Chapter 3
Aziz Nesin’s “An Ass the Prime Vezier” as a Mirror of Inequality

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ABSTRACT

This paper’s central concern is to study how and to what extent the language used by the representatives of different social groups in A. Nesin’s story is not simply a mere means of communication but a system of existing conventions the nature of which has historically stemmed from the power relations and inequality in the life of the nation. A. Nesin’s sensitivity about the highly distinctive styles applied by different characters prove the clearest cases of predictable correlations between features of language and social status of the language society members, which also updates the context, the organization of which depends not only on the character of interaction, but also on such components as who the communicants are, what social group members they represent, the circumstance they are communicating in, the objective of the discussion and other possible reasons which influence this or that model and manner of communication process.

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INTRODUCTION

This paper examines the story “An Ass the Prime Vizier” by A. Nesin employing multiple methods of comprehension (semantic, contextual, pragmatic means and devices) in their natural setting in terms of the fact that there is no strong theoretical base for the research, since, as Benbasat et al (1987) state “Only a rich and natural setting can be fertile ground for generating theories”. The construction of our analytical qualitative research methodology is therefore organized around the operational steps which are in a definite hierarchical interrelationship with one another. For example, “Formulating a research problem” is the first operational step in the research process, involving such components as (a) the reasons for doing research (including the aim and goals, analysis of the literature), and (b) methodological requirements of the research in terms of appropriate workable assumptions because, undertaking any responsibility for researching inequality and other social injustices in A. Nesin’s abovementioned story implies that the process should (i) take place within a framework of a definite approach-based philosophy; (ii) use procedures, methods and techniques that have been tested for their validity and reliability (Kumar 2011: 5), (iii) the elements of (ii) should match the requirements of (i), and finally, (iv) they should be biased and objective.

Our philosophical orientation stems from the so-called explanatory (i.e., qualitative) approach which attempts to clarify the reason and manner of the described relationship between the representatives of the three social strata. And this research aims to explain why, for example, the villager’s words “I am neither a jinn nor a demon. I am a human being like you” drives the padishah mad; or why the palace people (the Prime Vizier and the astrologer) persuade the padishah that without his permission there can be neither rain nor any other natural calamity though they know that they commit perjury and one day they will turn out to be liars and the padishah will punish them severely. (ii), in turn, implies that the applied research procedures should be relevant and justified while their validity and variability mean that whatever we conclude on the basis of our findings is reliable, correct and can be verified by other researchers as well.

Systematicity of investigation implies that both the approach adopted and the procedures applied follow a certain logical sequence. One can hardly take different level steps at his own will and in a haphazard way. Some procedures should either precede or follow others, not vice versa.

As for (iv), it implies that you must not be in favour of this or that procedure or step without knowing enough to be able to judge fairly (LDELC 1992: 105).

Adherence to these four criteria enables both the approach and the methodology to be called research. Therefore, when you undertake a research study to find the
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