age, and the intellectual factors such as the spread of these scientific methods to Europe with the French Revolution. Among the socio-economic causes of the revolution are the ready labor created in cities with the population growth in Europe in the sixteenth century, colonialism and capitalism leading people to new areas of investment, and the developments in technology. With the support of the use of scientific discoveries in the production sector by the Western European states, large and wealthy organizations turned to production. In this context, economic life based on handicrafts, agriculture, and trade until the end of the eighteenth century, was linked to the mechanized industry with the industrial revolution, and the increased production increased the economic welfare of Europe.

According to the researchers, the most important feature of the Industrial Revolution was the emergence of large factories as a result of the widespread use of machinery. Thus, the mass of agricultural workers in European states was replaced

by the population of workers who helped production in factories. Established factories accelerated production, increased quality, reduced cost by saving labor force. The industrial revolution, which allowed the transition to mass production, caused radical changes in the social and economic field, and it affected the world with its negative results as well as its positive results. Through industrialization, agriculture became mechanized, so that the same amount of land could feed more people; the fact that cities offered jobs to people outside the agricultural sector caused the population to pile up in the cities. With the increasing urbanization as a result of technological development, industrialization, and some economic policies, more and more natural resources have been forced to share, and this has paved the way for environmental problems after the balance of nature has deteriorated. With the industrial revolution, the number of workers in factories increased, and these factories were gathered in urban areas, and rural areas in cities began to be gradually destroyed. If these negative developments are taken into account, it is an undeniable fact that mechanization, which develops rapidly with technology, offers significant opportunities for human beings, as well as polluting and consuming natural resources irreparably. As human beings move away from seeing themselves as a small part of the world in which they live and focus on exploiting and dominating nature, industrialization has become the source of major environmental problems affecting the entire universe. Thus, the balance between man and nature, which had existed in harmony for centuries, was broken, and mankind began to destroy, exploit, and consume nature following its interests. In the wake of the Industrial Revolution, population growth, consumption, chemical, and biological weapons production, the excessive use of pesticides and insecticides, improper and excessive use of Natural Resources, and the use of nuclear weapons have caused environmental disasters.

The perception of the human body not as a part of the ecosystem but as a superior being to any other creature in this system is based on many cultural and social bases. The anthropocentrism approach, which sees man as the sole ruler of the universe, accepts nature as a resource that is presented to human service and can be used unlimitedly by human beings and controlled in the direction of various economic interests. This anthropocentric idea, where nature is seen as a property that mankind can consume as much as he wishes to meet his own needs, and that man is

perceived as a separate entity from the ecosystem, has been adopted by societies around the world as a universal reality. Therefore, unlimited consumption and destruction of natural resources, considering human interests, has been accepted as a normal action. However, with this colonialist understanding, human beings are not aware that they are destroying the natural environment and also gradually destroying their existence. However, it is a matter that should be emphasized with the importance that human beings have committed their suicide in a sense by the destruction of water, air, soil, plants, and animals, sometimes consciously and sometimes unconsciously, with actions that are accepted as normal and usual by the society. As long as nature is seen as a property to be exploited, the human body will also get its share.

Mankind can continue its life on this planet as long as it respects other beings, soil, and all living things in the ecosystem, of which it is a part. As Friedrich Engels, one of the nineteenth-century German philosophers, stated in his work, "Dialectic der Natur" (Dialectics of Nature), plants, animals, stones, air, light, etc. are an important part of human life and human actions. Nature is the inorganic body of man. The fact that man exists in nature is an indication that nature is his body and that he must have good relations with that body to survive. The physical and spiritual life of human beings depends only on nature because man is a part of nature. However, societies that have adopted the traditional body policy, ignoring Engels' ideas about the alienation of human beings against natural life, have continued to create deep rifts between the natural environment and the human being and otherize nature by accepting the human body like the supreme being that dominates the universe.

1.3.3. The Role of Literature in the Formation of Ecological Self and the Emergence of Ecopsychology

Undoubtedly, the ecological selves of individuals should be gained to create social-ecological awareness. However, while human beings are conscious of being a mental-social being, they are not conscious of being a physical-natural being. The idea underlined here is that man is aware of his social self and describes it as an identity that can almost define himself, but it is obvious that he does not have an ecological self. Whereas, human beings are a whole with the ecosystem that they

form a part of. The achievement of this ecological consciousness, which is necessary for human beings to survive in the universe, will only be possible by assimilating the fact that it can exist with nature. At this point, literature is one of the most important areas that aims to gain social-ecological awareness to individuals and to develop sensitivity and respect for nature, which will enable human beings to gain awareness of living things other than themselves.

The global environmental crisis, which is becoming more and more dangerous day by day and threatening the future of the earth, has forced people to investigate environmental problems such as climate changes or destruction of rain forests in literature as well as in many other fields. Along with the increasingly deepening dimension of the wounds of human beings in the body of nature and the inevitable increase of environmental disasters, literature has focused its attention on the future of the earth, and studies have been initiated by experts on this subject. Following the understanding of the universality of the effects of environmental problems on humanity, these researches aimed to create environmental awareness in global terms, led to the birth of ecopsychology, which aims to create environmental awareness among people about environmental disasters. Thus, environmental disasters have become the field of study of not only ecology science but also literature and have gained an interdisciplinary quality.

Ecopsychology enables studies on how people can relate to their physical environment, and how a new order can be developed between man and nature. Also, it has the feature of being a theory that investigates the place of nature in literature and aims to adopt scientific nature understanding to prevent the global environmental crisis. The nature writers, who set out in line with the basic principles of ecopsychology and have carried out various studies on this subject, have focused on the importance of the need for human beings to respect all living creatures in nature by examining the relations of living creatures with each other from an ecological perspective. It is possible to come across nature writings, which are based on the principle that all living things are an integral part of the ecological system that complements each other, and that aims to draw the attention of the people to environmental problems by emphasizing that the human body that is alienated from

nature cannot be considered separately from nature. The first examples of this were written by American nature writers such as Henry David Thoreau, John Muir, Aldo Leopold, Edward Abbey, Wendel Berry, Annie Dillard, Barry Lopez, and Terry Tempest Williams (Oppermann, 2008: 28).

1.4. Ecopsychology

Psychology sees the root of individuals' problems as their divergence from their selves. Today's modern understanding of psychology has carried out studies to prove that the fact that human beings move away from nature and become mechanized day by day causes a wide variety of psychological problems. This situation paved the way for the emergence of ecopsychology. Ecopsychology is one of the sub-branches of Psychological Science. It tries to correct the long-standing malaise between nature and Man and to return the alienated man to his essence. The name of this sub-branch was first found by Theodore Roszak. In particular, it tried to spread spiritual humanity against materialistic humanity.

Ecopsychology, which argues that every problem arises from this alienation concept, from the stress that spreads everywhere like infectious disease today to pathological diseases, also carries out a study intertwined with Applied Psychology due to the field it is dealing with. Now that the clinics are insufficient and drugs trigger many physiological diseases, these methods were gradually abandoned and psychology found its breath in psychotherapies. Methods such as psychodrama, sociodrama, and bibliotherapy, which emerged with this understanding, have started to take a wide place in counseling today. It is a philosophical phrase written in all books that man is a social being. Human beings need to be intertwined with nature as much as they need to have a social relationship. That is why a peaceful place is a seaside, the forest, a beach walk. For this reason, human beings need to communicate with creatures other than their own. Feeding a pet, growing flowers, sowing fields, spending time with soil are activities that keep people happy from stress.

Today, many medical doctors resort to these natural treatment methods, not drugs. A study in the USA proves that patients whose rooms are facing the garden direction show much faster recovery than patients who look at concrete buildings.

While many articles have stated that cat purring is good for the heart, asthma, and stress, it has proven that feeding the pet creates a desire to hold on to life in humans. It is also effective in establishing an understanding of morality that does not only come from religions. It is a system of thought that will improve and develop the attitude of man towards nature and other people. Eco-psychology aims to reveal the natural life and natural consciousness that exists within the human and brought by the evolutionary process and to strengthen the relationship with the nature that has been going on for centuries.

Ecopsychology combines psychology with ecology. It examines political and applied theories that seek to create a sustainable balance of nature to treat alienation. The ecological unconscious lies at the basis of eco-psychology, that is, every person has a consciousness about nature. In the context of the ecological unconscious, there is a record of cosmic evolution dating back to the early times of history. Ecopsychology aims to awaken the knowledge about the mutual relationship of nature and man, which is found in the ecological unconscious and possesses innate. The vital stage of human development is childhood. Ecopsychology aims to awaken the environmental awareness that the child has not forgotten yet in adults. For the development of this awareness in the child, stories, fairy tales, and lullabies about nature are very important. With the development of the ecological ego, man has a moral sense of responsibility towards nature and other people. Ecopsychology aims to have this sense of responsibility to have a voice in social relations and political decisions. One of the most important therapies of ecopsychology is to reconsider and correct masculine character traits that see nature as a stranger and try to rule it, which is also the source of political power. Ecopsychology questions the destructiveness of the industrial culture. However, while doing this, it is not against the technology that makes our life easier. In this sense, ecopsychology is not anti-industrial but post-industrial. There is a synergistic interaction between the good of the world and the person. Therefore, the needs of the world are the needs of man, that is, human rights are the rights of the world.

Why did human beings settling in gray areas from green areas started to harm green? People who lived with nature in the past started to harm nature as they

became modern. They pollute the green nature, which used to be their home, from the gray concrete with their present home. Why does one harm nature, what factors play a role in this? Ecopsychology answers all these questions. Ecopsychology combines psychology with ecology. It examines political and applied theories that seek to create a sustainable balance of nature to treat alienation. Eco-psychology aims to awaken the information about the mutual relationship of nature and man, which is found in the ecological unconscious and possesses by a human. The ecological ego that regulates human relations with its environment is the research area of both Egology (ego science) and Ecopsychology. Man's relationship with man and nature is established through ego. While healthy and characterful ego-building is important in human-human relations, the ecological ego is a critical component in maintaining healthy human-nature relations. The ecological ego is a stable ego state that does not harm nature, respects beings in terms of thought, emotion, and behavior. Environmental problems arise mainly from unhealthy relationships between the ego and the environment. The individual's axis of protection-oriented attitudes and behaviors affects environmental health at the first degree. Ecological awareness and consciousness level depends on ego awareness. It is quite difficult to solve environmental problems without analyzing the ecology of the ego and building an ecological ego. When the functions of the ego, which regulate thoughts, emotions, and behaviors internally, can be controlled with the ethical values of ecology, it will be possible to control and manage environmentally harmful attitudes and behaviors. Since neither consciousness nor thinking is possible before the subconscious is formed, the mind is shaped by the subconscious constructed ecologically. In industrialized modern societies, the ecological subconscious of individuals is suppressed and modern man is focused on taking over nature. Reconciliation of the modern human with the environment depends on not harming the nature hidden in the ecological subconscious and activating the motives to respect the other.

It is not new to experience significant negative changes in the world's climate and it is clear that the balance in nature is greatly impaired. But is it human's fault for global warming, the changing and pollution of nature? Or does it have a role in today's human being to feel unhappy, lonely, and stressed from breaking with nature? Do ecological changes affect human beings or do human beings cause ecological

changes? Exploring the answer to these and similar questions, Ecopsychology addresses the strong relationship between humans and nature with its mutual interaction. The goal of Ecopsychology, which is born out of a combination of two important sciences such as ecology and psychology, is to awaken the knowledge of the transformation of nature, which was originally present in human beings, but where it will find the peace of the mother's womb, which has been lost in time, to improve the alienation of the person's natural bond, and to strengthen the natural connection of the human. Some researchers suggest that the individual's communication with nature can improve their relationships and emotional well-being with other people. The complementary part of this practice is to remove the psychotherapy and the individual from the office and home and move them to the outside. According to the basic rules of eco-psychology, a walk in the forest or park has a refreshing effect, because this is something that man has adapted to. Psychologists such as Roger Ulrich, Rachel, and Stephen Kaplan, and Frances Kuo have explored the beneficial effects of living in naturally decorated places and looking at landscape paintings on human psychology.

Another fundamental basis of eco-psychology is that it can help the senses to be sharpened in the process of realizing and getting to know nature and can help people develop new talents. Similarly, it is suggested that sailors who understand and love the sea, according to ecopsychology, gain a keen sense of the direction of the wind. Ecopsychology explores how to develop an emotional bond with nature. This is considered to be a very beneficial situation because when nature is discovered and viewed without any judgment, one acquires feelings of harmony, balance, timelessness, and soundness. Ecopsychology largely rejects reductive views of nature that focus on basic building blocks such as genes and selfishly defines nature as a struggle for survival.

In researching how to connect with nature, ecopsychology is concerned with examples of various ancient and modern cultures with a history of being intertwined with nature. Aboriginal, Pagan, Buddhist, and Hindu cultures include shamanism and ancient Islamic traditions. Its area of interest is how cultural identity is intertwined with nature, with the fact that the loss of sacred sites belonging to these cultures has

had a far more devastating effect on the local population than the general view. Native American stories, in particular, portray the socially valid consciousness between humans and nature. Eastern Orthodox monks lead a deeply committed and thought-intensive life of nature. Other studies are on a dedication to respecting natural boundaries, such as population control or nomadic life, which allows the environment to improve, and how a permanent life is maintained within the environment. Besides, certain indigenous cultures have developed some methods of psychotherapy involving trees, rivers, and astronomical fragments.

Ecopsychologists have identified unexplained grief, especially for individuals who feel pain and hopelessness in the face of widespread environmental destruction. The field of ecopsychology aims to reveal ways of explaining disconnections with the environment in the light of existing pathological conditions without creating a new category. The proposed idea is that if the current culture is detached from nature, various situations in an individual's life will be negatively affected. It is also believed that without the influence of nature, people will be susceptible to various delusions and a certain degree of nature-oriented life must be the basic element for mental health and the best psychological development. This issue is explored in detail in Paul Shepard's book *Nature and Madness*. It is also suggested that being separated from the outside world leads to the loss of senses and computing abilities developed through interaction with the environment throughout the evolutionary process.

Given a short break in eco-psychology and look at today's modern man's adventure of breaking away from nature, everything will be easily understood. Human who has moved away from nature has changed their living spaces first. They chose to live in apartment buildings where they did not know anyone in concrete boxes by leaving their mudbrick, stone, earth, and wooden houses. Forgetting the knowledge that our homes are the mirror of our souls, they decorated their homes with chemically painted carpets, synthetic wall paints, breathless windows, technological tools that spread poison, and many accessories without memory, meaning, or abundance. Then they moved away from the animals they lived within nature. They became able to see the animals they shared the universe only in

documentaries and zoos. Moreover, they entered into an alienation such as fear of these animals, disgusting their smells or images. Another rupture occurred with soil and plants. They tried to satisfy their longing for the soil and the plant in the green spaces in the cities of crowded concrete piles or with small pots they grew at home. The modern city man only filled the stomach while feeding, forgetting that the nutrition blessing relationship should feed the soul. They acquired problematic, non-organic fruits and vegetables from seed to manure, from markets that had been closed all day and waited under fluorescent lights. While they consumed animal products such as meat, milk, eggs, fish, and honey, they considered it normal to be creatures that suffered and whose souls were sick as a result of the torments that were done to these animals in their production. They chose harmful cosmetics and chemical garments to make themselves beautiful. To clean their homes, they used cleaning materials that pollute nature. All this suggests that today's man is not only moving away from nature but also beginning to harm it. Ecopsychology says that the main cause of psychological problems such as depression, anxiety, and panic attacks, which are seen especially in crowded cities and which are related to the increase of stress, is our ruptured lives and brutal attitude towards nature, which also harms our spiritual world. Ecopsychology also reiterates its views on the subject in light of the information in the anthropologist Desmond Morris's book *The Human Zoo*, published in 1980. In his book, Morris says that healthy wild animals that have been removed from their natural life and placed in the zoo have some health problems such as cancer, ulcer, depression, cholesterol, blood pressure, and circulatory disorders. And he emphasizes that this situation that is happening to animals that are moving away from nature is valid for humans.

Ecopsychology underlines that man should return to nature as soon as possible for air, water, soil, other living things, future generations, and his spiritual world. Also, it proposes ways of reintegration of humans with nature for both its healthy physical and psychological structure and the ecologically habitable world. Ecopsychology is very popular in many countries of the world by important researchers and the public. Ecopsychologists working in this field state that the city teaches people about selfishness, in the hierarchy of life, one sees himself at the top as the only creature with a soul and perceives all other creatures as creatures for

service. Whereas, by cutting away from the rhythm and teachings of nature, the person who cuts his roots also suffers from a feeling of loneliness and emptiness, while damaging the ecosystem that feeds him materially and spiritually. Ecopsychologists say that searching for happiness in the city, wealth, technology and consumption is a crisis, and getting rid of it can only be possible by living in harmony with the cycle of nature by giving up wanting more. The majority of ecopsychologists perform their therapy in nature, in open areas, forests, camps. Some do it in their offices with natural decors and special accessories of nature.

Developing technology, population growth, shrinking job opportunities cause people to work harder. Being constantly in a relationship of interest and the desire to gain economic power or status does not allow people to rest and be peaceful. Thus, people are constantly working and stay away from nature. This is the reason for the alienation of man from nature, as Hegel considered. Hegel develops the idea of alienation from the idea of one of the basic predictions of philosophy, that the world was originally a total unity and existence in itself. Accordingly, the end of alienation can be achieved by establishing healthy integrity with nature again. Ecopsychology also includes Hegel's philosophy at its source, and, just as Hegel said, claims that it is the rupture and alienation of nature that form the basis of today's problems that people face. (Ertoy, 2007: 49). The view of ecology, from this perspective, shows nature as a remedy for human unhappiness and unrest in the modern world. As can be seen, the idea of ensuring the peace and happiness of people is based on the rules put forward. To this end, the idea of providing human virtue and moral development arises. As a method, the idea of being together and reunited with nature, which initially forms a natural unity with itself, is suggested.

CHAPTER II

2. LITERARY PERSONALITIES OF JACK LONDON AND CENGİZ AYTMATOV

2.1. Jack London's Literary Personality

He was unlike traditional writers of his age. He has worked in many different jobs since his youth. He was a worker in factories and a seaman in the seas. He even went to Alaska to look for gold. Jack London had never returned empty-handed from any job he had entered or any journey he had taken. He first wrote his stories in the bars, cheap hotels, and train wagons. It was the pen of those at the bottom of society, those who were ignored and oppressed. The famous writer, who has put more than fifty works in his forty years, closed his eyes today ninety-eight years ago.

Jack London was born on January 12, 1876, in San Francisco. His music teacher, Flora Wellman, was with astrology professor William Chaney. According to the San Francisco Chronicle in June 1875, the young woman attempted suicide when Chaney refused to accept the baby. Flora's nerves were overwhelmed by the trauma, but luckily neither the mother nor the baby was hurt.

Jack was taken care of by Virginia Prentiss, a black former slave. His family did a lot of work, but he still couldn't get a stitch-up. That's why Jack's childhood was spent in poverty. From an early age, he had to get in and out of all sorts of jobs. Even in the years ahead, London would say I didn't know what childhood was. When London was just eight years old, he first sold newspapers, then worked on a farm. When he turned 13, he was fighting for his life at the Hickmott Cannery. Then he borrowed money from his wet nurse, Prentiss, bought a small dinghy, and poached oysters. Jack London dismantled reading and writing on his own when he was five years old. Although he continued his education with interruptions, he was a regular at the Oakland Local Library. Ina Donna Coolbrith, who was a poet, writer, and librarian for a while, had a great effort on him. He read classics like *Madame Bovary* and *Anna Karenina*. His fondness for reading would continue in the future; he was a bookworm. When London made good money, he would create his library of fifteen

thousand volumes and call it my tools of commerce. At the age of seventeen, he was enlisted as a crewman on a seal-hunting ship to go to Japan. He got in and out of a few jobs on the way back, and then he got mixed up with some railroad bums. He traveled across America. He spent thirty days in detention at Niagara prison in Canada. He enrolled at Oakland High School at the age of nineteen. A year later, he prepared all summer and won Berkeley University. But financial difficulties did not chase him. Therefore, only one period could continue. He never had a diploma. But here he met the works of Charles Darwin and Friedrich Wilhelm Nietzsche. In the future, both names would have had a big impact on him. On 25 July 1897, London participated in the Klondike Golden Hunt when he broke money. On this journey, his health deteriorated. He suffered from scurvy, his gums were swollen. He lost four teeth in front. He didn't know it yet but the same journey would inspire him for his works such as *The Call of the Wild*, *Burning Daylight*, and make his name known to the world. When he returned to Oakland in 1898, he would recount those days when he tried to suppress his writings, years later in *Martin Eden*. Eventually, his writings received great attention when they were published in the Atlantic monthly literary magazine under the name *Alaska Stories*. He collected these stories in his first book, *The Wolf's Child*, which he published in 1900. He was tired of writing as a hobby and working in other jobs. That's why popular magazines, which proliferated in the 1900s thanks to modern printing techniques, came to London like medicine. *The Call of the Wild*, which was eventually published in the Saturday Evening Post in 1903, brought Jack London to fame.

In *The Call of the Wild*, the change in the wilderness of a dog in the Klondike Golden Hunt was told through Buck's eyes. According to London, people who were blinded by ambition adapted to every condition like animals. Or it was just the opposite. Three years later the *White Fang*, which chronicled the adventures of a wolf break, was on the shelves. London had chosen Wolf, the protagonist, who was his favorite animal in his life. London, which signed some of its letters as Wolf, was again in the wild with a story from the search for gold. Moreover, the struggle between nature and man and the struggle for life between the parties were also on the main axis.

Before *Adam*, published by London in 1907, it took us far into human history. In this novel, London was a supporter of Darwin's views. London's dystopia named *Iron Heel* was well ahead of its era. London was not a theoretician. But the author had heard the footsteps of fascism during the Second World War, with a solid prediction. The three-century Iron Heel period created by London was enough to illuminate the world even today. The famous writer, on the one hand, questioned how capitalism works, and how opponents of the order were crushed, on the other hand, he was also explaining how an oligarchic tyranny was rising in the USA. London, of course, would display its socialist views in *Iron Heel* in the clearest way.

Returning from a two-year cruise, London's *Martin Eden*, written at the age of thirty, reflected the author's own life. In this novel of autobiography type, sailor Martin sees an effort to make room for himself in society. Eden, who fell in love with a rich girl and developed herself, was repeatedly rejected and left alone while trying to suppress works he had written, just like London. And when he finally got what he wanted, the bourgeois life he desired, just like London, would become meaningless.

John Barleycorn (Memories of an Alcoholic), published by the famous author three years before his death, was a confession. Another character was created from the word barley used in the production of beer and whiskey. The work, which takes its name from the English folk song, was telling how alcohol has become important over the years since London's first alcohol experiences. So much so that London would go after John Barleycorn even after he became a famous and wealthy writer.

London did not only write novels and stories. He was also an interview writer with keen powers of observation. He went to Korea and Manchuria as war correspondents in the Russian-Japanese War in 1904-1905 and worked as a journalist. Eyewitness testimony on the San Francisco earthquake was published in *Collier's Weekly Magazine* in 1906. Was his journalism fueled by his literalism, or was it the opposite? Although the answer to this question was unknown, his insatiable curiosity triggered both his journalism and his literature.

Jack London married Bess Maddern of his circle of friends on April 7, 1900, the day *The Son of The Wolf* was published. The couple was not madly in love with each other. Theirs was more of a logical marriage. Their first child, Joan, was born on January 15, 1901, and their second, Bessie, on October 20, 1902. The couple broke up in 1904. London married Charmian Kittredge a year later. Although the couple wanted to have children, one of their babies died during childbirth. The other pregnancy also resulted in a miscarriage.

The famous writer bought a farm in California in 1910. Along with my wife, she dedicated herself to the farm, saying that the farm seems to be the most beautiful thing in the world. He tried to constantly enlarge his land and get yield from the farm. He invested his wealth, even borrowed. His constant efforts to earn money began to affect the quality of his works.

London passed away on the farm where he spent a period but had recently been overwhelmed and moved away. This place is currently under preservation within the Jack London State Historic Park.

Jack London embraced socialism at the age of twenty. As he stated in his article, *How I Became Socialist*, his socialist ideas started to form as he saw the lower layers of the people more closely. In his youth, he made speeches by visiting the USA and tried to gather supporters for socialism. That's why he even spent a short time in prison. London has brought an understanding that appeals to all classes in literature, which up until then had an approach for nobility. In a way, he was the creator of proletarian literature in America. In 1929, the magazine *New Masses* mentioned that he was the first and only proletarian writer ever born by American geniuses.

Nevertheless, his features, which were incompatible with his revolutionary views, were always on the agenda. He has been widely criticized for his propaganda of a man's world that has no place for women, and for advocating the supremacy of the white race. Plagiarism claims about the famous writer were also on the agenda. In some of his novels, he was said to copy other writers. However, according to London, these accusations did not reflect the truth.

Jack London died on November 22, 1916, when he was only forty. The body of the famous author was burned and his ashes were taken where he wanted. Currently, London's ashes, along with those of his wife Charmian, are buried at the Jack London State Historic Park in California. In the grave of the famous writer, only a moss-covered piece of rock was erected, reminding him of his simple style.

2.1.1. Jack London's Nature Sensibility

Jack London's novels of the first circuit are seen to have played an important role in shaping his thematic integrity. He is centered on the main themes of the novel's general perspective, the struggle for survival in the wild, the boundless control of the laws of nature over the lives of all living things, the determination of instincts over actions, and the obligation of the weak to submit to the powerful.

Jack London revealed his bond to nature when he was young. He left school at the age of fourteen and started making money with oyster piracy. At the age of seventeen, he went to Japan as a crew member. At the age of twenty-one, he joined the gold prospectors in the klondike region. Although his writings were of great interest, his livelihood was not always on track. Indeed, the effort to learn life could only be achieved by meeting its basic needs. He was stripped of corrupt education, business, and popular culture and sailed for the discovery of truth. His admiration for nature is evident in his *The Call of the Wild* with *White Fang*. In addition, in the novel *Before Adam*, the life and social structure of the first humans are described, and the ore within them is also explained.

For London, nature is home. He built his works on this. Our hero *White Fang* is an image in itself. It is the image of someone trying to learn life. The ship in the novel *Sea Wolf* is an image. It is the image of life in itself. The author wanted to tell his own life through these novels and the lives of those who, like himself, sought truth, nature, and self. The main reason why London is popular is the closeness he has established with his reader. Contrary to popular belief, these works are not youth books.

Jack London equates nature with Man. To get away from nature is to get away from yourself. For example, *White Fang*'s contact with human beings prevents him from his savagery and forces him to obey. It is here that the person has contact with something outside of his nature and loses himself. London also connects nature with freedom. This idea does not belong to London. London loved nature while discovering the world and found its self in nature. So nature was home and freedom for him.

2.2. Cengiz Aytmatov's Literary Personality

He was born in 1928 as the eldest child of the Aytmatovs. They are four siblings and live in Moscow. His father, Törekul, is an enlightened person who has received a Red Professor education. Cengiz Aytmatov was educated in Moscow until the age of nine as one of the fortunes of life. However, the resplendent life and high-quality education conditions in Moscow would be reversed by Stalin's dictatorship due to his father's defense of Kyrgyz Turkish. Realizing that he was going to be killed, Törekul sent his four children and his wife, Nagima, to his hometown village of sugar. Because he did not want his family to witness what was going to happen to him, nor did he want them to be subjected to deportations and rapes after him.

Törekul was arrested and executed soon after in Moscow. But the news of his death would only be known to his family twenty-one years later. The regime was not satisfied with the execution, and because he was only his brother, Rizkulbek, the only adult male member of the family, was forced to live the same end as his brother.

Sugar, a small village on the edge of the Kürkür River, is primitive and poor. But this hearth avoided the eyes that despised them. Little Cengiz and his siblings grow up in the love spiral of his paternal grandmother Aymhan and his aunt Karakız Apa. He listens to tales, legends, sagas from these two people. These two people, who are the personified form of Kyrgyz land, not only tell tales, legends, and folk songs to little Cengiz but also heal his wounded consciousness (Korkmaz, 2008: 15).

At the age of thirteen, The Second World War begins. Aytmatov becomes the secretary of the village council, which conducts the services of the rest of the

frontline. Here he saw people who had lost loved ones and witnessed experiences that would leave profound scars on his inner world. It is for this reason that he would often and impressively use the element of war in future novels. When the war ended, he went to the veterinary school in Cumbul. Here his teachers guide him to the story. In the years of the Institute of Agriculture, the story occupies a wider place in his life. His first story is translated into Russian and published in the journal Pravda. Later, he draws the attention of literary critics with his stories and was invited to the Gorky Literary Institute in Moscow.

Cengiz Aytmatov has a worldwide echo with his story named *Jamila*. Many voices from Soviet literature find this story morally untrue. But the French writer Louis Aragon describes it as the world's most beautiful love story and translates it into French. The echo of Aytmatov's voice in the world begins with this translation. Now Cengiz Aytmatov turns the direction of his life, which started with misfortunes. After Stalin's death, Kurushchev's Anti-Stalinist policies led the state to make peace with the people. Aytmatov is admitted to the Soviet Communist Party and the Union of Soviet Writers. In 1958 he was admitted to the Faculty of Literature in Moscow. He was an editor at Literaturny magazine and a central Asia correspondent at Pravda magazine. In the process of normalization, the extradition of those who were sentenced or killed without charge was ensured. Among them was the father of Cengiz Aytmatov.

Cengiz Aytmatov has now transformed world writing into wisdom. He rose in the Soviet bureaucracy. He was one of four advisors to Mikhail Gorbachev in the Soviet Union, which announced its bankruptcy at the end of the eighties. Genghis Aytmatov ended his reckoning with the state with a victory that would last forever with the Awakenings of national consciousness that he emphasized more strongly in his works. Aytmatov found a voice in the world as a wise man with his virtuous self, who grew up kneeling through tumultuous childhood. He left our world, where every soul would taste death, in 2008.

Aytmatov's life led to his understanding of art. His Russian education in Moscow, where he lived until the age of nine, was later developed due to his mother's good Russian language. Aytmatov had the opportunity to read the works of

Russian literature from the first sources, which he learned well. Aytmatov, whose literary identity was fueled by his good Russian language, would have the opportunity to open the doors of the world by writing his future works in Russian.

Aytmatov's lives led him to war fiction. Aytmatov, one of the primary witnesses of the Soviets, whose share of deaths, losses, poverty, misery, and starvation fell from the Second World War, attempts to establish and question the metaphysics of war with the language of the land in his postwar works (Korkmaz, 2008: 16).

In 1963 he was awarded the Lenin Literature Award for his work titled *Stories from Steppes and Mountains*. He writes *The Day Lasts More Than a Hundred Years*, the peak of Aytmatov narratives. In this novel, it is his greatest success that a century is narrated in a one-day slice. In addition to this, although it chooses from daily life, a complex structure is gained by detailing people and events. The characters in the Aytmatov novels are so dimensional and deep that a new novel can be created by taking any character or event unit from the novel. An episode of *The Day Lasts More Than a Hundred Years* has been censored and removed. This episode was later released under the name of Offended Cloud to Genghis Khan.

The novel *The Dreams of the Female Wolf* is a novel about human relations with the environment. It tells that the damage human beings do to the environment is self-betrayals. A world writer, Aytmatov has made the heroes of his regionalist work live abroad and in space with his novel *The Cassandra Stamp*, which tastes like science fiction. The *Kassandra Stamp* is a high-level work that questions fate, being, and humanity. His latest novel, *When The Mountains Are Overthrown*, also appears as works in which these queries are handled strongly.

2.2.1. Cengiz Aytmatov's Nature Sensibility

The narratives of Cengiz Aytmatov, the most important author of the Turkish world who reached universality, can be considered from the perspective of nature. Aytmatov has brought his concern for the future to his works in a sensitive state of consciousness and has drawn attention to all kinds of factors that threaten the life of nature and therefore its living life.

There has been an ontological connection between man and nature and animals since the existence of the world. Human beings searching for meaning in the world in which they are found, afraid of storms and wild animals, took refuge in caves or caves. The human being who worshipped The Sun, The Moon, or the stars continued his life by hunting and gathering for a living and took the first step to a sedentary life by plowing the land. The relationship between man and nature has gained a different dimension with the gradual depletion of nature to which man owes his existence. In an interview with Vladimir Korkin in 1989, Aytmatov stated that the longer we live, the more dissatisfied we become about the protection and maintenance of life on earth. In fact, who would voluntarily give up the priceless gift of nature that Einstein described as the pleasure of seeing and understanding (Korkin, 2009: 356)? It is not known how much a man can claim this gift. Townhis issue is one of the issues that worries Aytmatov the most. In many of his works, he says that nature is being destroyed by humans.

As Aytmatov points out, when it comes to money, neither ecology nor environment remains. People do not hesitate to take living life under their feet for the sake of their interests, they brutally destroy nature and lose nature as well as everything else. Cengiz Aytmatov, who was a veterinarian by profession, described the world of animals very successfully and texted the war on the existence of animals. Aytmatov, who has included nature and living life in almost all his narratives, is aware that the human species will also be destroyed by the destruction of natural life. The Aytmatov novels are the manifestation of a state of consciousness against ecopsychology as a witness of time. He, as a universal writer who keeps the memory alive, warned that the world should not perish and that humanity should not prepare for its end. The rest is up to humankind, who has only supposedly given up on preparing a better future for his children.

In many of his works, Aytmatov refers to nature and the harmony between the elements of nature. According to him, the only entity that disrupts this harmony is human beings, but all living and inanimate beings of nature pay the price. The contrast between nature and technology, the pressure, violence, and unrest that technology creates on the living elements of nature, is rendered prominently in the

novels. Wolves, deer, birds, horses, pars, and mountains with the inanimate, silent forces of nature take their share of the negative consequences of technology one by one. The author has so sincerely and deeply processed the mood of animals in his novels, the pain and anger caused mostly by humans, that the reader can't give them any right. Thus, the author ensured that the reader's attitude was not in favor of man, but in favor of the animal. In these three novels, Aytmatov tried to ensure that the horse, the wolf, and the pars could not think and hear like a human, but that man could look at the world and life as an animal, and he tried to grasp and comprehend the emotions of animals. In his novels, however, he mentioned that even the most at peace with nature and animals do not fully understand them.

Aytmatov described all the elements of nature with great care and finesse and always emphasized the interconnectedness of the natural system. According to him, man is a part of this system, neither more valuable nor superior. When living in harmony with nature, man is an element accepted by nature, but when he breaks the harmony of nature, he is the creator of his disaster. It is a centuries-old approach to living creatures other than narrowing or even destroying living spaces, seeing its kind as dominant, but unfortunately, it has reached the highest level in the twentieth century. Cengiz Aytmatov appears in his works as a writer in love with nature. This also has the effect of having unique natural beauties of the geography in which he was born. When his works are evaluated chronologically, it is seen that the nature-human relationship works from a perspective that changes and changes over time due to the effects of the political and social developments witnessed. When he trusted and believed in the Soviet regime, nature was given by idealizing, for example, through activities such as planting and mowing fields with machines.

Cengiz Aytmatov is a nature-lover writer who considers himself a part of the geography in which he was born. People in his works share their grief and joy with nature. The vast steppes, the snow-covered mountains at the top, the Talas Valley, which is a source of hope and despair, the lakes of Isık and Aral, which are covered with greenery and flowers, the Kurkurev, a stream that flows nearby, are the main places in Aytmatov's novels. The fact that animals appear in his works by gaining a personality point to another characteristic aspect of his writing. According to him,

human survival is possible by not harming the nature of any living being and not corrupting its essence. His works convey the message that man can only be happy in a world where the balance, of course, is not broken. He also expressed his sensitivity about environmental destruction, which is one of the main issues of the agenda during his years and which is gaining an increasingly current dimension, as follows:

...The phenomenon of the environment, which is becoming an increasingly important issue in human consciousness, is an issue I am interested in. Dealing with problems that prove to be quite dangerous when ignored is an accurate development. I see that the animal kingdom, which has an inseparable relationship with human life, is also in the hands of destructive forces. The balance of nature was preserved in the past by the prairie traditions, which were founded on man's dependence on nature. Today, circumstances have changed, people have reached the power to make nature serve its purpose. But there is also a need to increase people's awareness of nature (Aytmatov, 1990: 52).

Humanity and ecology have been together for a long time, but ecology has never been such a crucial issue for human existence. Politics has no meaning when ecology is compromised. Ecology takes priority. Regardless of which political system or nation, their only goal should be to save the environment and make the right use of it. If human beings only care about their selfish political interests and do not help each other, they will lose this natural environment.

Cengiz Aytmatov tried to express his thoughts on the deterioration of ecological balance and environmental pollution and destruction into a disaster, not only in the works he wrote but also in forums held in meetings held in his country and other countries. For example, the main topic of the Isık-KöI Forum, chaired by himself and attended by scientists and artists from various countries of the world, is how the future of our planet will be (Akmataliyev, 1996: 35).

As stated by Serpil Oppermann, Eco-criticism aims to examine the social and cultural effects of the deteriorated ecological balances in socio-cultural contexts. The main areas of interest that eco-criticism focuses on are how the relations of living things and inanimate inorganic substances with each other and their environment are described in literary texts, the approach of literature to this network of relations, the use of language in literary and cultural fields, forms and methods of expression. In

other words, eco-criticism is an interdisciplinary field of study that examines the relations between the environment and literature (Oppermann, 2012: 9).

Approaches such as postcolonial ecocriticism, ecofeminism are the product of this universe. Aytmatov's novels are very suitable to be studied in terms of ecology. In his works, he sees that the elements of nature are used through various evolutions, and these evolutions are also parallel to the process of ecological criticism. Namely, the characters of Aytmatov have a lifestyle compatible with nature since the first works. Processing the fields with new machines, presenting them for the benefit of humanity are described as very positive activities. The most intense narrative of the nature massacre in terms of people, animals, and trees is the *White Ship* (Aytmatov, 1974: 22).

CHAPTER III

3. ECOPSYCHOLOGICAL ASSESSMENT OF JACK LONDON'S *THE CALL OF THE WILD* AND *WHITE FANG*

3.1. *The Call of the Wild*

The Call of the Wild was written by Jack London. The novel describes the adventures of a dog named Buck's experiences between humans and sled dogs searching for gold in the poles. Gold was found in 1896 in the Klondike region of the Yukon province in northwest Canada. Upon this news, between 1896 and 1899, a full hundred thousand people had flocked to the area to have gold. The novel is about the historical events called the Gold Rush to the Klondike region, in which a domestic sled dog was stolen from its owner and brought into the wild and, the events that the dog had to fight against both bad people and other sled dogs in the Arctic.

However, one of the strong themes in the novel is the question of whether nature or civilization is preferred. The novel based on this question is full of reasons that justify Buck, who prefers wildlife. Many people in civil life are more miserable, ignorant, rude, cruel, ambitious, and thoughtless than animals in nature. Many live a virtuous life for money, gambling, and drinking. The novel has received reactions from all of these cares and has garnered criticism over it.

The novel is based on the story of a dog who grows up in a civilized environment but is caught in the wild by his instincts. Although Buck represents man, he prefers wild and natural life to civilization. He puts living on instinct above a civilized life. The author's message in this context is very interesting. The question arises whether what makes the living happy is to be civilized or to live according to their instincts.

Buck, who was in all kinds of civilized life, was in the yoke of those who remained in a magnificent mansion and who struggled to get the blessings of this life. He also served in the state, was also treated as a prisoner, humiliated, and eventually

gained real love and friendliness. Although he reached the friendship and love he sought, he could not remain indifferent to the call of the wild. This novel, written at the beginning of the twentieth century, when the industry began to destroy nature, and civilization and what it brought began to break the human spirit from its natural environment, is also meaningful in these respects.

The news that gold was found in Alaska caused hundreds of thousands of people to flock to Alaska, and the importance of sled dogs increased greatly. In this snow and ice land dominated by freezing temperatures, it is possible to travel with sled dogs. Raised as a domesticated dog, Buck has all the characteristics of a sled dog. Buck was trained by stealing from his home and later joined the Canadian government's post dogs. But after a journey, he is sold to gold prospectors. For Buck, the wildest days of wildlife begin. The sled dog has fallen into the midst of a battle between humans and their rivals in the land of cold, snow, and ice. A voice coming from Buck's genes has begun to summon him to nature and wildlife. Buck's adventure to survive and step into a new life has begun. Despite being sick, Dave dies without leaving his friends and duties. Buck does not even listen to his instincts in exchange for his love for the owner who saved his life. Buck has been loyal and respectful to his masters, whom he has served all his life and under all circumstances. Every time he has revealed his life to his friends and owners. He does not love and respect those who are insidious, evil, and miserable. Indeed, the only owner he opposes is Hal, an ignorant and rude person. Spitz, who killed his friend Curly, and the natives who killed his favorite owner, Thornton, were avenged.

The events are described from the divine point of view by observing Buck's spirit world. The divine narrator entered Buck's mind, focusing on his observation, opinion, emotion, and thought, and following events by the order of development and chronological order. Aware of time, space, thoughts, everything past and future, the narrator is in a style that translates Buck's inner monologues. Watching Buck's feelings and thoughts moment by moment, gathering all the virtues such as patience, love, strength, endurance, loyalty, heroism, creates a natural empathy between the reader and Buck. The reader, who rejoices with Buck, draws a five-hundred-pound load of grief. He hears the call of the wild with Buck. Perhaps the most powerful

aspect of the novel is this method. The author has chosen a very good method suitable for novel editing. He succeeded in describing the idealized man in the person of a dog. If there is no ideal person, there is a dog named Buck that will set an example for the person.

The Buck was an animal of its own, living in home conditions, weighing 63 pounds. Buck was a very loyal dog who lived a fairly comfortable life in the home of Judge Miller, a large landowner and wealthy retired judge in California's Santa Clara Valley. This dog, who lived an aristocratic life on his farm in the Santa Clara Valley, opposed all efforts to make himself a home dog. The great Klondike strike of that year and the foraging of gold seekers to Alaska increased the value of dogs that could pull sleds. Manuel, the gardener of judge Miller, was a man who was fond of gambling. The creditors were pushing him too hard because of his gambling debts. To get rid of his gambling debts, Manuel stole the Buck and sold it to someone who trained dogs for use in Alaskan conditions. They put Buck in a cage with a rope around his neck, strangling him as if to make him lose his senses. Buck's honor was broken when he was choked and caged. They threw Buck to a train and took him to the city of Seattle and handed him over to the man who was going to raise him.

Buck attacked the man who was going to train him as soon as he got out of the cage with his rage against the people who locked him in the cage and humiliated him. But Buck couldn't catch up to the guy. Buck repeatedly attacked the trainer, but each time he fell to the ground with a stick to his head. Buck learned his first big lesson after attacking the trainer a few more times. A man with a stick was his judge. The trainer had sold him to traders who took dogs to the Klondike. Buck sailed with these merchants aboard the ship to Canada. There he was the dog of two mail carriers named Francois and Perrault, who worked for the Canadian government. Buck would now become a sled dog working for the Canadian government. Buck and his friend Curley got on the ship. Buck had taken the first lesson of the brutality he would see in Alaska from Eskimo dogs. He first recognized these dogs when they brutally dismembered his friend Curley. One of the Eskimo dogs, Spitz, attacked Buck's adorable friend Curley. After Spitz killed Buck's adorable friend, the other dogs that surrounded him had cut Curley to pieces. Buck hated Spitz, who created this atrocity

and junked it with deep gratification. Spitz, a white Spitzberger dog, was accustomed to brutality, moreover, a cruel animal who enjoyed it. Buck was disgusted with this dog. One morning Buck got harnessed and tied to the sled. Buck and Dave join the group of dogs led by Spitz, a bully Eskimo dog. Buck had learned not to rebel. Buck had a faster learning ability than other dogs in the group. The driver, François, and the other dogs had taught Buck how to pull the sled, how to dig up snow to make a shelter for him, and how to steal food without being caught.

Perrault and François were postmen carrying the letters of the people who went out to search for gold in the far reaches of the region. The dogs in this sled team were given seven hundred and fifty grams of dried trout a day, while the sled team traveled sixty kilometers a day. Buck didn't want Spitz leading the sled team. He was disgusted by the brutality he did to his friend. The sly and ferocious Spitz, the leader of the dog harness, was aware of Buck's feelings. A rivalry had begun between Spitz and Buck. Buck was also beginning to lose the domesticity leftover from Judge Miller's House and getting used to the wildlife by the day. He also started hunting rabbits to find his prey. Spitz's cunning arrogance was revealed in an Eskimo village when they were attacked by a pack of hungry dogs. Spitz took advantage of this opportunity to attack Buck. However, after Buck resisted this attack, he escaped, but his anger at Spitz increased one more time. Buck was trying his best to undermine Spitz's leadership. The two dogs knew that they would eventually be forced into a deadly fight with each other. These rivalries and tempers would eventually erupt.

It was time for a fight when Spitz killed a rabbit that Buck was chasing. Spitz was a shrewd and skillful brawler. He was crouching with his hind legs, waiting for the opportunity to attack according to his opponent's moves. Buck knew Spitz's style. Buck attacked Spitz's strongest front leg with all his might. He had toppled his enemy by grabbing his front legs with his teeth. He was wrapped around his throat with all the power of his jaw. He didn't leave Spitz until he was dead. After the battle, the other dogs dismembered Spitz. Buck would now lead the team. Buck waited, without making a sound, to be given the leadership of the sled. The driver bowed down and made him the head dog. Buck, now, was the leader of the sled. He got along very well with the other dogs, he built new solidarity, he knew how to take

everyday distances in shorter times. Buck and his team had to make a fourteen-day, nine-hundred-kilometer journey to Skaguay. After this journey they would rest only for three days and the sled dogs would be replaced. From here, they would travel to Dawson with a heavy load of mail. Buck was proud of his sledding leadership, and that job satisfied his feelings. But Buck's instincts had a sense of freedom to roam in primitive conditions of nature. This instinct evoked longing in his soul as he saw the environments in which his ancestors lived. He dreamed of hunting in primitive nature. After two days of rest at Davison, the dogs were again rushed to the sled. They're on their way to Skaguay.

When they arrived in Skaguay thirty days later, Francois and Perrault sold their post dogs to a group of American gold hunters. They got new, rested dogs on the sled. Hal, Charles, and Mercedes, who bought Buck and his two friends, knew nothing about this tundra region and their dogs. They didn't understand Buck and his two friends, treating them like a normal dog.

Hal was looking for gold with his sister Mercedes and her sister's husband Charles. They put a lot of load on the sled, they gave the dogs a lot of food first. And when they ran out of food, they started whipping the dogs and making them too tired. Buck's new masters were very inexperienced. Halfway through their journey, they were running out of food. Of the fourteen dogs on the team, only five survived, but they had arrived as far as John Thornton's camp. Thornton said the ice was too thin now so they shouldn't be on the road and risking their lives. Hal ignored this warning and tried to move on. The other dogs started moving but the Buck, who had been weakened, was not moving. Hal started whipping him. Thornton intervened and jumped on the man. He took the knife from Hal and cut Buck's ropes. Hal was cursing, but he lost the fight. After a few minutes, they left the shore and started to go over the river. Soon the ice broke, and humans and dogs were lost in the river as the ice broke.

Thornton was very nice to Buck. Moreover, he had saved Buck's life and took good care of him. Buck and Thornton were all together now. Buck was tied to Thorton in the way he had never been tied to anyone.

He was no longer responding to the call of the wild, which came from his instincts because of the love he had for his master. He was happy with Thornton. One day he dismembered a man who wanted to attack Thornton in a bar. After Thornton's associates arrived, they disbanded the camp. Buck went with them. As they passed over a small waterfall, Thornton fell into the water. Buck swam to the beach. They put a rope around Buck's shoulders and neck. Despite the strong current, Buck reached the side of Thornton and the two began to swim slowly towards the beach together. Buck saved the life of his owner, Thornton. Thornton was proud of Buck. In town, he also made a bet on Buck. He claimed Buck would take a sled loaded with five hundred pounds, a hundred feet on the ice. They bet a thousand and two hundred dollars with one of the guys in town. Buck did what a sleigh team would do on his own, and Thornton won the bet.

The voices calling Buck in the depths of the forest never ceased. His commitment to John Thornton prevented him from leaving. With the money they earned in the claim, John Thornton and his friends set out to find the lost mine known as an ancient legend and the old hut located there. They cannot find the mine, but they have encountered a low valley where gold lies like oil. By setting up a camp here, they started finding gold and processing a thousand dollars of gold a day. People were so engrossed in finding gold they forgot about Buck. From time to time, Buck goes for a walk in the forest, these free rides give him joy and taste the life he lived for the first time. It created peace of mind in the spirit of freedom, giving him a taste of the wild thrills. The effect of the voice calling him was strengthened. Such a free life was all he wanted. Buck started hunting like his wild brothers. Now he was catching his food. It was a wonderful thing to live by eating your prey. He left the camp for a few days and was coming back. He felt a strangeness when he came towards the camp. When he quietly approached the camp, he encountered the death of one of the dogs. Thornton and the others were dead people. The men of the Yeetah tribe attacked the camp and killed those in the camp. Buck was very angry with the men of the Yeetah tribe who killed his owner and started attacking them. He was hunting wildly what he caught. He found the body of another friend of Thornton. Then he followed Thornton's scent. The traces were going to the shore of the lake and he saw his body in the middle of the lake. He just waited at the lake all day. He

howled for hours next to his master. At night, he heard the call of the wild again. He started to pull away into unbearable sound. He answered the call and plunged into the forest. He had started living as a leader for the wolves.

In an environment full of cold and conflicts of interest, people flocked to different places to find gold and become rich, they almost did not refrain from stepping on each other. The novel, which is shaped around the human-animal-nature trilogy, makes a kind of autopsy of the Gold Rush movement that started in America at the end of the nineteenth century, which is known but always interesting. It tells about the compulsory journey of a dog named Buck, who is in the middle of this chaotic environment. In the 1890s, the Gold Rush rush began in America, led by miners. Buck, who is out of this world, is the dog of a highly regarded Judge and his family in the city and leads a comfortable and peaceful life in his right. One day, Buck is kidnapped from the garden of his house to be sold, in a cold world he never knew, first used for Stagecoach, then becomes a dog working under the command of different masters. Gradually realizing his power and gaining his leading character, Buck finds the special bond he seeks in the old miner John Thornton, who values him and treats him equally.

While the writer introduces the main character Buck, he portrays him like a human. Buck is not only a possessed animal that is well treated but also a highly valued and somewhat spoiled character. Although Perrault, the black postman, uses buck in a difficult job he is not accustomed to, he is not a character who sees his dogs as mere possessions, torments and hurts them. He is an idealistic character who sees them as comrades, worries when their lives are in danger, and are fully committed to his profession. Buck struggles first and then manages to be a part of the team and then the leader. He digests the former leader who resists him harshly and takes a new direction in his life.

In the second episode, where Buck is sold to his second owner and meets miner John again, Buck finds the bond of value and friendship he seeks in John because John is not the one who fights against nature but lives with nature. And above all, Unlike the people who destroy nature by fighting for gold and money, John is an old miner who lives on his own. During this meeting, he does not become

brutal, but only tries to understand how he can survive in this environment. Being alone with John, who treats him equally and as a friend, Buck tries to adapt to the surrounding animals and natural conditions to get a chance to choose in the future with his new life experiences. In an environment of conflicts of interest, where people flock to different places to find gold and become rich, people do not hesitate to harm each other. Those who are more urbanized among them generally fail in this harsh environment where they are already foreign and increase their ambitions further and reveal bad sides.

Buck met the brutal laws of nature as an adult dog. He needs to leave aside what he has learned from civilization and strictly adapt to these rules, and Buck has given up civilization in a very short time since he is a fast-learning smart dog. Despite having an owner whom he has obeyed in a large part of his life, he has always made decisions regarding the laws of nature, and thus managed to survive and even become a leader.

In particular, the eco-psychological process that bases on the metamorphosis of living things in the historical flow have been expressed in Buck himself, the protagonist of *The Call of the Wild*. It is stated that these creatures have been domesticated by foreign interventions as they approach the present day.

It was one of the first songs in the young world in the days when songs were sad. This gripe that strangely portrayed Buck was wrought with the sorrows of countless generations. As he moaned and sobbed, he expressed the past ordeal of his wild ancestors, the pain of life, the fear and mystery of the cold and darkness. And the fact that this song starred and revived him determined the integrity of the call from the times spent lying by the fire under a roof to the primitive beginning of life (London, 2010: 54).

Although Buck is a shepherd dog tamed by the noble family he lives with, he heads to the place he belongs to by listening to the call of the wildlife inherited from his ancestors in line with the trends that his biological affiliation was essential.

He was surrounded by irresistible urges. In the camp, he was lying in a semi-ecstatic state under the heat of the day, and suddenly his head was up, his ears were erected, he was standing up and listening to the surroundings, and he was running for hours on the footpaths in the forests and on the open

plains where the shrubs were clustered. He loved going along streams and sneaking into winter life in the forest. He could lie in the bushes during the day and watch the Partridges strut around. But especially on summer nights he liked to run to black horizons, to listen to the hidden and sleepy murmurs of the forest, to read signs and sounds like a man reading a book, and to search for that mysterious thing that beckoned him. One night, he was startled and burst out of his sleep. His eyes were wide open, his nostrils were vibrating, he was sniffing around, his mane was bubbling up in waves. Through the forest, the call sounded much more specific and precise than before (London, 2010: 131).

3.2. *White Fang*

White Fang is a novel in which the struggle for survival in nature is chosen as the theme. The main protagonist of the novel is a dog-wolf hybrid, and with this style of choice, the author has given one of the early examples of his kind in twentieth-century American literature. The story was first published in *The Outing Magazine* between May October 1906 and after it was published as a book in 1909, it was translated into many languages with great interest.

The *White Fang* novel is a novel that tells about the geography in northern Canada and Alaska where the author went to look for gold, as well as in *The Call of the Wild*, and the harsh cold and winter conditions there. The novel, *White Fang*, provides tribes and rich observations from the living conditions of the tribes living in this region, the miners, and their dogs who came to look for gold. The novel draws attention to its success in revealing the events and wild conditions in the geography where wild animals and wild people live together. The dog named *White Fang* in this novel and the dog Buck in the novel *The Call of the Wild* also have a lot in common. Unlike Buck, *White Fang* came from the wild and got used to urban life, while Buck preferred the wild.

White Fang was a half-wolf dog. He was just out hunting with mother Kiche, learning to adapt to the wild. *White Fang's* father's name was One Eye. Because his father had lost one eye. It all started with the wild journey of those cold days when two men named Bili and Henry tried to take the funeral of a man to the city of M'Gurry with their harness dogs. There were wolves following the sled drawn by Bil and Henry's harness dogs. On these winter days when the breaths in the air freeze,

the hungry wolf pack followed them to eat the dogs that pull the sled. A female wolf in this herd of wolves, who started to eat dogs, was able to approach the fire of Bili and Henry. Bili and Henry understood that this female wolf, which could be brought to the side of the fire they had burnt, was a hybrid. When Bili wanted to scare and kill these wild packs of wolves that ate his dogs, the female wolf dismembered Bili. Seeing Bili eaten by wolves, Henry became even more frightened. Henry didn't sleep at night, didn't wake up from the fire. A few nights later, Henry and his two dogs, who were in his sleigh, were rescued by someone who found them by chance. The female wolf, the head of this wolf pack, was *White Fang's* mother, Kiche. Male dogs in Kiche's herd had to fight to have Kiche. The fight was won by One Eye and Kiche and they started to be together and go hunting together. The female wolf became pregnant and retreated to a cave.

The old wolf started feeding her. Five cubs were born from One Eye and Kiche. Since the father wolves ate their prick when they were starving, she did not put the male wolf next to the puppies. Hunts such as chickens and birds brought by the old wolf were not enough for mother wolves and offspring. There was a great famine that winter, and four of the Kiche and One Eye's five puppies died of cold and starvation. That was *White Fang*, the grizzly that survived.

White Fang was still a very young puppy because he couldn't get out of the cave and didn't know the world. But his mother slowly started to take him out of the cave and introduce the dangerous world to his offspring. The first hunt for *White Fang* was a chicken and its bloody meat. *White Fang* was also beginning to hunt with his mother. One day her mother found a lynx's cubs and they ate them. The lynx cubs' mother arrived at the last moment, and *White Fang's* mother and the lynx began to grapple. This was a terrible battle, Kiche killed the wild lynx who wanted to protect her cubs in that difficult romp. *White Fang* understood how cruel life was when he ate the lynx cubs. For *White Fang*, the meaning of nature is understood that day, if you do not eat them, they will eat you.

One day, while he was with his mother, he encountered people setting fires in the woods. These people knew her mother and called her mother Kische. These Indian people took both his mother and *White Fang* with them and brought them to

where the other people were. Living next to a tent with his mother, the owner had begun to call him *White Fang*. But there are different tents around the tent where he lives, and other dogs are living around those tents. Dogs in neighboring tents rule out *White Fang* because he smells like a wolf. *White Fang* is domesticated, but he fights with other dogs all the time. Even though the owner beat him up, he got used to the owner. He was able to cope with most of the dogs but had to bow to some of them. *White Fang* became a wild dog day after day and drew the anger of other dogs. Because his father was a wolf.

He learned the rule of subjugating the strong, crushing the weak. The Gray Beaver was a powerful god. That's why *White Fang* was subservient to him. But the dog, which was smaller than him, was a weak creature that had to be crushed. His was a development in the direction of strength. His predatory and defensive qualities were greatly enhanced to avoid constant pain or even ruin. He was moving and running faster than any other dog (London, 2010: 38).

Day after day, *White Fang* started stealing food from tents and became a famous dog who beat up the local dogs one by one. One day, *White Fang* and his mother Kische broke up. Kische had gone to a different place, leaving him. *White Fang* wanted to go after his mother, but the owner wouldn't let him go. He had learned that despite his wild instincts, he had to bow to the wishes of men and their owners. He was moving faster than the other dogs, he was running faster. He was trickier, more agile than they were. He became a brave, cruel, predatory, and intelligent animal with steel muscles and nerves. He had to have all these qualities.

The northern half of this country was filled with gold prospectors. The owner who went to sell things here also took him. *White Fang* had quarreled with the dogs of the gold seekers, and all the dogs there swamped. So a miner named Handsome Smit put an eye on *White Fang*. But the owner Gray Beaver didn't want to give him away. So Smith got Gray Beaver into gambling and he owed him a lot of money and wanted *White Fang* for his debts. So the owner had to sell it to this ugly, vicious man named Handsome Smith. *White Fang* disliked handsome Smit, so he often went to his old owner, but handsome Smith came and picked him up again. At last, *White Fang* took a terrible beating from Handsome Smith. Moreover, the new owner

decided to use him as a fighting dog by locking him in a cage. His new owner was putting him in fights with other dogs, which would make him even more violent.

White Fang had to kill anyone who stood up to him. He knew he would die if he didn't. He knew the rule of killing for life. Finally, he was confronted by a big Doberman, and that Doberman has stuck down *White Fang's* throat. Whatever *White Fang* did, he couldn't get rid of it.

Gold prospectors who wanted to buy *White Fang* had come to his aid and taken him from the owner for a little money. *White Fang*, who was badly injured, also disliked his new owner Scott at first. The wound on *White Fang's* throat was deep. *White Fang* managed to live but was not initially nice to the Scot. Because *White Fang*, who had always been used to expecting evil from humans and other animals, thought so of his new owner and was also a predator against him. But the impact of that shock and the humane love of its new owner gradually transformed it into a more docile animal. *White Fang's* new mission was to protect Scot's home. The new owner Scot was taking good care of him. *White Fang* lives the best days of his life alongside his new owner Scot and loved him very much. One day, Scot decided to go to his family, and *White Fang* sensed that Scot was going to leave him. Therefore, he began to wait for him in tearful situations, which covered him with sadness. The Scot thinks he can't get used to the heat of California or even hurt people, and *White Fang* can sense it. They put him in a cage so *White Fang* wouldn't see him the day Scot was leaving. But *White Fang* managed to break the window of the place where he was closed and catch up with the owner's ship. So he went all the way to Scott's house. Scot's family was very afraid of him. But *White Fang* didn't get into a fight with other dogs in the city, didn't eat the chickens, didn't scare anyone. Even so, people were barely used to him.

One day, a murderer convicted by Scott's father had escaped from prison and attacked their home to kill Scot. The households woke up that night with a loud noise and two shots. When everyone entered the hall, they saw *White Fang* injured and the killer covered in blood. They took the wounded *White Fang* to the veterinarian and operated on him, but the veterinarian said that he will not live anymore. But *White Fang* had clung to life and returned to his home. The sunlight that appears in the

mouth of the cave where *White Fang* was born is long portrayed as a plant turning to light to live in its natural life.

But he quickly discovered that one wall of his world was different from another. That wall was the entrance to the cave and the source of the light. He had discovered that the wall was different before his thoughts and self-conscious decisions developed. Before he opened his eyes and saw it, that wall began to attract this little gray puppy irresistibly. This light, which leaked from there and hit the eyelids, trembling the eyes and eye nerves with warm-colored sparks, had a strange but pleasant feeling in the puppy. The life in his body and that life, whose every cell is the basis of his personal life as well as his life, longed for this light and directed him to such light (London, 2010: 56).

Rather than criticizing a human-centered attitude and understanding towards life and the world, the author brings animal and human beings together within the framework of a human-centered view. Darwin took the first steps towards introducing evolution as a system in which the powerful survive. In this explanation, consciousness gave a significant superiority to human beings, and the person rising on nature with consciousness took social and arrogant steps in the struggle to dominate nature. The habit of seeing nature as a set of potentials to serve human beings has fueled humane-centric arrogance. On the one hand, learning that his origin is in nature did not eliminate the superiority of man over nature. The mind believed to represent man also offered the legitimacy to destroy nature. In the name of wealth and capital accumulation in a technological world to be more comfortable in the name of all living things in nature was seen as a material. And at this point, the civilization, which is the captive of this anthropocentric obsession that has somehow failed to see nature as a whole in which it constitutes only another element of itself, has become more and more afraid of the anger of nature. Not only has the concept of an environment settled in our lives, but it has begun to take its place among our traumas. The destruction, collapse, irreversible destruction of the natural environment have become the invariants of these traumas.

In this book, Jack London cites anecdotes about survival, combating harsh natural conditions, and human-animal relationships. *White Fang*, which alternates between fear and trust, love and hate, good and evil feelings, is a reflection of the thoughts encountered in today's civilization based on these concepts. It is a story that

is shaped by the brutality of life and the idea that only the strong can survive, but that allows us to realize that love and nature are a great power that will eliminate all evil.

The fact that human survival is achieved with the help of dogs, especially in harsh winter conditions such as Alaska and Canada, and that they are not only as animals but as friends and companions is the main source of the subtle observations in dog behavior that shape some parts of the story. Although the life of a wolf is discussed in the novel, it is possible to see some details about the social life of this period and the difficult living conditions in Alaska throughout the novel. In the book, man's brutality and even domination over all beings have been successfully written through the eyes of an animal. Even if they came from a civilized world, there are also some opinions that the changes people experienced in difficult living conditions and the struggle for survival are conveyed in the example of *White Fang*.

Even though he is largely a wolf in terms of his physical characteristics, he has instinctively remained between the dog and the wolf. It shows that the dog aspect from his mother that he feels towards humans is instinctively shaped in himself. There are also frequent tides between staying between people and returning to nature. He is not accepted because he bears the common characteristics of two different species, and is rather judged on his different aspects. This difference of his causes people to torment him, to be ostracized and attacked by dogs.

The exclusion and violence of *White Fang* due to its different features finds its reflection in the history of civilization. It is, therefore, logical to establish a parallel between nineteenth-century America and the *White Fang* novel, where civil wars took place, struggles to end slavery, and where the rights of people with different cultures and races were most strongly discussed. *White Fang's* dominance over the weak and creates fear and respect for the people he sees as strong is a reference to today's world where the weak is overwhelmed, the strong survive and dominates others.

The accuracy of some observations made by Jack London about nature is in line with current scientific data. The fact that Wolves have the patience and strength to follow their prey throughout the day, survive in difficult natural conditions,

behave according to the rules of nature even when hunting areas become suitable is consistent with today's information. Information about the daily lives of wolves, hunting methods, and behaviors shown during mating periods have also taken their place in the novel as a result of successful observations. Also, even before Pavlov finds classical conditioning, it is possible to see the clues in London that show that there is a connection between some of the dogs' movements and objects and behaviors.

Nineteenth-century is one of the periods when humanity caused the greatest damage to nature and natural life. It is known by the living beings that the natural balance is broken due to the hunting in these years, that the care that humans do not show to nature is required by the laws of nature, and that when these laws are broken, all beings will be affected. Today, this reality has not changed. It is important in this respect that Jack London states that although Wolves come to a place where they can hunt in abundance, they take care to select crippled and weak animals while hunting without being prudent. Because this shows that all living things are aware that they form a ring in the chain that forms natural life.

Many animals in this wilderness live and fight for the same habitat. An animal like this that lives in the environment is a lynx. A lynx is a medium-sized wild cat. Although the lynx is inferior to the wolf, it can kill the wolf to protect its cubs. The food cycle is vital in wildlife. At the beginning of the novel, the bitter side of the wilderness is revealed by the author. The two men, Bill and Henry, and the sled dog team travel from a high area of the Yukon Territory of Canada to a remote town called Fort McGarry. A few days later, they are hunted by a flock of wolves that struggle with great hunger. Eventually, after defeating all the dogs and Bill, Henry escapes from the Wolves. That would be a tragedy because people have to go through a land that belongs to wild animals. And another reason is the famine that comes to visit the whole place. The wolf is known as the wild and sniffs the wind to kill people. The truth is just the opposite. Humans intruded into wolves' habitats, killing them and other wild animals indiscriminately (Suresh, 2010: 35).

Domestication and its associated detachment from nature is a disaster for all animals living on earth. Throughout the novel, *White Fang* encounters many

challenges. Before he reaches the age of one, *White Fang* is captured by the Indian Gray Beaver, who breeds him as a sled dog. *White Fang* has a hard life. He is attacked by Lip-lip, an old dog. When *White Fang* tries to follow his mother, he is captured again by the Indian and brutally beaten. These bruises teach him to obey people. The Gray Beaver is tricked into selling his dog to a man named Beauty Smith. Beauty Smith is a very bad man. Its name does not match its behavior. He torments *White Fang* and turns him into a devil (London, 1994: 130). Both his Masters, Gray Beaver and Beauty Smith, show him no kindness. He learns to fit the stick used by his Masters. Due to the people's cruel behavior, *White Fang* becomes violent and grumpy. *White Fang* is the untouched face of nature. *White Fang* is afraid of the power people use. To him, this unusual power seemed to be divine, beyond natural (London, 1994: 72).

In any case, freedom is better than bondage. Even though humans protect other animals, *White Fang* wants freedom. It was his right to wander, run, and willingly lie down, and he was being violated. *White Fang* was made submissive because of the great power exerted by the people. Man has violence as a weapon to control nonhuman beings. For the first time, *White Fang* was man-managed. The blows of sticks and stones he had experienced before were like caressing in comparison. *White Fang* was physically and mentally broken. He could not accept such behavior from a man he had come to trust. Brutal behavior destroyed the wild animal's tissue. *White Fang* knew the law well, crushing the weak and obeying the strong (London, 2010: 98).

As Gary Snyder points out, wildness can be said to be the fundamental nature of nature (Coupe, 2000: 127). Already people are against nature, and so they don't want to give importance to the basic nature of nature, which is wildlife. The grey Beaver is a native Indian. Native Indians were supposed to be close to nature. Due to the influence of the materialist world, Grey Beaver also becomes one of the tormentors, pushing nonhuman into the environment. Thus, Jack London depicts the state of a non-human being that is not in human hands. *White Fang* is othered and pushed to the edge of the world. The only reason for this is people's greedy ambitions

to take over the entire world. For this, they want to tame animals that are beneficial to them. They use many brutal methods to bring wild animals to their knees.

When London was describing *White Fang*, he described his psychological state as if he were a human being. In fact, at some points, it can even be said that this is not personification but almost humanization. The reason why he prefers this method should be to illustrate the conditions under which human psychology is shaped, as it can be better understood at the end of the book. The author has a belief that the character of people is shaped according to the people who enter his life and the circumstances of his life. The reason for *White Fang*'s ruthlessness and hard-hearted courage is that he was mistreated by being excluded from his natural environment and that he acted in the same way against those who were therefore powerless. Despite his wild instincts, growing up in a harsh and cruel world since he was a little boy, and the pain he suffered, it is a message that London sends to all mankind that love is all he needs at last. To reinforce this message, he introduced the character Jim Hall, who grew up in a similarly challenging life with *White Fang* but became a villain because he was not someone to approach him with love. Thus, even if the same paths were passed, the message was intended to be given that the character of each creature could be changed and the rest of its life could be shaped so that it could be treated with compassion and love. *White Fang* clings to life with the help of a good man, and Jim Hall dies.

White Fang is also a reflection of people who could not live their childhood as they should have been and were torn from nature. The author, who is understood to know the causes of crime and human psychology, shows the reason why *White Fang* was forced to steal and injustice. The reason for its ferocity and brutality are the attacks and atrocities suffered by other dogs. While London talks about the mischiefs of *White Fang* in a sentence, he touches on a very important point in terms of behavioral sciences and education by saying that everyone is focused on the results of the events, but no one is questioning why. The reason for *White Fang*'s anger and brutality is shown as being outcast and being away from nature, and it is also emphasized that this situation fueled his ferocity.

White Fang contains many anecdotes that also give clues about Jack London's character. Judging from London's life story, It can easily be seen how fond he was of his freedom. *White Fang* alternates between the desire to return to nature and the desire to stay with people. Like *White Fang*, who wanted to be free but could not be separated from humans, London had taken the adventures he could get away from the city life he called human trap when he got the opportunity, but the conditions of life forced him to return to the people again. Like *White Fang*, he had been in the Yukon for a while and then came to California. Looking at the story of Jack London, he may have empathized with *White Fang* because of the difficulty of financially supporting his friends until the end of his life, and because he worked in very intense and difficult circumstances.

CHAPTER IV

4. ECOPSYCHOLOGICAL ASSESSMENT OF CENGIZ AYTMATOV'S *WHITE SHIP AND THE DREAMS OF THE FEMALE WOLF*

4.1. *White Ship*

Cengiz Aytmatov appears as a nature lover writer in his works. This also has the effect of having unique natural beauties of the geography in which he was born. When his works are evaluated chronologically, it is seen that the nature-human relationship works from a perspective that changes and differentiates over time, with the effect of the political and social developments he witnessed. When he trusted and believed in the Soviet regime, nature was idealized by activities such as planting and mowing fields with machines.

The *White Ship* is a novel by Cengiz Aytmatov published in 1970. The hero of the *White Ship* is a child. The novel is about the relationship between the child's grandfather, the people around him, and nature.

Plants, animals, and rocks appear in the novel as friends of the boy, who is abandoned by his mother and father, living in a forest village next to his grandfather. The child thinks that these beings can be angry and offended like humans, and he talks to them. He names the rocks saddle, wolf, and tank, plays games with them and sees them as part of his life. He also mentions bad, good, and cunning rocks.

The boy speaks of plants that have cute, bold, cowardly, and harmful species. Because he is a close friend of the wormwood plant that smells like pine, he describes how lying next to it and watching the sky took him to other worlds. The Legend of the Horned Maral Mother stands before us as one of the tales mentioned in the novel, which the child loves very much. According to this legend, in ancient times the Kyrgyz tribe lived on the banks of the Enesay River. Enesay meant the main river. According to the tradition of the Kyrgyz, they would pass the dead Basbug through the cliffs, high slopes, and bury it on the shore of Enesay, thus allowing the soul to say goodbye to Enesay.

One day there was a disaster. At a time when they were gathering on the banks of Enesay to bury their dead Basbug, suddenly one of the hostile neighbors attacked the Kyrgyz. The enemy tribe killed all the people and all the living. But in the morning, two children, one girl and one boy, who went into the forest to collect hidden bark from their families, survived the massacre. The children who heard the voices were surprised by the terrible sight they encountered and began following the enemy. On this journey, they finally reached the place where the enemy tribe lived. Seeing the children and realizing that they were Kyrgyz, the leader of the hostile tribe asked an old woman to kill the children. Thereupon, the old woman holding the hands of the children brought them to the edge of a deep cliff on the shore of Enesay. The old woman heard a voice just as she was going to throw the children into the river: "Wait, good wise woman. Don't hurt these sinless children" (Aytmatov, 1970: 14).

When the old woman turned around, she saw that the sound came from a maral (female deer) and was astonished. Mother Maral told the old lady to release the children. People killed her two cubs, so she said she wanted to adopt them, take care of them, and take them far away. Mother Maral convinced the old woman in this regard, took the children away, fed them with her milk, and raised them. Later, she brought the children to Isik Lake and told them that this is their new homeland. The generation of the Kyrgyz continued with these children, and this generation adopted The Horned Maral Mother as a holy being. Men likened the beauty of their loved ones to the beauty of the white maral.

One day a rich man died and his children held an extravagant ceremony to show their wealth to everyone. So much so that they wanted to plant a maral horn on their father's grave to indicate their ancestry. They sent the hunters into the forest to kill a big Maral and bring his horn. That's when disaster struck the lineage of Horned Maral Mother. After this incident, they made it a custom to plant a Maral horn on their graves, beginning to think that this act was a kind of show of respect for their ancestors. The people who couldn't find the Maral horn were considered incompetent. They bought and sold the Maral horn and put it into the collection of horns, making it a profession. In the Isik Lake forests, the marals have been killed by

people, over time the marals have become extinct and people have heard their names only in fairy tales. Horned Maral Ana, on the other hand, has become angry with people, has moved away from Isık Lake by taking her offspring, and has gone to other mountains. In this legend, the relationship of man with nature is emphasized and the change of understanding of nature is conveyed in a dramatic language. Responsibility, which is a moral feeling towards nature, is questioned in our consciences.

Grandfather Mümin is a helpless and weak one who represents tradition in the novel. He becomes unhappy in his marriage after his lost wife. His daughter, who left her husband and went to the city and married again, entrusted her son to Grandfather Mümin. Aunt Bekey, the other daughter of Grandfather Mümin, is a woman in distress and suffering. She is married to Orozkul and is constantly subjected to insults and violence by her husband because they do not have children. Orozkul is the official of their hometown and affects all characters. Grandfather Mümin's greatest wish is to raise his grandson. That's why he buys a bag for his grandson and takes him to school on horseback, although it is far away. Likewise, he gave him a binocular. With the binoculars, he goes up to Mount Guards to look at the white ship. Watching the White Ship in Lake Issık with binoculars is an effort to both reach his father and find someone to complain about Orozkul's actions. Mother Maral, who symbolizes the freedom described by her grandfather, is the one who always wanted to be reached as the bearer of motherhood compassion, and freedom. In this respect, both the White Ship and the Mother Maral are two goals that are important for the child to return to nature and reach eternity. He will take refuge with Mother Maral and get rid of the troubles suffered by Orozkul. The White Ship is in a difficult place to reach the beginning of the novel. At the end of the novel, the only hope for the child, who took the head and hot flesh of Mother Maral, was to reach the White Ship.

Orozkul represents evil. He drinks, he takes bribes, he always gets people around him to do things, he's an atheist with no respect for old traditions. The tolerance of those around him is only due to his financial interests. Orozkul also treats those around him in a very bad, cruel way because he has no children. The reason he resents the little boy is his lack of progeny. Orozkul also dislikes the place

where he lives and calls the people around him ignorant. He believes that his social status will be better in the city by caring for city life and Russian speakers. Orozkul is not happy with the culture in which he lives, nor is he ashamed of his native language. The wife of Grandfather Mümin and the child's step-grandmother are also troubled to stay here. She's not happy living in the woods, working around here. She is in a way of thinking of Orozkul. What is similar to Orozkul is that they are both childless. The child has different thoughts. He thinks that his father and mother are on the ship in Issik Lake and looks at the hidden ship with the binoculars that his grandfather gave. The child is alone in the novel. His only friend is his grandfather Mümin. He listens to old stories, tales, and folk songs from his grandfather. Mother Maral is the legend that affected him the most.

Mother Maral is a divine natural being that appears at a time when the Kyrgyz would disappear and prevent two Kyrgyz children from wiping out of history. The boy believes that Mother Maral will save him, his grandfather, and Aunt Bekey from their troubles just like the Kyrgyz children. The deer that saved the Kyrgyz are hunted by humans and under the leadership of the Maral Mother, all the deer go away from where they are, to never return. In the novel, Mother Maral is a symbol for people tortured by Orozkul and represents freedom and liberation.

One day, an extraordinary event takes place and marals appear in the forest. The arrival of the marals in the forest means hope for grandfather and grandson. For Aunt Bekey, who has no children, it is also a light that she will have a child. Because the boy asked Mother Maral to bring a crib on his horn.

Orozkul went to invitations that summer and made a promise to everyone from the forest. When winter comes, the people who look after Orozkul in summer come to ask for their rights. They came to pay for the bribes they gave. Grandfather Mümin does the logging work. The habitat of living things that live in the forests is destroyed by humans. Orozkul, who is aware of the marals, asks him to hunt the deer by giving him a rifle, even though he knows that Grandfather Mumin is imposing a divine meaning on these deer. Although Grandfather Mumin opposes this work, he eventually fulfills his son-in-law's wish and shoots the deer. No matter how sad Grandfather Mumin was, the values that he imposed on the divine meaning were

suddenly turned upside down. When the boy meets the head of a deer in front of the house and finds out who did this, he's devastated. For the child, Mother Maral is quite important, because he puts her in the place of her mother. The shooting of the deer is equivalent to the loss of the mother that the child believes in and yearns for. This death can be considered as the child's failure to achieve his dreams.

The Deer Mother is mercy, compassion, happiness, that is, the mother. The fact that she was killed by the grandfather is a different situation. One should fight for what he believes and values, although he is good. Grandfather did not achieve this; because he fulfilled the will of others for what he valued. At the end of the novel, Grandfather Mumin is worldly exhausted. He did not find compassion and peace in the world he lived in. For the child, water is seen as a rebirth. Water mythologically has the meaning of eternity, purification, and rebirth. For the child, the desire to reach water is the desire to get away from where it is and return to the mother's womb. The child who submits himself to the water in an attempt to reach his dreams wants to be reunited with his loved ones and what he believes in. Death is not considered to be an abandonment, but rather the child's doing, which his grandfather could not. The child thus left the polluted world to the values he believed in. In other words, just as Mother Maral left people and went away, the child made it like Mother Maral and moved away from this world. As the Kyrgyz were punished when Mother Maral left, the child punished the society in which he lived. In the novel, people seem to have lost, but in fact, nature has lost. The unnamed child is a child who loves nature and constantly seeks love and trust in nature. He has a timid, cowardly nature. He talks to his stuff in his dream. He dreams of being a fish and going from the environment in which he lives and finds salvation in the fish, which is part of nature.

The destruction of nature in the work takes place in the form of the cutting of trees and the killing of marals considered sacred. Orozkul, the son-in-law of Grandfather Mumin, takes bribes from the villagers in the places where he served, so he will allow the trees in the vicinity to be cut down. The marals are killed by Grandfather Mumin, who truly believes in their sanctity. This is great devastation for Grandfather Mumin. Because their lineage is based on Mother Horned Deer. In this

work, the author gives the following messages with the destruction of the nature he committed with all his tragicness:

The killing of deer is primarily the destruction of nature. The killed deer is female, which means preventing fertility from regenerating nature itself. Aytmatov says that the main myth of the Horned deer can also be perceived as the instinct of human protection against bullying and persecution. Then the deer is the sacred animal of the Kyrgyz. Her killing is also a disregard of the national selves and histories of the Kyrgyz (Nemutlu , 2018: 237).

Orozkul, the son-in-law of Grandfather Mumin who cares nothing but himself, is the type of man who harms nature and allows trees to be cut down for his benefit. Not only does he cut down trees in exchange for bribes, but he sees every living thing in nature as his property. He expresses his feelings on this subject by saying that he is the owner and the master of these places (Aytmatov , 2012: 73).

The Boy in the *White Ship* finds happiness in nature. The rocks and flowers around him are his sources of happiness:

Plants were also diverse: The lovable, the brave, the cowardly, the pests, and many others. Thistles were his archenemy... Yet the Prairie vines, though harmful, were very smart, very cheerful. They were the ones who greeted the morning sun best (Aytmatov , 2012: 8).

In the necessary explanations on the *White Ship* at the end of the work, Aytmatov expresses his attitude towards nature as follows: As man shaped his inner world, he tried to explain the nature surrounding him, seeing himself as a part of nature. I am surprised that The Legend of The Mother Maral, which is over a century old, still stands today. The flow of man towards goodness, which starts from his first sources and develops continuously, and his desire to dominate nature wisely, is evident in the legend. Man has been trying to protect nature from himself since ancient times (Aytmatov , 2012: 170).

Nature has certain tasks expected from women. The most important of these is childbearing. In this novel, Aunt Bekey, the daughter of Grandfather Mumin, who is the boy's aunt, is a woman who has no children. So she is subjected to constant physical and spiritual violence, both from her husband and by her surroundings. It is the primary duty of a woman to give birth to a child to live her womanhood and to

increase her status in the family. Aunt Bekey, who was unable to do so, was seen as her husband's target. Both the husband and the grandmother in the house use it at every turn. In the *White Ship*, Aunt Bekey is troubled by the fact that other women gave birth like sheep, but she does not have children, but Tolgonay says the opposite with the pain of losing her children and her husband in the war. In the novels, where traces of the Central Asian steppe and the nomadic community are noticed, the sheep is an important animal in terms of fertility and represents the fertility of nature as it gives offspring every year.

The Horned Deer Mother will save the children who grew up in the bosom of loneliness, meaninglessness, worthlessness, in other words, chaos, and offer them a future as beautiful and meaningful as the beautiful and meaningful days of the past. The natural environment, devoid of value judgments, brotherhood, and goodness, forced her to kill the Horned Deer Mother, in other words, her mother. The Horned Deer Mother in the tale is Mother Nature, who provides for the resurrection of the Kyrgyz lineage by patronizing and feeding the two remaining children from the Kyrgyz who were destroyed by their enemies. After saving the Kyrgyz family from extinction, The Horned Deer Mother left the Issık Lake forests never to return when her children began to be killed by the Kyrgyz who wanted to plant deer antlers in their ancestral graves. Her abandonment of the forests means the separation of the Kyrgyz from roots, past, values, and nature.

4.2. *The Dreams Of The Female Wolf*

In the novel, besides subjects such as belief, goodness, evil, and money, social problems are covered, while the irrevocable focus of the novel is Akbar and the nature attached to him. The main themes of the novel are the destruction of the natural environment, the violation of animal rights, the monetization of natural values, and the desire of man to dominate nature, the acts of destroying nature in an unconscious and loveless way, and the cruel acts against living things. The novel *The Dreams of the Female Wolf* has been evaluated by emphasizing the emotions of animals that there is a perfect balance of nature, technology has negative effects on nature, and what animals experience in this situation. What the author tells in this

book is that man's efforts to destroy nature with his hand tragically reveal a state of extinction and disappearance. The main idea of this novel is a lament to natural values and a warning about the revenge of nature from human beings.

The Dreams of the Female Wolf consists of three main parts and four main stories in terms of plot. Each main section is divided into sub-sections. The first section consists of six, the second section consists of five, and the third section consists of six sections. The first story is the story of the Wolves, the second story is of Abdias, the third story is of Jesus, and the fourth story is of Boston the shepherd. The first part begins with the life stories of two wolves named Akbar and Taşçaynar, who live around Isık-Lake, and statements about how Abdias came to this region. In the work, the events usually take place in the Mujunkum steppe, Isık Lake, Long Roof canyon, around AlaMengü mountain. The noise of a helicopter disrupts the silence in nature, and the wolves falling into their lair are grumpy. Three puppies of Akbar are born. Akbar first meets people in this episode. After the man enters the novel, the balance of nature in the Mujunkum steppe is also disturbed.

Despite entering the last three months of the five-year development plan implemented in the country, there is no improvement and they open fire on the animals with helicopters to obtain income. In this massacre, three puppies of Akbar die with thousands of animals. Six people attract attention in this incident that kills animals and disrupts the order of nature: Boss Kandalov, Kepa, Mişaş, Galkin, Uzukbay, and Abdias. The youngest person on this team is Abdias, and everyone else is an alcoholic. They called their gangs Cunta. Abdias tries to explain his thoughts on religion and human values to gang members but fails to do so. Later in retrospect, sections from Abdias' life are given. His mother died when he was young, and his father Kallistratov left all his assets to Abdias and his sister. Kallistratov is a religious man.

After Abdias entered the priest school, his father died. He left the priest school and started journalism. Although the priest named Dimitri tries to discourage him from leaving school, he fails. Abdias, who started working at the newspaper, had traveled to interview poppy smugglers. After receiving information about the drug smuggling from the city's history teacher Victor Nikiforovic, he begins his journey.

To establish a connection with smugglers, he finds the porter, nicknamed Iron, at Kazan Station in Moscow. The Iron introduces Abdias to people named Petruha Lenka from Murmask. While visiting Moscow, he stops by Sverdlov Square. Abdias then goes to Kazan Terminal and then starts a journey with the smuggler group. The train of smugglers passes through the steppes and reaches Calpak-Saz. They make a deal with a trucker and go to Uçkunduk Village for twenty-five rubles.

In the second part, while Abdias is on the steppe, he encounters three young wolves, and while trying to caress them, he catches the eye of the young wolves' mothers. Abdias sits where he is with his head between his two hands in fear. His act saves his life. Abdias struggles to turn Petruha and Lenka this bad way. He often argues with people in the group on the subject of man and God. Arguing with smugglers on the train, Abdias is beaten and thrown from the train by Petruha, Kolia, and Mohach. Abdias, whose foot is broken, sleeps by passing out. In the second part, in his dream, Abdias was in Jerusalem in 1950 years ago. He likens himself to the crucified Jesus. Abdias recalls the conversations between the Roman governor Pontius Pilate. Governor Pilate requests Jesus to change his religious views but sends Jesus, who does not give up his claim to prophesy, to the Golgotha Hill to be crucified. Abdias thinks that materialism eliminates religion and is saddened by the weakening of religious values in society. Abdias starts to look for a settlement and some food in the morning. After a while, he goes to Calpak-Saz with an old truck. The police officer suspects Abdias, who is very tired and exhausted, and thinks he is a drug smuggler. The police officer releases Abdias and brings him to the train station. An old woman helps Abdias, who looks sick and exhausted, to go to the Calpak-Saz hospital. Kazakh doctor Aliye Ismail treats him.

Inga Fiodorovna met Doctor Aliye Ismail three years ago. Abdias is delighted to see Inga. Because he couldn't forget her from the first day he saw her. Inga had a son named Igor three years ago, and she left her husband shortly after the birth of her son. Igor is staying at Cumbul with his mother and father, both of whom are doctors. Her ex-husband, who is a pilot in the air force, calls Inga to Cumbul to remarry and discuss the situation of Igor. Abdias is happy with this news. Inga offers Abdias to go to Cumbul together in the fall. Encountering Bos Kandalov at the Calpak-Saz train

station, Abdias immediately accepts his offer for a high wage by working two days in the steppe. The job to do is to collect the animals killed on behalf of the state. He thinks it would be nice to make some money until Inga gets back. In the morning, the team is complete and their trucks head to Mujunkum. Abdias is against the slaughter of animals and tries to show these hobos the right way. Abdias' invitation to religion on these people remains fruitless. These body collectors beat Abdias and tie him up by the arms and throw him into the truck full of dead animals. They then pull him out of the truck and force him to drink vodka. The shot glass bumps into Abdias' tightly closed teeth and breaks, and the mouth begin to bleed. Then they hang Abdias on a tree. Abdias, who writhes in pain for hours, can no longer stand and dies.

Wolves move away not to return to the Mujuncum steppe again. Akbar and Taşçaynar stay near Aldaş lake for a year and Akbar has five puppies. However, reeds are burned while road work is carried out to extract valuable mines in the area. In this case, hundreds of animals and Wolf's puppies will burn. The wolves leave here and take the mountain path, first to the White-Salt Gate, then to Isık-lake. Here, they have four cubs.

The third part begins with statements describing the adventure of a drunken shepherd named Bazarbay Noygutov. He agrees to guide a team of geologists to the Bitter-Stone region. After taking the team away, Bazarbay finds four wolf puppies (Akbar's Cubs) on the mountain and puts them in his saddlebag in the hope of selling them for a loaded price. When Akbar and Taşçaynar arrive at their nest, they cannot find their offspring and follow Bazarbay's trail. Bazarbay reaches Boston Urkunchiev's tent and spends the night at Boston's House.

Gülümhan is the ex-wife of Ernazar and married Boston after her husband died. They had a child named Kence from this marriage. Bazarbay can go home with two shepherds. Boston finds out about the situation when he gets home, and in the morning he goes to Bazarbay's house to pick up the puppies and drop them in their nests. However, he fails to take the wolf puppies. Akbar and Taşçaynar do not mind the fire that is opened against them. Now, when they see people, they don't run away, they even attack pets and people. They get on extremely well after Ernazar starts working alongside Boston. Ernazar gets the idea of going beyond Ala-Mengü

mountain to the Kiçibel plateau to graze the sheep in a more productive place. But to get here, it is necessary to pass through the Ala-Mengü Gate, which is quite dangerous. Boston and Ernazar move to Kichibel to get to know the area. Both choose horses that can cross this steep and dangerous path. After a hard journey, they reach Ala-Mengü mountain. Akbar is in great pain for not being able to find her offspring. She dreams of breastfeeding her puppies. When she wakes up, she feels great sadness. After walking a little, she stops and sits on her hind feet and begs Mother Börü (Queen of The Wolves). After a two-and-a-half-hour journey, Ernazar rolls with his horse off the cliff. Although Boston wants to save Ernazar, he cannot be successful. Then the mountaineers remove the frozen corpse of Ernazar. Ernazar's wife Gülümhan is devastated by this bad news. A few months after this event, Arzıgül falls ill and dies. He tells Boston to marry Gülümhan before giving his last breath.

Recently, the number of sheep killed by these two wolves has increased. Wolves take revenge on people. They walk around Boston's house every evening. Boston ambushes Taschaynar and kills him, but Akbar escapes. A few months have passed and summer has come. Akbar suffers greatly. One day, while Boston's two-year-old son, Kence, was playing near the pen, Akbar comes to his side. Akbar decides to take this boy to his home to be his friend and kidnaps him. Hearing the news, Boston arrives with his rifle and shoots from behind the Wolf and shoots his son along with the Wolf. Boston takes his son Kence's body to his house, then, as he prepares for battle, takes his rifle and rides his horse, Donkülük. After a while, he kills Bazarbay, whom he considers responsible for all events. He then frees his horse and commits suicide in the lake.

Characters representing ideal values in the works draw attention to the positive aspects of their emotions, thoughts, and behaviors. The heroes who represent the ideal values in the Aytmatov narratives in the criteria of persons never betray nature. They maintain a highly harmonious and respectful relationship with him (Korkmaz, 2008: 182). In *The Dreams of the Female Wolf*, Abdias fought for it and sacrificed his life on this path. Boston even risks becoming enemies with Bazarbay to save the puppies. While Jesus wants to show the way to humanity, he is taken to

Golgotha Hill to be crucified. In this novel, the conflict of opposite values is observed based on the concept. In the fiction of the novel, there is a clash of good-evil. Abdias has struggled for nature and humanity throughout his life and paid the price of this struggle with his life. The abundance and effectiveness of the opposing power that tries to weaken thematic power draw attention. The concepts in the opposite power are, in the words of Ramazan Korkmaz, the fundamental areas of the blindness of the human psyche (Korkmaz, 2008: 174).

Human beings, who have become otherized in *The Dreams of the Female Wolf*, are almost thrown into chaos by destroying ideal values and expelling the world of faith. Boston, after his friend Ernazar, falls off a cliff and dies, wants to join the waters of the Isık-Lake. In the final chapter of the novel, Boston heads to the lake to commit suicide after killing Akbar, Kence, and Bazarbay. The water icon here is a redeeming, life-giving element of nature. The author uses water, one of the earliest designs of the subconscious, in its exact place, and as an image of rebirth. The irreversible, unrepeatable flow of life meets the mystery of the waters (Korkmaz, 2008: 186).

The withdrawal of the waters heralds future disaster. Akbar and Taşçaynar are the most important icons in *The Dreams of the Female Wolf*. The female wolf Akbar is more prominent than his wife Taşçaynar. The author named his novel *The Dreams of the Female Wolf* because it tells The story of the blue-eyed, grizzly-maned Akbar, and his role in the novel. These two wolves are the voice of nature, destroyed by the brutality of man. Another important icon in the novel is the mother motif. The maternal instinct is the same in every living thing. When Akbar loses all hope, he begs Mother Börü. In the opposite force, some elements threaten nature and humanity such as wine bottles, helicopters, and machine guns.

In *The Dreams of The Female Wolf*, Akbar is the female wolf as the mother type. The fate of Akbar, who is a mother and struggles to raise her offspring, bears a resemblance to Tolgonay. Tolgonay draws a respectable and different mother character in her environment. Akbar, like Tolgonay, is a mother who dominates nature and is strong. Both of their offspring were lost by human beings. The feelings

and maternal instinct Akbar feels as she prepares to become a mother are no different from other mothers.

The female wolf felt her belly grow, that there was something alive and moving. Akbar had this feeling when she caught a rabbit in the early days of her adult age. She realized that invisible creatures were moving in the rabbit's belly, and this strange event surprised her very much, and she looked suspiciously at the rabbit she had strangled by planting her ears. And then, in doubt, she played with these invisible creatures like a half-dead mouse. Now, she felt that kind of body weight in her stomach. Those creatures whose presence she thus felt were her offspring, and if all went well, they would be born in fifteen days. But because they were not yet born, they were now an integral part of her (Aytmatov, 2000: 9).

Aytmatov successfully conveyed to readers the moment and excitement a mother feels in her offspring's body through these sentences. Similarly, the female wolf Akbar feels as if she has been assigned to a job that is important for the continuation of her lineage as a mother. The situation is no different for Akbar as a mother instinctively struggles to protect her children. She will protect her puppies no matter what. Akbar will exhibit all the behavior that a mother should have, but she will never be able to carry her puppies to future generations. It is a human being who caused the death of his offspring. Every time her offspring died, a mother's cry was heard. Akbar's cry after her offspring was stolen is described as:

The wolves continued their howls of heartbreaking rebellion, screaming at this injustice. They stubbornly wandered around the fold, blindfolded. The most shouting was Akbar. She was like a widow sobbing in a cemetery singing laments (Aytmatov, 2000: 306).

Boston and Gülümhan cannot understand the magnitude of her pain: She could not understand the indescribable great pain of the female wolf and the extent of it. Wolf lacked the words and speech to describe it, but she was not without this emotion (Aytmatov, 2000: 336).

It is quite successful for the female types in the novel to express their feelings of motherhood to the novel. Aytmatov mentioned the mother types in his novels, such as legends, myths, and epics, and also in these cases that set the groundwork for the novel. The type of Virgin Mary is also given by intuition in the background of the novel. The fact that Jesus thought of his mother during and after torture is an

example of this idea. Jesus regrets that he realized late how important his mother was. In the novel, Jesus laments that he cannot show enough of his value to his mother while speaking to himself and that he cannot spend too much time with her.

Gülümhan is married to Boston and they have a son named Kence. It is the first house that Bazarbay came to after stealing wolf puppies, and Akbar thinks that her cubs are in this house. That's why she constantly walks around the house. On such a day, while Kence plays alone, she approaches him and starts playing with him with her maternal instinct. Seeing this incident, the maid starts to shout and Akbar kidnaps Kence. Boston sees this incident and hugs his rifle, and when he fires, both Akbar and Kence die. Upon this, Gülhan suddenly falls to the ground and begins to beat with bitter cries, just like Akbar, who howls at the bottom of his windows all night long (Aytmatov, 2000: 387).

Aytmatov's echo-psychological emphasis, which outweighs other novels and stories, clearly shows itself in *The Dreams of the Female Wolf*. In such interrogations, in terms of human and space perception, human attitudes towards nature and psychological destruction are revealed as a primary subduction and loss problem. If the corruption in a person's nature is left aside, it is the psychological normality that is exhausted. The ontological normality, where everything is in place, includes descriptions of a purpose in the depictions of nature in *The Dreams of the Female Wolf*. In a sense, Aytmatov fictionalized nature with the reality of nature by dehumanizing it.

Nature does not need the existence of secondary intermediary knowledge. In particular, nature in the biological continuum does not give rise to any metaphysical expository knowledge without human beings. However, nature does not worry about outside intrusive information in the context of telos (Aytmatov, 2000: 7).

It was all white. The mountain ranges leading up to the shores of Issyk-lake were lost under thick snowdrifts. A storm that swept around like a big fire with the irresistible will of the natural forces brought these snow piles two days ago. The mountains and the sky and the whole world were gone in the darkness of that great storm. Then the storm stopped, everything was quiet and the weather was clear. The mountains that were not interested in the

dead and alive were now immobile in a dull silence and under heavy snow yokes (Aytmatov, 2000: 7).

The Dreams of the Female Wolf expresses a truth that does not break with its time and does not separate from its human reality. In this regard, it is not that modern man is programmed in terms of temporal historicity and constructs psychological destruction and blinding zones. It is also the story of the loss of ontological security references by systems in the human sense of the era. In this context, the waves of destruction cause a fatal wound both for the historical subject and in the space and nature of the subject's habitat. These texts based on Aytmatov, which will undoubtedly stop the harsh and wiping effects of mankind, shed light on ecopsychology in terms of expressing a human condition that will be encountered at any time.

The Dreams of the Female Wolf point to the painful consequences of man's destructive effect on nature. The novel is a tragic reference to the author's environmental problems, to globalization, to the deterioration of the balance of nature due to humans. The novel is a lament to the world's disappearing values of nature, a warning to nature's revenge on mankind (Gökalp Alpaslan, 2013: 13). The most important point in this work is that Aytmatov handled the problem with an environmentalist approach before the literary and theoretical movements about the loss of nature in the world started. When the writer directs the destructive power of man to nature, he has worked with a chained line and a painful lyricism to encounter a great disaster.

The novel's unchanging focus is on Akbar and the nature attached to it. Events are transferred from the omniscient godly narrator. Perhaps this is why the reader cannot escape the intuition that events in the novel will end in a great catastrophe. Everything evolves into an apocalypse, bound together. The struggle of man to dominate animals is described as one of the most destructive effects of man in nature. The author also refers to the people who are both captives and gods of animals, which disrupts this balance while transferring the cycle of nature in itself with animal instincts and hunting scenes.

In many parts of *The Dreams of the Female Wolf*, Aytmatov draws attention to the ambition of mankind, who squeezes the earth like a lemon for the sake of his interest. As a result of urbanization and industrialization, the living areas of the natural inhabitants of the steppe are getting narrower. Human beings who are hunted using tools such as guns, cars, and helicopters exhibit brutality by using force beyond and above the natural forms of hunting of all animals. Aytmatov's environmentalist thinking in this novel is not one-dimensional. The author also aims to make his reader aware of the political reasons behind the slaughter of natural habitats and animals. In the deep structure of *The Dreams of the Female Wolf*, the link between the murder of natural life and the drug trade is processed.

The self-growing poppies on the Mujunkum steppe are described as an innocent and pleasant plant from Akbar's and Taşchaynar's point of view, but they turn into a lethal poison in the hands of mankind. This means the abuse of nature. In this novel of Aytmatov, the life of humans and the life of animals go hand in hand. But human beings are the source of all actions that do not consent to their right, always want more, consume nature unlimitedly and irresponsibly, and disturb calmness and balance. And animals that are victims of this are often helpless in the face of human beings, whose intuition and instincts disrupt the balance of their natural life.

Aytmatov focused on the animal mind, which has become more and more important nowadays, and shares what passes through the mind of the female wolf Akbar. The author gives what passes through the mind of a wolf by emphasizing that it is a wolf rather than humanizing it. In this way, the reader realizes that it is an animal with its instincts and obeying the law of nature. Thus, the reader enters the world of emotion and mind of the wolf and feels its value internally. Because the reader realizes the features of Akbar from being a wolf in the balance of nature. The reader deserves the inability of Akbar to perceive the dangers coming from human beings and he watches with horror that they cannot protect themselves. They are part of the natural balance, whereas the disproportionate force and violence employed by mankind are incompatible with nature. This is beyond the usual laws of nature. Aytmatov based this novel largely on the consciousness of animals. For example, in

The Dreams of the Female Wolf, Akbar's description of the helicopter descending towards her as a strange bird that sounds like a giant flying low with its beak tilted to the side is one of the concrete examples of this perception (Aytmatov, 2000: 23).

In the first part of *The Dreams of the Female Wolf*, the author describes the hunting adventure of Akbar and Taşçaynar in Mujunkum, who migrated from the Mujunkum steppe to the Isık Lake and fight to create a hunting ground there. In these sections, an objective but lyrical documentary taste is felt. Especially in the first part of the novel, not only wolves but also deers are described while life in the steppe is described. The survival instincts and natural features of deer are expressed:

The deers, who were always ready to run, would walk forward with their heads tilted to reduce the resistance of the air. Nature had given them such a talent, and their greatest weapon against danger was their speed. Even when nothing threatening them, they ran many times but moved regularly, leaving no passage for any other living thing but wolves. In this case, their crowd made them safe (Aytmatov, 2000: 26).

Akbar and Taşçaynar's attempt to maintain their lineage, which is one of their instincts, is one of the main problems of *The Dreams of the Female Wolf*. Wolves lose their offspring three times in the environmental slaughter of human beings, barely saving their own lives. They can understand neither the brutality of human beings going deer hunting nor the reason why the lake was dried up and the reeds burned. Each time they follow their instincts, they leave their territory and start a new life for themselves, trying to maintain their lineage even though they cannot forget their past suffering and fears. It is remarkable in this novel that the author leans not only on the physical suffering of animals but also on their emotional suffering. In *The Dreams of the Female Wolf*, it is stated that despite Akbar's howls of pain, Boston cannot understand the indescribable, great pain of the female wolf and the extent of that pain. A wolf lacks words and speech to express its feelings, but it does not lack emotion. Akbar feels the pain with her whole being, and she can't get away with it (Aytmatov, 2000: 345).

In the first pages of the book, the magnificent life in the semi-desert Mujunkum steppe is depicted by deers, wolves, moles, partridges, snakes, birds, as well as the inhabitants of this steppe. The hunting seasons of wolves are referred to

as a reflection of natural balance. For them, every hunt has a season. In the hot days of summer, there is a life that continues by hunting hectic moles that sleep all winter, deers from autumn to the end of winter, and partridge in winter (Aytmatov, 2000: 16). Throughout the novel, it is emphasized that the wolves were hunted enough to feed only their bellies and meet their needs. This is a sign of the balance of nature.

Aytmatov describes the deer hunting of the father wolf Taşçaynar as the constant law of nature. He neither favors the hunted nor the hunted:

Taşçaynar was big, heavy, and strong. He was the protective force of the family, the knife that cut the throat of the deer. No deer could escape its clutches, red blood would flow over the white snow, fluttering like the blood-stained wings of a bird. His blood would flow so that he could feed someone else's blood. Everything had happened from the beginning, and there was no other way. There was no judgment on this incident. Because it wasn't about being guilty or not guilty, victim, or villain. God created a living being as bait for another living being. Only the fate of man was different. Human beings also knew how to live their bread by draining the alter, feeding the animals, and thus using nature for their benefit (Aytmatov, 2000: 28).

So, the only element in the novel that disrupts the balance of nature in its favor is human. This order, which is revealed by time and nature, also has a solid logic. In the Mujunkum steppe, this constant flow of life could only be disrupted by an unexpected catastrophe or by the involvement of mankind (Aytmatov, 2000: 17). The author aims to point out the perfect balance in nature while watching the world from the perspective of the female wolf Akbar. The hunting of the wolf to survive is a normal fact of nature, but hunting without man's need is brutal. One of the thoughts that are persistently worked out throughout the novel is that the only being that distorts the balance of nature is the man. Because people consume to the extent they do not deserve.

Boston, who lives parallel to nature, is the one who is punished at the end of the novel, though he represents a good example. The reason for this is other people who harm nature. In a sense, the good share in the consequences of what the bad do. Ramazan Korkmaz interprets that the pollution reached by the ecological consciousness in a human dimension can reach the most unrelated people in a short time (Korkmaz, 2004: 180). Orhan Söylemez attributes the same fate of Abdias and

wolves to the continuation of evil in the novel. Wolves represent not only themselves but other animals in nature, and both they and well-intentioned people cannot escape the destiny of evil (Söylemez, 2010: 17). In the novel, the natural balance broken by bad people destroys everything by involving good people. Because the usual laws of nature that have been going on for millions of years have been broken. Once the law is broken, it means the balance is broken. So as human beings, we are not only responsible for what we do, but also for what others do. The evil of the other affects not only it but also the good. The ending of the novel with the disaster of Boston and Kence, the most compatible and ideal person with nature, is as stimulating as it is painful. This is a clear statement that all humanity, and worst of all, future generations will take the price of those who disrupt the balance of nature.

Peter Singer, the famous animal rights activist, says that not only ruthless or heartless people but even ordinary people, actively participate or remain silent in practices that require the sacrifice of even the most important interests of other species for the sake of the trivial interests of their species. He even adds that they allow their taxes to be used for this purpose as well (Singer, 2005: 46). It has been a centuries-old approach to the human being to despise nature, to waste natural resources irresponsibly, to destroy nature for the sake of economic interests, to narrow down and even destroy living creatures other than their own, but to have reached the highest level in the twentieth century. In *The Dreams of the Female Wolf*, the negative effects of human nature are often addressed.

In the novel, human attempts to establish sovereignty over animals are rendered as one of the most destructive effects of human beings in nature. While the writer conveys the cycle of nature in itself with animal instincts and hunting scenes, it does not go without mentioning people who are both slaves and gods of animals. People live by themselves, but they did not want to live by other creatures, especially those who want to live without being dependent on them and who have the right to do so (Aytmatov, 2000: 15). In many parts of the novel, Aytmatov draws attention to the ambition of man to dominate nature with similar sentences. Indeed, the decline or change of natural habitats as a result of urbanization and industrialization is the most obvious result of this dominant ambition. While the Mujunkum steppe was a small

place before, natural gas pipelines opened around it, herds of animals multiplied and the pastures opened to these animals gradually narrowed the habitats of the natural inhabitants of the steppe. And all this is seen as the deterioration of the life of animals that goes on without encountering people. In the second part, it is criticized for destroying the Earth for the sake of the interests of the human being who constantly digs around to remove mines, makes roads, dries the lake to build one more site, and sets fire to the reeds on the edge of it (Aytmatov, 2000: 270). This brutality is described as follows in the novel:

The wolves first saw the low-flying aircraft sprinkle with flammable material in their area. The fire was lit at night. The reeds that absorbed that igniter began to burn like gunpowder. Enormous flames were rising into the sky, smoke was covering the sky like a winter fog. After the first signs of danger, the wolves were surprised and started running. Swarms of birds gathered on the lake, screaming and circling in the air. All the inhabitants of the reeds, all the creatures, from pigs to snakes, were seeking refuge and escape in fear and desperation (Aytmatov, 2000: 270).

In the fire and hunting scenes, one of the most crucial parts of the novel, the wild attitude of human beings is clearly described. Hunting of people using tools such as guns, cars, helicopters, and disrupting the balance of natural life is explained in all details. The first part of the novel shows the brutality of human beings, who are hunted with forces beyond the natural ways of hunting all animals. Aytmatov's environmental thinking is not one-dimensional. The author also aims to make his reader aware of the political reasons behind the slaughter of natural habitats and animals. The first part of the novel reveals the ferocity of humankind, which drives herds of deer onto each other by creeping up with helicopters, thus destroying the natural line of hunting. Managers could not deliver the food they promised to the public in the five-year plan. When one of the local government's public servants suggested that the natural resources in Mujunkum be used, it was decided to slaughter the herds of deer. The important thing is not the quality of the meat, but its quantity. This thought brings with it a great deer massacre. The deers, who are frightened from the sky and the ground, and who are driven to the front of the butchers, are killed quickly and brutally, thrown into trucks and the steppe becomes bloodied with this massacre. In the novel, The author describes the massacre and the brutality of mankind with all its horrors and comes to a sharp conclusion:

There were many herds of deer, which the administrators referred to as unclaimed local sources. Since there were such rich resources, they had to put them into the five-year plan as soon as possible. It would benefit the region. This was the official view of the Mujunkum expedition. But it is well known that behind every official opinion there are some special reasons created by the events. For these reasons, these situations are always based on the human factor. However, people act according to their interests, ambitions, their flaws, and virtues. From this point of view, the disaster suffered by the great steppe cannot be considered an exception (Aytmatov, 2000: 40).

Another point that Aytmatov wants to emphasize is money relations intertwined with political accounts. In the deep structure of the novel, the link between the massacre of natural life and the drug trade is studied. The self-growing poppies in the Mujunkum steppe are first depicted through the perception of Akbar and Taşçaynar. They both feel delighted to walk around the fields where this strange plant grows at certain times of the year. In the first chapter, Aytmatov describes the effect of the poppy on the behavior and feelings of wolves wandering in poppy fields without mentioning the name of the poppy. As such, poppies are a common and special part of the natural balance and are harmless.

Plants were numerous, especially in flood beds and potholes. And some of the big, fragrant herbs were very attractive. Among them, the animals that roamed for a long time inhaling their pollen enjoyed much and wanted to play and roll in places. Then a slight numbness came to their feet, they wanted to sleep. Akbar has known this area since she was young. She used to come here once every year when these intoxicating plants were in bloom. On the one hand, she hunted small animals living in the region, and on the other hand, she wandered among pleasant odors. She'd love to get slightly drunk and run like a fly for a while and then sleep (Aytmatov, 2000: 21).

Poppy, which is described as an innocent and pleasant plant from the point of view of Akbar and Taşçaynar, turns into a lethal poison in the hands of mankind. This means the abuse of nature. Poppies are the focus of the money and passion of cruel people who make low-paid illegal workers collect weed. The beginning point of the drug trade in the novel is told with people making illegal money by taking illegal laborers to poppy fields. Against what happened, Abdias is beaten and eventually crucified, like Jesus, and left to die. Inga, the biologist who surveyed the poppy fields, was on a research team that would destroy wild cannabis. Although this may seem like well-intentioned research carried out by the state, another danger

awaits mankind if poppy is destroyed in the field. Soil sterilization. The only person who was aware of this was Inga.

This would happen whenever man attempts to disrupt the balance of nature. A drug to prevent the end of the poppy would have left the land barren and inefficient for two hundred years, and such a great ecological catastrophe could not be afforded for the sake of fighting drugs (Aytmatov, 2000: 245).

In the novel, Aytmatov often mentions that the balance of nature deteriorates whenever human beings come into play. Because human beings who always want more and do not consent to their right and consume nature unlimitedly, are the only reason for all actions that disturb calmness and balance. And the animals that are the victims of this are often helpless in the face of human beings who disrupt the natural balance they maintain with their intuition and instincts. The novel's main problem is nature, which is the habitat of the animal and man. The author tries not to make the wolf think and hear like a human, but to make the human look at the world and life as a wolf. Even Boston, who is the most at peace with nature and Akbar in the novel, cannot fully understand this, because he feels compelled to continue his struggle for existence. When describing how Boston feels because of Akbar's bitter howls, the author sets out the following phrases:

Boston couldn't understand the indescribable pain of the female wolf. Wolf lacked the words and speech to describe it, but she was not without this emotion. She felt this pain with all her existence and could not get rid of it (Aytmatov, 2000: 345).

These sentences are very important in terms of revealing the author's approach in the novel. According to Donald Griffin, who studies the animal mind, animals become conscious of themselves and their actions if they become conscious of anything (Francione, 2008: 222). Neurologist Antonio Damasio also supports Griffin. He says that basic consciousness, which is not dependent on memory, language, or reasoning, provides the organism with a sense of self, and argues that many animals have this basic consciousness. This is different from the expanded consciousness that includes memories of the past, expectations of the future, and awareness of the present. Even chimpanzees and some dogs have an autobiographical sense of self (Francione, 2008: 224).

The Dreams of the Female Wolf is based on the consciousness of Akbar and Taşçaynar. The novel is not written with the perception of a wolf formed from a human perspective, but with the perception of a real wolf. In this sense, Aytmatov created events by estimating the limits of animal perception. Akbar's description of the helicopter descending towards her as a strange creature that sounds like a giant flying with its beak tilted to the side and his description of the cars moving along the roads in the steppe at night as lights running through the darkness is one of the concrete examples of this perception. When Akbar's offspring saw Abdias wandering through poppy fields, they were at first stunned and surprised, and later described this creature they saw for the first time as a strange animal (Aytmatov, 2000: 23).

At the beginning of the novel, the instincts of Akbar and Taşçaynar such as hunting, mating, protection, loving, and protecting their offspring are given in their natural rhythms. In a way, this is the process of the reader learning to recognize wolves in their natural life, to understand them, to look at the world as they do. Here no animal is held superior to another, none is shown weak or strong, the usual processes of natural life are observed and exhibited. In the first part, deer hunting in Mujunkum of Akbar and Taşçaynar, who migrated from the Mujunkum steppe to the Isık Lakeshores and fight to create hunting grounds, are depicted with natural psychology.

As they ran away from the wolves, who were their archenemies, the other herds they came across were startled, and all the herds of the steppe began to run in panic, flowing like a flood. The Earth, beaten by hooves, would move, and before the heavy rains, they would make a great noise, like tornadoes rising between dust clouds and lightning. In this brakeless run, in this life-or-death battle, an intense smell of sweat would also spread into the air. The Wolves would surround the herd, try to ambush them. Other wolves were lurking in the bushes waiting for them. They would be thrown on the animal that passed by them, rolled with it, snapping the throat of the riot, making it inevitable, and then immediately chasing the others. But deers also knew where the wolves would ambush, and when they came to such a place, they would change direction at once. Running and mayhem would go on at a dizzying pace. Those who escaped and chased were a link in the chain of

relentlessness that connected all living things. They were trying to survive in this lively market. Only God could stop them (Aytmatov, 2000: 14).

Akbar, who lost Taşçaynar at the end of the novel and fell into a deep depression, now lived by remembering the past:

She spent all day with her head between her feet, thinking about the bittersweet memories she'd had. The dream of the seasons they spent together with Taşçaynar was reviving in her eyes, giving her immense pain. (...) She repeatedly recalled all the puppies she had lost: her four puppies that were stolen for the last time, puppies who died during the battle, and puppies who died by burning in the reed... Mostly, she thought of Taşçaynar, her loyal and strong partner. She sometimes remembered the strange man playing with her puppies, which she found among poppies: Then on the eve of winter and at dawn, she thinks that she saw him hanging from a tree, muttering something to himself before he reached an eternal silence... (Aytmatov, 2000: 388).

It started with the unrest created by the helicopter in Akbar, which disrupts the calm of nature and makes you feel that you are on the verge of a terrible event:

Akbar escaped to the bottom of the burrow, into the dark corridor. She sprang like a bow, then stopped and fluffed her feathers, ready to fight, to be thrown at her unknown enemy. In the dark, her eyes were shining with wild lightning. As the sound of the helicopter approached, she started moaning. She shrunk like a ball and got her head between her feet. Then her nerves became more relaxed, and she howled bitterly. She was desperate. She had a relentless blind fear. She crawled towards the door of the hollow, her teeth grumbling in fury, but also desperately. As such, it seemed that she wanted to scare away the metal monster that was grumbling on the cave and even rolling out the rocks. Since Akbar was pregnant, her partner Taşçaynar was more likely to wander outside. He was in the bushes at the time. When he heard Akbar howling bitterly, he got up and crept into their lair. Don't be afraid anymore, as soon as I came, he was introduced to his partner with a soothing grunt. The female wolf crawled to him like a hug. Gradually she continued to growl and groan. It was against the injustice of sky, an unknown power, and perhaps her terrible fate. While the helicopter disappeared behind the Ala Mengü glacier and its noise was inaudible among the clouds, still her whole body was shaking. It took her a long time to recover (Aytmatov, 2000: 8).

The degraded serenity of nature is restored with the disappearance of the helicopter. The contrast between nature and technology, the pressure, violence, and unrest that technology creates on the living elements of nature are marked in the novel. Since Akbar is the focus figure, especially those who pass through her mind

are transferred. However, the male wolf Taşçaynar, steppe deer, birds, and mountains, the lifeless and silent forces of nature, take their share from the negative consequences of technology one by one. Even the wolves that are still in their womb feel this anxiety deeply.

As they were not born yet, they were now an integral part of her body. For this reason, they also felt the fear and despair of their mothers in their subconscious at the stage of their formation. It was their first and indirect encounter with the outside world, with the painful realities that await them, and that's why they writhed and moved with their mother's pain. They were also scared and this was announced in the blood of their mother (Aytmatov, 2000: 10).

Akbar experiences the common feelings of every female who is prepared for motherhood. At this point, the author does not make any difference between man and wolf while explaining motherhood from Akbar's point of view. Her affection for her unborn offspring, her instinct to protect them against danger, her desire to maintain her lineage, and her strong emotional and physical bond with her male are processed. Although Akbar has difficulty in accepting the death of his offspring, he clings to life, acquires a new homeland to continue his lineage, restarts everything, and even though she's scared, she's got babies again. She never accepts her last loss. The last part of the novel is based on the pain of Akbar and the hope of finding her offspring. Especially the last part of the novel is based on Akbar's feelings of motherhood. Akbar and Taşçaynar, who came to the house of Boston by following the trail of Bazarbay, who abducted their offspring, cannot understand that Bazarbay has taken off the puppies. They come near the Boston house, the last spot where they smell their puppies and cry every night until morning.

First, the cries of pain of the female wolf, immediately followed by the loud howling of the male wolf were heard. There was unbearable pain in their voices, but also great danger. They were shouting angrily after their crying. They cry, then threaten, groan to tell the world that they are in despair... (Aytmatov, 2000: 312).

Though they understood the pain of Akbar, howls are bothered Boston and his wife Gülümhan, worried them for their little son, Kence. Throughout the novel, Akbar's unrest caused by humans turns first into pain, then into anger towards humans. Wolves, who normally prefer to live a life away from humans, begin not to

escape from humans, increasingly get in the living space of people, and attack their pets. They start slaughtering pregnant sheep just to kill them, even attacking humans by breaking a law unique to their lineage. The people in the village cannot understand why the wolves act with such avenging ambition, for they do not know how much suffering and despair the female wolf is in. In the final pages of the novel, Akbar is deeply depressed after her lost offspring. She has lost the joy and purpose of life. Anger, pain, and hatred are together. Boston's hit of Taşçaynar means that her last support is also lifted. Boston buries Taşçaynar. Akbar arrives at midnight and lies on the freshly covered pit and lies motionless until dawn. This is the mourning of Akbar.



CONCLUSION

From the beginning of existence, humanity has been in interaction with nature. Even in times such as age changes, industrial and technological revolutions that reshape societies and lead to differentiation in their needs, people have found a way to stay in touch with nature. The reason for this search is very clear. Human beings are a part of nature, and they are also natural biological beings.

Human beings can live humanely without harming the nature of any living being and destroying its essence. In the outlines of these four novels, the message that man can only be happy in a world where the balance of nature is not disturbed.

With the enlightenment, the acceptance of the sovereignty of the human mind and the subsequent creative destruction caused by technological advances made it necessary to change the perspective of the world, which is accepted as infinite and limitless. The ecological crisis that human beings are in is too extensive and complex to be explained only by technical issues such as pollution, waste, nuclear power plants. Therefore, looking at this crisis in social development and social problems makes it easier to look at it from a wider perspective.

With globalization, the world has entered a rapid motion and exhaustion phase. Excessive population growth, rapid depletion of natural water resources, and rapid decline of plant and animal species have made the world a livable place. This situation led people who turned the world into hell to search for new habitable planets. Why everything hasn't gone away is a question that hasn't been answered yet.

What is at stake here is the disappearance and the psychological conditions that change accordingly. The depletion of resources, the destruction of species are physical processes or natural phenomena (Baudrillard, 2012: 7). Human beings prepare their end by making the world uninhabitable with what they do. Climate change, destruction of nature, and inadequate measures accelerate disaster scenarios related to the world. Today, to break the silence of nature in the world, a thousand kinds of languages belonging to nature can no longer be understood. The fact that the

sounds in nature are no longer audible scares us more because our world is undergoing serious environmental changes and its self-renewal power is decreasing (Özdağ, 2014: 3). As a result of all these problems and to draw attention to the danger, eco-psychology focuses on the psychological effects on society by examining the relationship between literary works and nature. The literary works that fall into the field of environmental criticism, which refuse to look at the relationship between nature and man only from the human point of view and accept all elements of nature of equal importance and value, gain a new meaning in this context. Eco-psychology, which includes a moral dimension, assumes an ethical responsibility while focusing on literary works, as it also centers on the suffering experienced by human influence in the world of animals. Cary Wolfe, who has made significant contributions to the field of nature studies, is looking for brand new humanity that will destroy the ongoing division between man and animal while addressing the importance of thinking beyond humans in his works. London and Aytmatov, who work with a very strong connection between the human and nature relationship, desire such a balance in their works.

In the novel, Aytmatov often mentions that the balance of nature deteriorates whenever human beings come into play. Because It is always the man who wants more. All actions that consume nature unlimitedly and irresponsibly and disrupt their calmness and balance arise from human beings. And animals that are victims of this are often helpless in the face of human beings, whose intuition and instincts disrupt the balance of their natural life. Aytmatov, who was a veterinarian himself and never broke ties with his country's nature and land during his life and was buried near his father's village after his death, points to the harmony between the elements of nature in these two novels. According to him, the only thing that disrupts this harmony is human beings, but all the beings of nature pay the price. If an entity suffers, no moral justification can be put forward to ignore this pain. The principle of equality stipulates that, regardless of the nature of the suffering being, any other being shall be held equal to similar suffering, as long as it is possible to make a rough comparison of the pain. The novel is not based on the dreams of a female wolf, but its painful past and present. Destiny embraces the main characters of the novel, Akbar, Taşçaynar, Boston, Abdias, and other people connected to them like a net and

subjugates itself. The deterioration and degenerations in the natural life surrounding animals and humans cause psychological decompositions and attrition in the characters of the novels. The psychology of the world is intertwined with the psychology of the world. The destruction of the natural environment, violation of animal rights, the human's desire to rule nature and earn money over natural values, the actions to destroy nature unconsciously and lovelessly, and the brutality of human beings against living creatures creates heavy psychological effects on society. Aytmatov is not optimistic about this. This is the pessimism of an intellectual who is aware of the impossibility of replacing lost natural values. Therefore, these novels point to the changing psychological conditions in the face of the deterioration of human natural balance.

Focusing on the chaos of the individual and nature with a universal perspective, Aytmatov has successfully demonstrated in the *White Ship* that this chaos is caused by the separation from nature caused by a new system through the events in the triangle of the Momun, Orozkul, and nameless child. The unnamed boy sees the death of Momun, who is forced to harm nature for his daughter and grandson, and the mother of The Horned Maral Mother, who represents nature. According to Cengiz Aytmatov, the unnamed boy who committed suicide to become a fish returned to nature and came back to life.

Cengiz Aytmatov, the great writer of Kyrgyz literature, studied the preservation of the balance and integrity of nature, animal rights, continuity of harmony between all elements of nature, and their psychological effects. Aytmatov does not center human beings in the structure of the world and the universe, he considers all living things intrinsically valuable and defends the right to life. It is also noticed that Aytmatov tries to explore the depths of animal and human psychology in the natural environment in both of these works. Cengiz Aytmatov pointed to the painful consequences of man's destructive influence on nature. In this novel, for the female wolf Akbar, the only being that disrupts the balance of nature is the ambition and power of man. In addition to the issues of faith, money, good and evil, the novel's constant focus is on Akbar and the nature attached to it. Novels are a tragic view at environmental problems, disruption of the balance of nature by human

beings, a lament to the lost natural values of the world, a warning about the revenge of nature from human beings. In the novel, the destruction of the natural environment, violation of animal rights, the human's desire to rule nature and earn money through natural values, the actions towards destroying nature unconsciously and lovelessly, the brutality of human beings against other creatures, and psychological problems caused by all of these are studied. The most important feature of the works is that Aytmatov handled the problem with an environmentalist approach before the literary and theoretical movements about the loss of nature in the world began.

Jack London is considered one of America's most prolific and intelligent writers in the early twentieth century. In many of his stories, the central conflict is the conflict between man and nature. Since the last century, the common appearance of environmental problems has led people to rethink their relationship with nature. Jack London is an author with ecological awareness. In *The Call of the Wild*, the human-animal relationship, the boundless desire of humans for gold, the acts of abuse of animals were defined and the psychological consequences of ecology and the natural environment were shown. It is precisely a human centrism that leads people to abuse and destroys nature. London directly or indirectly exposes and criticizes the nature of the diseases of industrial civilization. People have unlimited desires in a society where industrial civilization has developed. This causes the interpersonal relationship to become alienated. The interpersonal relationship was realized in such a background. Industrial civilization teaches people how to use, exploit, and discard natural resources. In *The Call of the Wild*, Jack London shows the alienation of human nature and the degradation of morality under industrial civilization in capitalist society. And as a result of all this, he expresses the desire of man to return to nature. With such a desire, London predicts a new ecological paradigm based on human-nature harmony. People should consider all the interests of nature, take responsibility for protecting it, and simplifying their lives. In this way, they can establish a harmonious human-nature relationship with nature in which they can live and develop together. In this research, Jack London's eco-psychological awareness is better understood.

Nature and literature are interconnected. Literature always depicts nature in its reality. Jack London explicitly explains the life of a wolf-dog in the famous *White Fang* and this process mankind's struggle with nature. In his novels, *The Call of the Wild* and *White Fang* Jack London tackles wildlife and ice-covered northern lands. It is the land of *White Fang*, the puppy of a mother who has left herself to the call of the wild. It is the story of his self-creation and his return to the life of the human gods with the help of his admirable intelligence and instincts. While fighting for survival in the snow-covered areas of the North in *White Fang*, the struggle for cold, hunger, and survival is shown in terms of animals sharing the same conditions as people. The human consumption of nature and the torment of animals that are a part of nature is told in this novel. While showing a dog's adventure of life, he points out that the people who are his owners are real savages. These novels may also be called a rebellion against the cruel, unscrupulous, thoughtless exploitation of animals that come immediately after human beings in the order of the living things in nature.

The phenomenon of the environment, which has become an increasingly important subject in human psychology, is a subject that has been explored in depth. Dealing with problems that prove to be quite dangerous when ignored is an accurate development. The balance of nature was preserved in the past by rural traditions based on human dependence on nature. Today conditions have changed, people have reached the power to make nature serve their purposes. But there is a need to increase the awareness of people about nature. Humanity and ecology have been together for a long time, but ecology has never been such a crucial issue for human existence. Nothing else makes sense when ecology is compromised. Ecology takes priority. Whatever political system, whatever nation it is, their only goal should be to save the environment and take advantage of it in the right way. Because the future of society and all humanity depends on the protection of natural life and on the ecological balance that contains peace in it. If human beings only care for their selfish political interests and do not grasp the importance of nature and ecology, this environment and eco-psychological peace will be lost sooner.

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Yayınlar

Innovative Approaches in Social Sciences in the Context of Archaeology, History, History of Art, Philology and International Relations (Lives United by Pain in A Thousand Splendid Suns By Khaled Hosseini – The Struggle for Existence in Bharati Mukherjee's Jasmine and Orhan Pamuk's Something Strange My Head)

Hobiler

Kickboks, Güreş, Yüzme, Kitap, Seyahat



09/07/2021

Tez Başlığı / Konusu:

An ecopsychological view of Jack London's *The Call of the Wild* and *White Fang* with Cengiz Aytmatov's *White Ship* and *The Dreams Of The Female Wolf*

Yukarıda başlığı/konusu belirlenen tez çalışmamın Kapak sayfası, Giriş, Ana bölümler ve Sonuç bölümlerinden oluşan toplam 106 sayfalık kısmına ilişkin, 17/06/2021 tarihinde tez danışmanım tarafından Turnitin intihal tespit programından aşağıda belirtilen filtreleme uygulanarak alınmış olan orijinallik raporuna göre, tezimin benzerlik oranı % 8 (Sekiz) dir.

Uygulanan Filtreler Aşağıda Verilmiştir:

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- Alıntılar hariç,
- Tezden çıkan yayınlar hariç,
- 7 kelimedenden daha az örtüşme içeren metin kısımları hariç (Limit match size to 7 words)

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