

**TEENAGE GIRLS' LIFE COACH:  
A COMPARATIVE AND CRITICAL ANALYSIS OF İPEK  
ONGUN'S TRILOGY OF GOOD MANNERS AND PERSONAL  
GROWTH**

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## ABSTRACT

### **TEENAGE GIRLS' LIFE COACH: A COMPARATIVE AND CRITICAL ANALYSIS OF İPEK ONGUN'S TRILOGY OF GOOD MANNERS AND PERSONAL GROWTH**

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In this thesis, İpek Ongun's three books on good manners and etiquette, which especially aim at teenage girls, are analyzed in detail. Born in 1943, Ongun is a popular Turkish writer in teenage literature who has sold over a million books since 1980s. It is necessary to investigate especially the cultural, social and aesthetic messages given in her books.

The writer's non-fiction trilogy has been extremely influential on teenage girls in Turkey in the 1990s, and they still are. These are *Bir Pırıltıdır Yaşamak* (Living Is a Glitter, 1991), *Bu Hayat Sizin* (This Life Is Yours, 1993), and *Lütfen Beni Anla* (Please Understand Me, 1995). The themes of major importance in the trilogy are social life, traditions, schools, parenting, beauty, and personal care.

This study examines the content of this trilogy from a critical perspective, especially raising questions regarding Ongun's messages leading the construction of female identities from a feminist viewpoint. The qualitative research method has been adopted for the analysis and

several comparisons have been carried out between Ongun's books and certain popular teenage etiquette books published in the US.

The study concludes that although some of Ongun's messages might be found beneficial for certain segments of the teenage population, the fact that she is not an expert in teenage psychology and development, poses several critical questions about the validity of her messages. Besides, Ongun's target audience seems to be the upper-middle classes of the society also raises questions regarding the universality of her messages.

**Keywords:** teenage girls, personal growth, good manners, etiquette.

## ÖZ

# GENÇ KIZLARIN YAŞAM KOÇU: İPEK ONGUN'UN GÖRGÜ KURALLARI VE KİŞİSEL GELİŞİM ÜÇLEMESİNE KARŞILAŞTIRMALI ELEŞTİREL BİR YAKLAŞIM

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Bu tezde, İpek Ongun'un özellikle genç kızlara yönelik görgü kuralları ve kişisel gelişim konulu üçlemesi, feminist yaklaşımla ayrıntılı olarak çözümlenmiştir. 1943 yılında doğan Ongun, gençlik edebiyatı alanında ünlü bir Türk yazar olup, kitapları 1980'lerden bu yana bir milyondan fazla satmıştır. Yazarın özellikle toplumsal, kültürel ve estetik mesajlarının incelenmesi gereklidir.

Yazarın deneme türünde olan üçlemesi, 1990'lı yıllarda genç kızlar üzerinde çok etkili olmuş, halen de olmaktadır. *Bir Pırıltıdır Yaşamak* (1991), *Bu Hayat Sizin* (1993) ve *Lütfen Beni Anla* (1995) bu üçlemeyi oluşturmaktadır. Üçlemede işlenen önemli temalar; sosyal yaşam, gelenekler, okullar, ebeveynlik, güzellik ve kişisel bakımdır.

Bu çalışma, söz konusu üçlemeye ilişkin tematik içeriği, özellikle Ongun'un genç kızlara yönelik kadınlık kimlikleri açısından oluşum süreçlerine dair mesajlarını feminist bir bakış açısı ile sorgulayan

eleştirel bir yaklaşımla incelemektedir. Analiz için niteliksel araştırma yöntemi benimsenmiş, Ongun'un kitapları ile A.B.D. kaynaklı gençliğe yönelik bazı popüler görgü kuralları kitapları arasında çeşitli karşılaştırmalar yapılmıştır.

Yapılan çalışmada, Ongun'un mesajlarının gençliğin belirli bir kesimi için yararlı olduğu sonucuna varılmasına karşın, yazarın gençlik psikolojisi ve gelişimi konusunda uzman olmaması durumu mesajlarının geçerliliği konusunda çeşitli kritik soruları da gündeme getirmektedir. Ongun'un hedef kitlesinin daha çok toplumun üst-orta sınıfı olması ise, mesajlarının evrenselliği konusunda soru işaretlerine yol açmaktadır.

**Anahtar Kelimeler:** genç kızlar, kişisel gelişim, görgü kuralları.

TO MY BELOVED SISTER,  
GÖZDE

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## **CHAPTER I**

### **INTRODUCTION**

İpek Ongun is a famous bestseller writer in Turkey addressing especially teenage girls, having sold over a million copies of both fiction and non-fiction books since 1980. Her objective being assistance in the upbringing of teenagers, her works are officially approved by the Turkish Ministry of Education and are regarded as appropriate for young students. The subject of the study is to analyze İpek Ongun's trilogy, based on manners and etiquette for teenagers.

The thesis will then present a description of the trilogy and the themes of significance included, and will continue by comparing and contrasting the messages for the adolescent girls within the three books. Then, similar teenage etiquette books from the United States and Turkey will be analyzed and compared and contrasted with Ongun's views, with the objective of verifying the results obtained. Finally, conclusions and recommendations will be conveyed for writers on the subject.

The study concentrating on the analysis of the books as to the related messages included will thus be revolving around manners and etiquette. With this issue at hand, meaning of manners and etiquette is introduced briefly. Then the subject matter of the thesis will be introduced, together with the methodology adopted in the study, which is the feminist methodology, and content analysis will then be introduced, followed by information on İpek Ongun. Finally, the perception of her works by different angles will be introduced.

## 1.1 Manners and Etiquette

Although they differ to a certain extent from society to society, manners and etiquette can be defined as the total of socially correct behaviors and habits, together with the related rules and practices. The definition of manners and etiquette as given by Thompson (2004: 4) are: "Manner is a habit, behavior, a way of doing something; good manners are socially correct behavior, good habits; etiquette is the rules and practices of correct and good behavior."

In his study, Wouters (1995) discusses the trend regarding the relationships among the classes and between the sexes in four different countries, and his study focuses on connections between changes in ranking, formality and emotion management, particularly with regard to feelings of superiority and inferiority. According to the author:

[O]ne of the functions of etiquette is to draw and maintain social dividing lines, while the another function is to develop forms of behavior and feeling, within an environment protected by exclusion, that are considered and experienced as 'tactful', 'kind', 'considerate', and 'civilized'. Thereby, etiquette can also be regarded as a weapon of defense as well as a weapon of attack. (p. 3)

He continues by saying; most studies of etiquette books contain extensive descriptions of the class and status aspects of etiquette, but the question of what these changes mean in terms of self-regulation and personality structure has received much less attention (p. 4). In the same study, Wouters also states:

[E]tiquette books were never written for sociologists or social researchers, they are necessarily 'unobtrusive measures'. The codes expressed in these books may reveal a mixture of actual and ideal behavior, but these ideals are 'real'; that is, they are not constructed by social scientists. In the world of publishers and booksellers, these books are called 'ephemera,' which means they soon become outdated. (p. 5)

Bruce Cole's interview with Judith Martin (Cole, 2005) also reflects the interpretations of manners and etiquette. According to Martin, mankind has faced the following questions throughout history: How should man live and how should we treat one another? Martin's answer to these questions is:

The minute you have a community, you have to have some form of etiquette, of hierarchy, of recognition, just to keep people from killing one another. Etiquette is older than law and even now divides the realm of regulating behavior with the legal system [...] There has been etiquette throughout history. It melds with other things. It melds with religion. The bible is full of things which are really etiquette rules and so are other religious tracts. Every society has to have an etiquette. (p. 2)

Martin also says that there is a distinction between manners and morals, and also between manners and etiquette. She draws a distinction between manners and etiquette;

Manners [are] the principles which are eternal and etiquette [are] the surface behavior, which varies and changes. Manners have a moral basis. Manners are to etiquette as morality is to the law [...] [I]f you want to understand a society and what they do, look at their rules. Whatever they are being told not to do, that's what they are doing, because otherwise you wouldn't have to tell them not to do it. [...] [I]f you want other people to be restricted, and then you have to accept some restrictions yourself. Jefferson, Washington, Benjamin Franklin and others wrote about etiquette. Every president and other officials have to deal with the fact that we are all equal, yes, but we're not all equal in rank, and we want to have some dignity and some order. (pp. 2-3)

Martin thus points out to the necessity of having some rules, guiding the behavior of the individuals within a society.

As reflected in the e-mail newsletter, *The Victorian and Edwardian Ladies League* (2000), etiquette is the special topic. The editorial (2000) of the issue observes an 1886 etiquette manual reads:

A knowledge of etiquette has been defined to be a knowledge of the rules of society at its best [...] These rules make social intercourse more agreeable, and facilitate hospitalities, when all members of society hold them as binding rules and faithfully regard their

observance [...] The more manners one has, the more caring of themselves and of the greater society they are, so that etiquette is about bettering oneself and one's society, while being politically correct is not. (p. 2)

Reed (2000: 4) is one of the e-mail newsletter's writers. She observes that, like language, etiquette evolves with changes in society such as the *liberation* of women which allowed them to enter the professional work force as equals with men. According to her, the return of interest in traditional values during the 80s and 90s has also brought back an appreciation of good manners. In her article Reed talks about Eric Harris, a recruiter for Prudential Insurance, who says that students who are mannerly and have good eye contact and a good handshake project the kind of confidence employers are looking for. Harris goes on by saying sadly, many students of today's fast-food age either don't know – or don't think it's important to practice proper etiquette (p. 4). Reed also says that the Protocol School of Washington has developed an etiquette curriculum for children teens and young adults that build confidence and self-esteem by teaching social and communication skills, trained by consultants, such as herself, to learn these skills. On the other hand, Reed continues to say that books on the subject of etiquette are filling the shelves of bookstores and that suddenly everyone is writing a book "regardless of their experience or qualifications on the subject, most of which are only repeats of earlier publications that are not current with our changing global society" (p. 4). Reed suggests people to buy books written by Letitia Baldrige and Dorthea Johnson.

One other writer of the *Victorian and Edwardian Ladies League*, Chancey (2000) tells how she was able to teach teenagers the importance of etiquette rules:

I first laid the foundation by telling the young women that the rules of etiquette are not just dull guidelines to be memorized and used reluctantly. The rules are based upon our honoring one another as better than ourselves (the Golden Rule). When we shift the focus from ourselves, etiquette becomes the means to serve and honor

family members, friends and strangers--not to show off our own good breeding or feel superior to others. That concept nailed down, the girls suddenly understood the kindness of the formal (and informal) introduction. (p. 9)

Chancey believes that anyone with enthusiasm and knowledge of the basics can teach etiquette. She says:

Teaching etiquette does not require a degree in good manners, although there are plenty of etiquette seminars for business professionals and weekend retreats for people interested in teaching formal etiquette to others. All that needed to teach good manners is an enthusiasm for the topic and a good knowledge of the basics. (p. 10)

## **1.2 Subject and Methodology**

Taking into consideration the general perception of manners and etiquette as given above, this thesis focuses on İpek Ongun's trilogy comprising *Bir Pırıltıdır Yaşamak* (Living Is a Glitter), *Bu Hayat Sizin* (This Life Is Yours) and *Lütfen Beni Anla* (Please Understand Me), in order to analyze the messages given to Turkish teenagers (primarily adolescent girls) by comparing and contrasting these books with each other, as well as with similar books of the US origin. I decided to compare and contrast Ongun's works with the teenage etiquette books of the US, because Ongun lived in the US for a while, it is quite noticeable that she frequently depicts the way of life of the people in the US. When I ordered some popular teenage etiquette books from the US, and started to explore them, despite the differences I found many similarities between them and Ongun's books. In the thesis, I will refer to the titles of Ongun's trilogy in English (although they are not translated into English) in order to facilitate readability of the thesis in English.

When the methods of training the young generations are considered, the primary sources appear as the families and the schools. The families, as the uppermost source for developing the personality and

the mental health of the youth, need to train themselves, or be trained, prior to deciding to have children. This should be the main issue, because the psychologists are mentioning the importance of pre-school training as this will create permanent effects on the future behaviors of the new generation. One must not forget that the overall period of togetherness of children with their families is short but it has long-lasting effects.

The other primary source of training is the schools, taking the second longer period in the lives of children. Here, issues of personality and physiological health are also on the agenda, but education has its own priority. Even then, we need to have well-educated teachers for guiding children and teenagers who can function well in the contemporary world. Although traditional behaviors are tolerated world wide, consensus across countries is also sought for, such as in European Union. Thus, internationally accepted education and training has a trend towards unity. That is why, it is important in Turkey to discuss how the youth is trained in the family, in schools, and by authors who are in advisor positions.

Teenagers live with their families and go to school; thereby they benefit from the above-mentioned primary sources for their education and training. But they also have a life of their own on their leisure time and they have relations with their friends with whom they interact on a daily basis. They come together and listen to music. They go to the cinema, read books, and so on. And then comes the secondary source for their education and training: the books. Teenagers are reading books already at school for their academic education. But they read other books as well. What we are concerned with here is the kind of books that are ostensibly devoted to their concerns that are trying to help them.

This thesis focuses on this secondary source of training for teenagers, and with this objective in mind popular Turkish author İpek Ongun's non-fiction trilogy consisting of *Living Is a Glitter*, *This Life Is Yours* and *Please Understand Me* is selected as the primary source of the investigation. The study aims to analyze in detail the trilogy by İpek Ongun with a gender conscious approach, in order to discuss the kind of messages given to teenage girls especially about what they should do, when, and how.

The significance of the thesis lies in the fact that although İpek Ongun has been writing for more than twenty years to a great reader interest, the press and the critics did not show much interest in her work; neither did the academic field. If we consider that her objective is to write primarily for adolescent girls and her books have sold nearly a million, she ought to have been studied in more detail until now.

Although there are few novelists (such as Gülten Dayıođlu and Pınar Yılmaz) aiming at children and teenagers in Turkey, İpek Ongun seems to be the most popular writer among adolescent girls, as a writer who wrote both fiction and non-fiction books for this group of readers. Plus Ongun is the only writer who writes non-fiction books among other writers and her popularity still continues. According to the last years' bestseller list of the *İmge bookstore's* internet site (given in the references page), her novel *Şimdi Düğün Zamanı* (Wedding Time) is also in the list among the first 500 books.

For the study, general etiquette books and research studies on popular culture and girls are surveyed and will constitute the references. Other etiquette books on teenagers, three of them in particular, will be used as secondary sources. It is a fact that İpek Ongun is read in Turkey by thousands of teenage girls. Yet, she is not an expert on the subject of teenage life and culture; she admits this herself too. Despite this fact, she is insistently sharing her numerous ideas and messages with

teenagers continuously through her books. These books are consumed by the adolescent girls; therefore the writer's conceptualization of femininity and masculinity becomes the main issue to be analyzed in this study. This situation renders these books very important, since they guide the young female culture in Turkey.

The methodology to be adopted for the study will also be feminist methodology. The methodology will be explained below, by adopting the opinions of scholarly writers on the subject.

In her article *Feminist Methodology*, Heather Bruskell points out one of the earliest definitions of feminist social research. She says "[It] was formulated by Liz Stanley and Sue Wise who posited that feminist research is that which is 'on, by and for women' (1983: 17)" (p. 39).

Bruskell also describes the term 'feminist methodology' as:

[It] does not indicate any particular choice of one method over another. [She quotes from] Sandra Harding (1987: 2) argues all the methods, or evidence gathering techniques, within social science fall into one of the three categories: listening to or interrogating informants, observing behavior, or examining historical traces or records. Feminist researchers use any or all of these. They also draw on a variety of theoretical traditions through which the feminist perspective may then be expressed. (p. 38)

She concludes her study by saying:

[I]t is undoubtedly the case that feminist social research [...] hopes to facilitate social change. [...] [It] has its particular methodological interpretations. However feminists argue that this does not make feminist social research uniquely political, but rather exposes all methods of social research as political. (p. 47)

Alison Wylie in her article named *Reasoning about Ourselves: Feminist Methodology in the Social Sciences* defines feminist research as:

Whatever else feminist research may be, it addresses a set of problems that bear at least a family resemblance to one another in being of concern to feminists. Most widely, it is conceived as research that provides a basis for critically reassessing extant ideology and theory where this leaves out<sub>g</sub> women altogether or significantly

distorts or devalues their activities and lives as women. In this, its encompassing aim is to empower women by recovering the details of their experience and activities, by "piecing together a way of understanding the world from the point of view of women" on this basis (Brusdon 1978, 26), by delineating "pervasive patterns of subordination" that have "marked the fortunes of women" (Keohane and Gelpi 1982, x), and by providing an explanatory understanding of the nature and sources of the patriarchal oppression revealed in these emerging patterns. (pp. 226-227)

She later on asserts that, "[C]ommitment to these general aims is associated with the more specific requirement that a [...] feminist research must be a consideration of women's 'lived reality' their concrete, particular, personal experience" (p. 227).

Wylie argues that:

The most pressing task for feminist research is to develop the analytic tools necessary for investigating the relationship between personal experience and the context of experience, structured as it is by factors of race, class, age, ethnicity, nationality, and sexual orientation, as well as by gender. (p. 239)

The crucial task of feminist research as explained by Wylie is:

[T]o give an account of criticism that differentiates the forms necessary for feminist inquiry\_\_forms that are constructive, respectful of and responsive to women's experience\_\_from the oppressive and destructive forms all too common in dominant disciplinary traditions of research. (p. 239)

In developing countries like Turkey, traditional, religious, patriarchal and social pressures are still effective on the young generation, more significantly so for females. Besides, lack of modern relationships between the family members has an additional effect on the mentioned issue. Theoretically, not only are the books like those under study in this thesis useful in improving the reading habits of young people, but they also serve to transmit ideas to answer certain questions in their minds. There comes the most critical question of the study: What are these ideas transmitted to the teenage girls in their identity formation

and consciousness process? Since masculinity and femininity are culturally constructed categories, how are these reflected on gender roles? Although difficult to designate the effects with absolute certainty, the study will concentrate on the messages given and if any, their compliance with gender sensitive viewpoints. Ongun's messages concerning the construction of female identities will thus be analyzed from a feminist viewpoint.

Although there are two master theses and one dissertation on İpek Ongun's books, due to the fact that Ongun has become a social phenomenon since the 1980s, the literature survey indicated the lack of in-depth studies on her books. The field in question does not have a crowded number of writers in Turkey and it can be claimed that such publications' importance will continue as long as they are widely consumed. In my point of view, this is why investigations such as the present one will be significant.

### **1.3 İpek Ongun's Life and Works**

İpek Ongun was born in 1943. She has two daughters and two grandchildren. She comes from a [upper]middle-class family, including judges, diplomats, and civil servants. Her mother was a Turkish literature teacher living in Tarabya, İstanbul and was divorced when Ongun was five. She had remarried but her husband died after two years. When Ongun was ten years old, her mother had her third marriage, the husband being Ongun's father from then on. He was quite authoritarian and, he did not permit Ongun (although she wanted it eagerly) to go to university after she had finished Arnavutköy Girls College in 1961. Ongun was the only child and had good ties with her mother, strongly bonded by love. In 1966, when she was twenty-three years old, Ongun started to work as the secretary of Cihat Eren, boss at Burla Brothers. Her future husband, carrying out biological research in California, had returned to İstanbul for his military service. They met

at one of their friend's house, soon got married and moved to California. When he completed his Ph.D., he was invited by Hacettepe University and they returned to Ankara. He worked there for two years and complaining for the deficiencies regarding scientific issues, he decided to work at his father's citrus gardens. So, they moved to Mersin. Still married, in summer, they go to their house at Tarabya, İstanbul (Başaran, 2005).

İpek Ongun then becomes a writer. Although today she claims it is still not possible for her to write imaginative works, she is well received as a novelist in addition to being the author of several works of non-fiction. Ongun says that as a result of this, it is not a coincidence that she continuously writes for the middle class, because she only knows the children of these middle class families (Atılğan, 2005). She thus began her writing career with her book *Mektup Arkadaşları* (Pen Friends) published in 1980. Later on, she wrote *Kamp Arkadaşları* (Camping Friends) and *Afacanlar Çetesi* (Gang of Restless), which are all children books. Then she wrote her first teenager novel *Yaş Onyeddi* (Age Seventeen), which was a turning point in her writing career. *Bir Genç Kızın Gizli Defteri* (Secret Diary of a Young Girl), on the other hand, was an important work of her writing career. This is a series consisting of a total of six books; namely, *Bir Genç Kızın Gizli Defteri* (Secret Diary of a Young Girl), *Arkadaşlar Arasında* (Among Friends), *Kendi Ayakları Üstünde* (Standing on Her Feet), *Adım Adım Hayata* (Step by Step to Life), *İşte Hayat* (Here is Life) and *Şimdi Düğün Zamanı* (Wedding Time). During her writing career, Ongun also wrote a trilogy with the objective of assisting the young adults regarding the art of living and personal improvement. The titles are *Bir Pırıltıdır Yaşamak* (Living Is a Glitter), *Bu Hayat Sizin* (This Life Is Yours) and *Lütfen Beni Anla* (Please Understand Me). The first of these books won the 1991 Golden Book Prize at TÜYAP. Besides, she was given the 1995-1996 Professional Services Prize by Rotary Club in return for her works relating to young generations. In 1998, she was selected the most

successful female writer in a public questionnaire among 250,000 people made by Oriflame firm. Later, she compiled her articles published in *Sabah* newspaper's extra magazine *Melodi*, where she worked for three years from 1997 to 2000, in the form of two books: *Yarım Elma Gönül Alma* (Small Gifts Mean a Lot) and *Sabah Pırıltıları* (Morning Glitters). The most significant characteristic in İpek Ongun books is the transmission of messages answering the problems of teenagers emerging from their life struggle. When the question "Why teenagers?" was asked to her, Ongun answered as follows: I became aware of something missing while I was bringing up my daughters. There were no books for the age range starting with 12-13 ranging up to 17-18, in fact for the most difficult period of their lives. On the contrary, when I was abroad, I noticed that different stores of bookshops were totally devoted to each of children, adults and young adults, and I was envying it. Moreover, these bookstores had even differentiated their flats between books devoted to preliminary teenagers and teenagers. In modern countries, hundreds of books are written for teenagers on various subjects every year. That is why Ongun could not help asking herself if we were giving sufficient importance to teenagers in Turkey. In fact, this question triggered her and she started to write for teenagers. Ongun is continuing her writing career in Mersin. (*This Life Is Yours*, the last page of the book)

Being an important social phenomenon in the Turkish publication industry, an investigation carried out for determining the number of İpek Ongun books sold until recently indicated that almost a million copies of books were sold in total. Batu Bozkurt, the partner of the publisher Altın Kitaplar, informed me personally that, according to recent figures, the following sales data for Ongun's books was obtained:

*Pen Friends*: 44,500, *Gang of Restless*: 29,500, *Camping Friends*: 39,000, *Age Seventeen*: 71,000, *Living Is a Glitter*: 44,000, *This Life Is*

*Yours*: 47,500, *Please Understand Me*: 56,500, *Morning Glitters*: 12,500, *Small Gifts Mean a Lot*: 16,500, *Secret Diary of a Young Girl*: 73,000, *Among Friends*: 47,500, *Standing on Her Feet*: 58,500, *Step by Step to Life*: 45,000, *Here is Life*: 37,000.

The above records are for the years 1995-2004, after which Ongun has changed her publisher (Epsilon Publishing). The numbers above amount to 621,500, of which the trilogy (the subject of this thesis) sold 148,000 copies. That is to say, the trilogy represents 25 percent of the total number. Assuming that additional copies were also sold as pirated editions, and that many were exchanged among readers, it can be said that the total figure is about a million. Among Ongun's works given above, *Age Seventeen* was a turning point in her career and sales exploded from then on, she becomes the most favorite writer of youth (Aygündüz, 2000) and this affected the sales of her former books as well.

Ongun was also involved in translation and she translated the following books: *Mutluluğun Yolları* by Gail Sheeky (Altın Kitaplar); *Yuvasız Çocuk* by L. M. Montgomery (Altın Kitaplar); and *Yürekten Kopup Gelen Ses* by J. Baez (Altın Kitaplar; co-translated with Belkıs Dişbudak Çorakçı).

When this thesis was mostly written, the writer published her new book *Şu Çılgın Tempoda Duyarlı Davranışlar* (Sensitive Acts during Hectic Times) in August 2005, which also presents codes of behaviors in different environments, and thus, it can be regarded as a continuation of *Living Is a Glitter*. Besides, in this new book of hers, Ongun does not give any references like *Living Is a Glitter*.

#### **1.4 The Author's Reception by Her Readers**

Being one of the few writers in Turkey focusing on adolescent girls and selling her books at significant numbers, Ongun's reception has to

be studied. Ongun's works have rarely been the subject of academic studies; although infrequently, they were also the subject of writers and critics, teenagers and young readers and she was also present during book fairs and panels.

#### **1.4.1 The Academic Response to Ongun's Works**

As a social phenomenon in Turkey, İpek Ongun's works have been the subject of three academic studies. One of these is the Ph.D. study by Binnaz Öztürk Baytekin at Hacettepe University in 1995, a thesis in German, whose Turkish title is "Günümüz Alman ve Türk Gençlik Edebiyatında Genç Kız / Gülten Dayıođlu ve İpek Ongun'un Eserleri Örneklemi" (Young Girls in Contemporary German and Turkish Youth Literature: The Cases of the Works of Gülten Dayıođlu ve İpek Ongun). In this thesis, Baytekin justifies her study in terms of a lack of contrastive literary studies of two different cultures concerning adolescent girls. The aim of the study is to evaluate, compare and contrast the books written for teenagers of Turkey and Germany. The writer has chosen the following books: *Ein Anruf von Sebastian* (Irina Korschunow), *Lady Punk* (Dagmar Chidolue), *Yeşil Kiraz* (*Green Cherry*) (Gülten Dayıođlu), *Yaş Onyedi* (*Age Seventeen*) and *Bir Genç Kızın Gizli Defteri* (*Secret Diary of a Young girl*) (İpek Ongun). Content analysis method is adopted to compare and contrast the books and to draw conclusions. In the study, biological, psychological, and social improvement of adolescent girls is discussed in detail. It is found that, in the books, the patriarchal families, divorced families, family crises, women's rights, expectations of low-income families from their teenage daughters were significant. In all the books, restrictions on adolescent girls regarding freedom as opposed to boys, education dependent on memorizing, lack of courage to speak one's mind in public, lack of independent thinking and the fact that schools and the education system cannot overcome these problems are criticized. In the relationships among the teenagers, trust, boy-girl relationships, social

class differences, prejudices, and current subjects are reflected. In these modern and post-modern works of art reflecting the worlds of Turkish and German adolescent girls, the expression techniques, subjects and motifs of the writers show some similarities.

The second study is a master's thesis by Yelda Şahin at Mersin University in 1998, again in German. It is related to Ongun's books and concentrates on literary studies in Turkey and Germany devoted to teenagers, titled "Mirjam Pressler'in *Zeit am Stiel* ve İpek Ongun'un *Yaş Onyedi* Romanları Bağlamında Çözümleyici Konu Karşılaştırması" (Comparative Analysis of Mirjam Pressler's *Zeit am Stiel* and İpek Ongun's *Age Seventeen*). Upon the comparison of the two novels, while *Zeit am Stiel* is found to concentrate on a single problem, *Yaş Onyedi* is observed to tackle with numerous problems. That brings the question of whether or not there is a teen literature directly related to Turkish youth. According to Şahin, another difference observed between the two books is that in *Zeit am Stiel* the main character is trying to solve her problems according to her will, while in *Yaş Onyedi* the main character takes the traditional values of the society into consideration and tries to solve her problems accordingly. Thus, it is concluded that the teenagers in *Zeit am Stiel* are encouraged to take their own decisions independently, while those in *Yaş Onyedi* are not.

The third academic study is again a master's thesis focusing on Ongun's work is written by Arzu Erdi at Uludağ Üniversitesi in 2002, titled "İpek Ongun'un *Bir Genç Kızın Gizli Defteri* Adlı Romanında Yer Alan Eğitim Amaçlı İletiler" (Educational Messages of *Secret Diary of a Young Girl* by İpek Ongun). In the thesis, the educational messages given to teenagers by İpek Ongun's *Secret Diary of a Young Girl* is discussed in detail, main objective being to determine classification of these messages, their educational value, and the evaluation of their functions. In the thesis, books written by experts on adolescence psychology are investigated and compared with Ongun's messages

regarding physical, personal, emotional and moral development of teenagers. As a result of the comparison, Ongun's messages in the book are found useful for the physical, personal, emotional, and moral development of teenagers. It is observed that Turkish national culture is lacking in Ongun's work, and that teenagers are rather exposed to foreign cultures. According to the study, the author's giving examples of foreign fathers as father models implies that Ongun does not have much hope in Turkish fathers. As for the language, it is concluded that the general readability of the book is good but that it included long sentences with certain mistakes and some words that can be regarded as slang. Finally, it is recommended that such works of art especially on adolescence should be more numerous and that they should be subject to literary criticism.

It is observed that all the theses focusing on Ongun's novels are all fictional. The dissertation analyzes Ongun's two novels, while the other theses choose one of her novels for research purposes. Whereas in this thesis I will try to analyze three of her non-fiction books constituting a trilogy on manners and etiquette. In addition, the feminist criticism is stressed in the present study.

#### **1.4.2 Ongun's Reception by Writers and Critics**

Ongun's works have also been the subject of some writers and critics. For instance, Erdal Atabek in his study *Kuşatılmış Gençlik* (Oppressed Youth), with the help of Ongun's recorded interviews with students of Mersin Tarsus College and Dumlupınar High School students, he searched for the answers of teenagers to the question "Are conflicts in inter-generational relationships inevitable or do they emerge from certain unknown or ignored characteristics" (pp. 130-134). Ongun was also the subject of Prof. Dr. Osman Müftüoğlu (*Hürriyet Pazar*, 2005) in his health column *Yaşasın Hayat* (Long Live Life) in the newspaper, Ongun told him about her diet habits. She says:

I consume mainly chicken or fish and salads and do not eat sugar and flour containing products and am trying to reduce the intake of salt; while I do not smoke, took one-a-day vitamin daily, keep myself away from stress and take alcohol only in social gatherings. (p. 20)

Prof. Müftüođlu comments about Ongun's life style as: "İpek Ongun has quite high grades. Her life, eating habits are fine. He wishes a healthy and peaceful life for her. He also thanks Ongun for her beautiful books on behalf of her readers (p. 20).

On the other hand Hüseyin Mor (2003) is pointing on the bestseller writer of Germany Ildika von Kürthy. He continues to claim that her works resemble Helen Fielding's (writer of *Bridget Jones's Diary*) and İpek Ongun's works. He further comments:

[T]he target audience of these writers are the de-politicized MTV generation of all colors of the 90's; these writers do not possess depth, and they accept kilos, calories and pimples as the major problem in the world and are keeping and will continue to keep the world of literature busy as external literary phenomenon.

One other criticism comes from Yeşim Topraksız (2000: 74-76) in her article in the literature journal *Virgöl*. She point outs interesting ideas on Ongun's popularity. She emphasizes that the high amount of sales of Ongun's books is also dependent on the fact that parents and teachers consider buying her books as a debt of conscience, in order to complete the education of teenagers as well as to tell them about life without exerting much effort. According to her, that is why Ongun is aware of the necessity of selling her books not to the teenagers but to their parents, who have a desire to show their interest to their children in the cheapest and most perfect way. Besides, her books are both cheap and good. Topraksız's interpretation on İpek Ongun's writing style is also worth mentioning. She says Ongun is continuously in a state of objection, but this objection has not got a foundation. Topraksız argues that in Ongun's books; in one sentence the schools

and parents are criticized, while in another the opposite statements render peace. She adds that Ogun probably believes this sort of indecisive rebellion will attract the teenagers, and thus they will trust no one but her books. Topraksız once again claims that her books are not only just books, Ogun feels herself so capable enough for shaping the emotional world of a teenager that she can even think of which songs can touch her while listening. Again, she wants her books not to be in the bookshelves of the teenagers, but to be the bedside books. Topraksız wonders if *Ogunist alternative legal system* is mature enough that teenagers ask Ogun to write for their parents, instead of asking her to write more for them.

#### **1.4.3 Ogun's Reception at Book Fairs and Panels**

İpek Ogun attended the 53rd Frankfurt International Book Fair (Doğan: 2001) and participated at the panel together with Cemil Kavukçu and Sunay Akın on "Türk Edebiyatında Gençler – Gençlik Olgusu" (Youth in Turkish Literature - Facts about Youth). Among those commenting on Harry Potter's fifth book to the newspaper *Akşam*, (Yıldırım: 2003) İpek Ogun was present in addition to a sociologist and a psychologist from Boğaziçi University. Ogun's comment was: "Harry Potter is improving the imaginative capacity of children, while our education system is doing the opposite." In 2001, during 20th TÜYAP Book Fair, Ogun's readers were so enthusiastic about her books that, although they were not able to buy her books due to the national economic crisis, the writer signed the arms of her young readers. She says: "Everyone influenced by the national economic crisis. People cannot buy books. Still the teenagers wanted me to sign their arms. I think this is the expression of their love. This made me happy." (*Zaman* newspaper) Ogun also was present on the second day of "Ulusal Hemşirelik Öğrencileri Kongresi" (National Congress of Nursing Students). She gave a speech and was happy with the questions asked by the students (in 2003). Additionally, she gave

conferences at Den Haag, Holland (in 1997) together with Fatih Erdoğan, on children's books as a writer on the same subject.

#### **1.4.4 Ongun as Received by Other Readers**

İpek Ongun was also the subject of others, with respect to her works on teenagers. For instance, following a decision taken by the Turkish Ministry of Education, books including Ongun's stories *regarding life* including psychological and social analyses were introduced to elementary school students (Köylü: 1999), while in the government decided to increase the number of books of "contemporary" writers in libraries, mentioning her name as well (Köylü: 2000). The ministry also decided to adopt English books in Anatolian, Science and Super Lycees written by Turkish teachers, referring to foreign and domestic famous people including İpek Ongun in addition to Ahmet Mete Işıkara, Can Dündar, İdil Biret, Sezen Aksu and Yıldız Kenter (Asalioğlu: 2004). This shows how popular İpek Ongun is in Turkish culture. In a similar manner, Turkish teachers of Private Jale Tezer Primary Education School recommended Ongun's "entire works" for 7th year students for 2004-2005. Another person mentioning her respect for Ongun is Semra Dereli, who is the author of *Akdeniz Fahişesi* (Mediterranean Prostitute), since it was Ongun's presence that encouraged her to publish her poems (Soysal: 2003). Another interesting reference to her book *Lütfen Beni Anla* (Please Understand Me) was made in an article on youth and terrorism, stressing the fact that teenagers who are not brought up correctly could be the victims of terrorist organizations and families are advised by references from her book (Forsnet: 2005). *Genç Hürriyetim* also mentions her name, upon a teenage girl's request for a recommendation regarding which teenage book to read. She is advised to read Ongun's books because she is the foremost writer among those writing books for teenagers. In 2004, Ongun chose Epsilon as her publisher, having published her 480-page book *Şimdi Düğün Zamanı* (Wedding Time). Epsilon Publishing has started to republish İpek

Ongun's previous books also. Ömer Yenici, the owner of Epsilon, counts her name among writers who could sell above 100,000 [which means high amount of sale in Turkey] and states that the reason for working with writers like her is because they are success-focused and that they cannot tolerate failure (Sever: 2004).

#### **1.4.5 Ongun as Received by Young Readers**

Ongun was also the subject of young readers. In addition to positive responses from her readers, Ongun also received criticism. Readers were able to comment on Ongun's books at the Internet site called "ekşisözlük" (sourtimes), which is quite popular among youth. Some of these responses are given below (the numbers given at the end of the paragraphs refer to their order of appearance on the page):

- A writer creating and presenting a world of young boys respectful against their elders and well-behaved and hard-working young girls putting limits to their relations with boys [...] she has books read by students imposed by teachers [...] I haven't seen any reading of her books for any other reason. (sephrenia, 2001) (3)
- My first experience with her is to read her book *Living Is a Glitter* but gave it up forever after reading two pages. [...] However, this nice lady is really sincere and claims that she is not after money and she is writing her books solely to encourage teenagers. (purplebee, 2004) (28)
- She has pointed at important women's issues by stating that girls should give parties at weekends if they get bored. [...] it is not known in which century she lives. (shalala, 2004) (34)

- Haven't we read her books looking forward to the next? Yes we did. [...] Thank God we got rid of this writer. [...] I cannot understand the teachers who enforce students to read her books, the meaninglessness of which can easily be understood by secondary school students. (jezebell, 2004) (36)

## CHAPTER II

### SYNOPSIS AND DESCRIPTION OF THE TRILOGY

In this chapter, the synopses of each volume of İpek Ongun's trilogy of etiquette books for teenage girls will be given and then they will be described in detail in the second part.

#### 2.1 Synopses of the Trilogy

The trilogy by İpek Ongun that this study investigates comprises *Living Is a Glitter*, *This Life Is Yours*, and *Please Understand Me*. Before engaging in a more extended thematic analysis of the trilogy, each of these books will be briefly described below.

- a) The first book of the trilogy entitled *Living Is a Glitter* was first published in 1991 by Altın Kitaplar, a popular publisher. The book consists of 303 pages, some of which are illustrated. An overview of the book reveals the following themes:

Description of the Teenager; Questions of Importance Regarding Teenagers; Importance of Beauty of the Soul; Rituals of Beauty In Ten Steps for Girls; A Girl's Dreamlike Bedroom; Guidelines for Family Life; Life with Working Parents; Family Problems; Guidelines for Spending Time on Sundays; Good Manners at Home and in Social Life; Life Outside Home; Becoming an Informed Traveler; Weekend Trips; Table Manners at Home and Outside; At Fine Dining; Rules of Correspondence; Importance of Buying Presents for Friends; Leisure Time and Hobbies; The Meaning of Maintaining Good Friendships; The Place of Graduation Ceremonies and Proms; The Process of Separation;

Confusing Situations; About Working; The Rules to Follow During University Life; Related Social Occasions about University Life; Parties; Dating; Points to Keep in Mind While Dating; Warnings Against Premarital Sex and Early Marriage; First Impressions at Work; Making Job Applications; Points to Bear in Mind During Job Interviews; Being a Secretary; The Written and Unwritten Rules at Work Life; Changing Jobs; Flexible Time Usage; Dressing of a Girl at Work Life; Failure Brings Success; Thousand of Ways of Overcoming Bad Mood; Romantic Relationships; And Happiness.

*Living Is a Glitter* is solely devoted to issues of etiquette and good manners in general, which is traditionally called "adab-ı muaşeret" in Turkish and concentrates on the behaviors and physical appearance of a teenage girl starting from the preface of the book.

The back cover of the book is also devoted to the same image, where she says:

Are you noticed among crowds? Do you have a personal style at clothing? Do you know how to speak on the phone and set the table? Want to be popular among your friends? Of course you do, but how? Do you know the unwritten rules in order to be successful in business life? Does your imagination paint your life into crazy colors? Can you enjoy living together and living alone? She laughs at herself, laugh with others, and laugh at life. Or are you this person?

The following complete text from the preface to the book seem crucial for the purposes of this study in that the author describes for the first time to her audience what she expects from the "modern" and "elite" ("seçkin" in Turkish) Turkish teenager:

You can easily notice her in a crowd.  
As though she has a privilege.  
Liveliness in her steps, glitter in her eyes, a light perfume is present in her wind.  
She is dynamic.

She runs, she walks and does gymnastics during lunch break.  
She listens to Vivaldi and Clayderman while studying.  
Pavarotti and Kenny G. while resting.  
She is militantly against coffee, tea and especially smoking.  
She drinks herbal tea and milk.  
She has adopted the slogan "We do not have a spare world to throw away." She uses glass bottles and paper bags.  
Outside school hours, she sells books at [TÜYAP] Book Fair Stands; and works part-time at exhibitions.  
With the first money she has earned, she buys and brings the chocolate cake favorite of everyone at home from the best quality confectionery in the city.  
Depending on her mood, she sometimes fills the entire house with bundles of wildflowers, while at other times she never forgets to put a single rose in the crystal vase on her desk.  
Flowers and music are indispensable for her.  
On a rainy day, she waits for the bus under a black-colored man's umbrella, reading "Economist" magazine.  
She has her own style in dressing.  
The girl's clothing can be defined as one mainly consisting of plain and sports styles.  
Apart from English, she takes Japanese lessons.  
She spares two hours a week for aged people who have no one or small children and transfers her love to them.  
She loves dancing and is the most enduring one of the aerobic class.  
She loves laughing most. She is the most enthusiastic one.  
She laughs at herself, she laughs with others, and she laughs about life.  
Who is this person?  
Do you know her?  
Let me tell you.  
This person is the modern and elite teenager of today.  
Trying to catch the glitter of life, an elite teenager continuously investigating, asking and learning in search of becoming better and more beautiful.  
A teenager conscious of the fact that happiness in life consists of bright and fading glitters.  
A modern teenager looking forward to living every minute of his/her life without missing any of these glitters and striving hard to decorate her living.  
And... most important of all, a modern and elite teenager is the one aware of the fact that only her **desires** and **efforts** will lead her to glitter, not the opportunities provided.  
Don't you want to be like her?  
Then, let us work together and in order to live life with its entire colors let us read, investigate, and focus on how to live a more beautiful and glittering life by benefiting from the experiences of those aware of this and by activating our imagination.  
Will you? (pp. 9-10)

- b)** The second book of the trilogy, entitled *This Life Is Yours* (Bu Hayat Sizin), was also published by Altın Kitaplar in 1993. Although this book was published under a new title, with a total of 283 pages, it is mostly a modified version of the first book *This Life Is Yours*. In this book the author has decided to focus more on personal growth issues than good manners, expanding upon the recommendations of her teenage readers. The themes mentioned in this volume of the trilogy consist of the following titles (in order to save space the quotation marks are not used):

How Beautiful Sharing Is; Glitters of the 2000's; Details Are Little Stars Adding Glitters to Life; The Secret Behind Leading a Profound Life: Realizing the Value of the Small Joys of Life; Japanese Gardens and Perceiving Life in Total; Leaves of the Great Plane Tree: Traditions; Snowdrops; Not Conquered by "But"s: Even One Person Can Make a Difference in the World; Sailing to the World of Beauties; Brand-Crazy Teenagers; Do Not Be Afraid of Making Mistakes; Let the Expression "I'm Glad, I Did It" Be More Plenty in Your Life than "I Wish I Did It"; Should You Follow the Ordinary Eroded Route or the Uneven Footpath Unique to You; What If What We Go Through in Life Proves Costly; Nothing You Learn is Wasted; Lack of Self-Confidence; Constructive and Destructive Criticism and the "Elder Brother"; The Other Side of Friendship; The Purpose of Life is a Life of Purpose (Robert Byrne); A Bad Habit: Negativism; The Secret Behind Positive People is in Their Approach Towards Life; Love and Respect Form an Inseparable Whole, Respectfully; Balancing Life: Everything Has a "Time"; Advice: Adopt the Useful Ones and Forget the Rest; "Love Is Never Unsuccessful"; And "An Invitation".

As can be seen from the above list of subjects, İpek Ongun undertakes to comment about a large array of topics surrounding the daily life of teenagers. Not only does she deal with a large number of themes, she often repeats herself throughout the book. The book contains a bibliography of fourteen sources, most of which are written by American authors. It is important to note that these are mostly self-help books, and four of them are by John Roger in the same genre.

- c) The third book of the trilogy titled *Please Understand Me* (Lütfen Beni Anla) was first published in 1995 by Altın Kitaplar. Totalling 287 pages, the book is based in general on the letters written by teenagers to the author and the respective comments by her. *Please Understand Me* also includes many details and repetitions. Unlike the other two, this book is dedicated to today's as well as future parents, in order for them to understand their children. The themes mentioned in this volume are expressed through the following titles (quotation marks are not used):

Our Success in Writing This Book; Do Not Misunderstand Me Mom; Difficulties Related to Motherhood and Fatherhood; How Difficult It Was to Pass to the Upper Grade; Let Us Listen in Order to Understand and Learn; Freedom Becomes the Butterflies; Circles in Water; It Is in Our Hands to Give Them a Happy Childhood and Youth; The Rising Stars: Fathers; A Single Word to Mothers: "Thank You"; Where Teenage Wishes and Expert Suggestions Meet; Those "Permission" Issues; What Is the Objective of Education Really?; If Life Is a Symphony; Epilogue: And I Am Not Alone in the Swing.

*Please Understand Me* has a list of works cited including references to four sources in Turkish and six in English. The writers of the sources in English are mostly American. These

sources are mostly about issues related to personal growth, family relations, and living with teens.

It is worth mentioning that almost all of Ongun's books have attractive covers, which may as well add to the urge of buying the books to a certain extent, since such behavior is usual for teenagers.

## **2.2 Description of the Trilogy**

The trilogy of personal growth and etiquette books by İpek Ongun, entitled *Living Is a Glitter*, *This Life Is Yours*, and *Please Understand Me* serves as guidebooks for teenagers in acquiring an art of living and good manners. The books teach them how to act in public places like theatres and restaurants, how to communicate with their families and friends, and how to cope with the problems they encounter in life. In so doing, the writer claims to have based her advices on her real-life observations and correspondence with teenagers and their families. In the following section, the prevalent themes of the trilogy will be portrayed under subjects that are common to all three of the books. The thematic analysis will then be followed by the author's own opinions, expressed during some interviews made with her.

Before giving a detailed account of the themes of the trilogy by İpek Ongun, presenting an overview of the prevalent themes of each volume will be in order. Table A (see appendix) represents the major topics of the books in their relation to one another. However, this is not to say that İpek Ongun neatly classifies her subjects according to a premeditated sequence. As can be seen from the descriptions of the books in the last section, her writing style is quite spontaneous, repetitious and her topics frequently intermingle.

The Table A (see appendix) indicates that although some subjects are left untreated in certain volumes of the trilogy, most of the subjects are common in all three volumes. It should also be observed that there are

quite a few repetitions among the books in the treatment of subjects. However, it can be said that while *Living Is a Glitter* is devoted solely to issues of manners and etiquette, *This Life Is Yours* and *Please Understand Me* treat a few other issues as well. Therefore, the following analysis will point out to both the shared and the unshared themes of the books. The analysis will focus on the following prevalent themes of the trilogy respectively: a) social life; b) traditions; c) schools, universities, graduation; d) jobs and workplace; e) families and parents; f) self-discipline and time planning; g) beauty and personal care; h) getting dressed; i) table manners; k) dating, sexuality and marriage; l) rules of communication; m) happiness; n) optimism; o) Atatürk; p) Nutrition.

### **2.2.1 Social Life**

Social life is one of the topics extensively touched upon throughout the trilogy. In *Living Is a Glitter*, regarding Sundays, leisure times and hobbies, Ongun puts forward the following advice to girls: Intellectual girls may read or make smart conversations; they may wear black pullovers, and drink jasmine tea; and they may listen to Brecht with their friends; more domestic girls may make cakes; nice meals calm down the nervous ones at home, especially their fathers or brothers; and if they take homemade pies to school they will be cheered enthusiastically (p. 57). Ongun talks about social life, social rules and manners in general almost throughout the book. She put forward some of the important rules as follows: Physical appearance is at the first place; rules of shaking hands, ladies should shake first, and then comes the elders and then the important ones; you should keep on mind that you have to say the elders' name first, and then comes the important ones and ladies; remember to tell your friends' surname while introducing to your parents; boys should get up while being introduced to a lady; women should walk after men while going upstairs (pp. 60-62). She gives advice to boys related to football

matches and tells them to avoid from primitive acts like swearing, throwing bottles and so on (p. 83). She then continues to advise teenagers to make investigations before making trips or journeys. She claims that they should search the weather of the region, hotels, historical sites, prices, and similar issues before they start their trip. She looks like a teacher lecturing her students (p. 87). She continues lecturing her readers (this time she personally says so) and tells them to buy a present for their friends if they are invited to their house. Besides, they should as well offer help to the mother of their friend (p. 95). Reading (being an active reader), music (classical music history in particular) and hobbies are presented in very much detail (p. 145). Ongun stresses the importance of music and she quotes from her own childhood on the subject:

Our former music teachers forced us to compose but most of us were untalented. They also taught us a folk song called "Blond Girl" ('Sari Kiz'-the blond girl from the countryside). It was very boring. Then came our new teacher, she was English. She did not take attendance but we very much enjoyed her lessons because she thought us classical western music by playing every type of it for each lesson from baroque times to present. (p. 152)

Ongun then puts importance of hobbies forward and the negative effects of the lack of hobbies is given in an example:

Look at older people who do not have hobbies. Once they get retired, their life become stable. On the other hand, there are housewives who got bored when their children grow up and they got bored of living and donot know what to do. (p. 156)

She also devotes her efforts to friendship and tells about two girlfriends (one of them is just divorced), possessing the goodness of loyal friendships. One of them is said to have divorced. (p. 158). Ongun continues to mention some examples from bad behaviors and jealousy (p. 162). Then, she continues by saying that girls make compliments to each other and states that one other reason to end friendships is that you make progress in life but your friend has no progress either (p. 164). She also states her opinions for living alone or with

friends and gives the following advice to teenagers: Take information on electricity from fathers (p. 198); close the curtains when it gets dark; do not say hello to everyone, some may have bad intentions (p. 202); visit your family on holidays, if you buy flowers, others would love that (p. 142). Ongun also talks about "New Friends and Parties" and suggests teenagers that: Be tolerant to 'punk' friends (p. 204); Parties (outdoor, sea-side, beach or a club garden with a swimming pool); you can take a permission to make a party at your house's garden if any and have a barbecue party (p. 212); no alcohol at house parties (p. 214); TV parties, watching beauty contests; information about invitations and their exact times; morning coffee, lunch, tea party, dinner and possible offerings (p. 218).

In *This Life Is Yours*, the social nature of the state and the contribution of the citizens are stressed. Ongun gives examples from the US where she says that at Los Angeles, the entire magnificent art galleries were built by the citizens and that the state contributed partially to social security, health insurance, some education and to health institutions and she continues to say that the rest was the problem of the society (p. 46). She describes the social life at Mersin in the 1940s. She says that:

The ladies went to the 6.30 pm session of the cinemas and did not get scared afterwards even if it was dark. No one made a pass at them. The first revolving-stage opera was also constructed here. The gentlemen wore tuxedo, while the ladies wore evening dresses. The ladies wore shorts and played tennis. These were simpler when compared to Istanbul but the difference was not drastic. Then something happened and everything was upside down. It became a bare and conservative place. In recent years, however, positive developments took place thanks to the efforts of some people. Ongun mentions the story of a man who made people love tennis again. Also, three women came together and founded an education center in the community. Ongun names such people as "snowdrops" (pp. 52-54).

### 2.2.2 Traditions

Although not mentioned in *Living Is a Glitter*, traditions are the subject of discussion of Ongun in *This Life Is Yours*. She discusses the issue in detail and talks about culture and tradition in Turkey and the US. She tells about the American tradition of "wedding shower", where the store prepares a nice table and exhibits the materials needed by the marrying couple. People then buy the ones according to their budgets. She also says that the gift would definitely be appreciated and people would not spend their money for nothing. This incident dating back to 25 years in the US would constitute a highly embarrassing situation if it happened in Turkey (pp. 28-32). The related embarrassment would not arise from tradition, but would simply be a shame if one acted so. The current traditions are explained with examples from Çukurova and Düzce. For evaluating Turkish traditions in this respect, Ongun quotes from Rudyard Kipling:

I have six honest men  
I learnt everything I know from them  
Their names being What, Why and When  
And How, Where and Who. (p. 31)

Ongun again claims that nevertheless traditions are not idols to worship and for the difficulty of transformation she says that they were brought up like this; listening to the necessity of continuing customs and traditions unconditionally (p. 39). She once again stresses that traditions must be adapted to today's conditions. According to her, one must support traditions but should also renew them. She strengthens her view by relating a saying of Atatürk on the subject, which stresses that nations unable to go beyond the limitations and conditions could not observe life as logical and practical. Also in *This Life Is Yours*, Ongun once again tells about a visit to an old friend who have had an operation, mentioning that in accordance with the traditions, they went inside by taking their shoes off (pp. 229-231).

In *Please Understand Me*, she also talks about traditions, claiming that the traditional system in Turkey imposes pressure: "We should try our best to throw away the pressurizing traditional system and to apply the democracy we talk a lot about inside our house as well. Let us start by saying we are democratic!" (p. 73) Ongun tells that one of her reader's mother did not permit her to go to her friend's house saying: "If you leave home frequently, what will others say? I know that you are not doing anything wrong. But the others will not believe this [...] They will dishonor your name and they will hinder your marriage." So the reader started to tell lies to her mother. She told her that she was going to the library, but she was coming together with her girlfriend. But she hated to be forced to tell lies (pp. 164-169).

### **2.2.3 Schools, Universities, Graduation**

Ongun also touches upon schools, universities and graduation topics in her books. In *Living Is a Glitter*, Ongun stresses the importance of graduation ceremonies in teens' lives. In this respects, she underlines certain details regarding the ceremony and the prom as follows:

Girls are 'butterflies'; girls dance with fathers, boys with mothers; while dancing fathers show figures from their own times, whereas mothers accompany their sons modestly with a smile on their faces; girls cannot accept expensive presents from gentlemen. (pp. 165-167)

She also talks about education in general and gives the example of a boy who goes to the US to study (pp. 172-173). Ongun is discussing the university education. The start of education in another city or country is equivalent to breaking off from mother's bosom (p.187). She then advises the students to do the shopping with the pocket money that their fathers give them (p. 194). Then she relates some facts and advice on the subject as follows: Friends living together have much more freedom; this freedom has some limits and should have some rules; if you want to be accepted by your neighbors at the apartment,

be careful about your behaviors and self-esteem; it is impossible to live alone without the family's permission (p. 196).

In *This Life Is Yours*, on the back cover of the book, Ongun somewhat criticizes the schools and indicates certain points of deficiencies. These are claimed to be outside the curriculums of schools: how to live their once and only lives, that the condition for love is unconditional love, that there are people living their lives in a crude way, but there are also those who live their lives in a more refined way, turn it into an art, that the objective of life should be 'a life with an objective', that time has come to get rid of the "What will others say" oppression, that the best lifelong guide is our experiences 'peculiar to ourselves'. Ongun talks about difficulties of girls with regard to higher education in Turkey in past years. People, back then, regarded university education for girls as useless and believed that [her own father believed] attending the college and knowing English was more than enough. Anyway, the age of 14 was the age for getting married. She also mentions the transformation of beliefs, as seen in her father, who commented during his granddaughter's university graduation ceremony "Thank God I have seen this day, now she can survive on her own" (pp. 118-120).

In *Please Understand Me*, Ongun gives an example of a teacher from abroad with the necessary qualifications as a trainer and continues:

My younger daughter, when she was 11-12 years old, was educated for one year in New York City of the US [...] During the break, they were hugging their teacher, kissing him and pulling his beard, making jokes to him [...] My God, how beautiful a medium did they create! Nevertheless, this was indeed only an ordinary public school; it was not a beautiful private school [...] with color-painted walls, announcements [...] I remember very well that I silently sighed, remembering our public schools with gray or brown-painted walls. (p. 56)

Ongun mentions the difference of university curriculums between Turkey and other countries and says that in other countries, the university curriculums did not resemble the extensions of high school

curriculums, but were prepared more flexibly (p. 181). She further mentions additional assistance supplied to students abroad, saying that there were offices in the universities and other schools of developed countries, with the objective of helping students to find jobs. Ongun also stresses the fact that education of children needs a reform and mentions the example that the history of America is taught to American children by cartoons, entertaining them as well (p. 280).

#### **2.2.4 Jobs and the Workplace**

Jobs and the workplace are also important topics for the teenagers, as stressed by Ongun. In *Living Is a Glitter*, Ongun talks on the subject of working, which she repeatedly stresses within the scope of her trilogy and gives the following advice: "You may help your neighbors, the banker couple, by looking after their babies for a while. After the unwillingness of the doorkeeper's wife to care for the baby, they would be very glad" (p.170).

If you don't have an opportunity to work with your father, you have a lot of other alternatives. Some wants to work with the father's settled job though. Some who do not want to have a university degree can start working but if they quit or cannot have an education because of monetary problems they can educate themselves by reading a lot. Two examples of intelligent and hardworking boys are given. An example of a woman is given, who decides to go to university by the support of her husband and child. You may work with father's close friend or mother's distant relative. (p. 173)

Job interviews and the work place are also important constituents of Ongun's area of interest: "Wear low-hill shoes, stay away from exaggerated make-up, hair and tight clothes, and behave like a proper girl. Don't spend too much time in rest rooms while working" (p. 182-183). Mentioning the importance of a smiling face and being an easygoing person, Ongun also states the importance of the first impressions and gives related advice on the issue:

Be prepared before the interviews with businessmen. If you want to understand the impressions of dressing try to go shopping carelessly one day and very well dressed the other day and see the difference. You probably make the sellers focus on you. (p. 234)

She further comments on the issue by claiming: "Dress fashionably but modest. In general dress colors should be dark, either black or gray. You can try crazy dresses or colors when you promote or get to the top. If you work at a newspaper, the rules are flexible" (p. 235). Ongun also discusses business life and relates facts and advice to teenagers on the issue: While having a job interview, when they realized a possible marriage in the future, it is a negative situation for girls (p. 245). While giving examples from reference letters, the author chooses a reference from a member of a famous businessmen club. Secretary's physical appearance and smiling face is important (p. 255). In the US every kind of issue is handled in a scientific way. There are 'Career Counselors' (p. 257). In addition, some working women act like a man in order to be respected, but it is wrong (p. 265).

The subject is also touched upon in *This Life Is Yours*, where Ongun mentions the necessity of working for teenagers, as this is the case in all modern countries. According to her, the younger ones should distribute newspapers and baby-sit (p. 84). Then, she suggests for the teenagers to work in the areas they live (especially for girls for the sake of security). She also suggests helping ladies in serving during their tea parties and in washing the dishes (p. 85). Ongun's one other significant communication statement with her readers is also observed here, when she says: "Don't say anyone." Continued on the same page, she says: "I would never send my daughter to places I did not know" (p. 86). Ironing for working ladies and working at father's friend's offices are her additional suggestions Importance of working and studying is stressed and sayings from Karl Marx as the founder of communism (Life is working) and Henry Ford as the well-known businessman of the capitalist system (Life is studying) are given (p. 129). Importance of working is stressed once again and young girls are

advised to do knitting or crochet work, washing their father's car, learning about the engine and changing flat (p. 131).

In *Please Understand Me*, there are some comments written to Ongun:

In choosing our profession, we are sometimes making a mistake solely for not losing the trust of our mothers and fathers. [...] Currently, I am in the third year of my education for becoming a nurse [...] I wish I could have read your books during my high school years. Who knows, perhaps I could be happier than I am now. (p. 35)

Regarding working at leisure hours for the parents, Ongun also states there are voluntary groups formed of house wives, working women, retired teachers and university students (p. 271). Ongun conveys her advice to teenagers regarding jobs and purchasing as follows:

Teenagers at the age of secondary and high schools may work at small jobs if they wish. There are so many beautiful things that you can buy at the shopping centers [...] Colorful pullovers, jeans, and sports shoes especially those stationery shops are like another world. (p. 180)

## **2.2.5 Families and Parents**

Families and parents are important for Ongun in her entire trilogy. She often talks about the role of fathers and mothers in family life.

### **2.2.5.1 Code of Conduct within the Family**

Under this heading, analysis of the trio will be carried out with regard to mothers, fathers and children. The upbringing of children and the relevant opinions conveyed in each of the books will be illustrated here.

### **2.2.5.2 Mothers**

Ongun presents her affection to her mother:

The fact that my mother guides me whenever I have problems with my friends and that my father helps me with my composition and term projects renders me tied to them. And the thing I actually wish to mention is the endless effort of my mother to make me to love reading. (p. 114)

The difficult situation of mothers and the lack of interest for babies are stressed by Ongun with the following words:

And when we returned home, after this so-called *rest*, we start to fight with the mountains of laundry and to restore the order of the house. Clothes are washed, put into place; feeding bottles and bottles are boiled [...] In the meanwhile, we try to cope up with the daily housework. (p. 60)

In *Living Is a Glitter*, Ongun offers the following advice on mothers:

Without getting yourself into thinking that the housewife is the heavy worker in the house, just pick the stuff you have tossed around the house. Especially offering help once in a while to this worker who has no right even to strike would give you extra credit. (p. 41)

Ongun points that mothers become happy by receiving flowers (p. 48). Other ways of making them happy are to help them by doing meals or to lay the table (p. 50), which could be suitable for girls. Regarding the mode of helping the mothers, boys always have a second choice, an alternative solution. The boys who don't like housework always have alternatives; they can empty the dustbin and if they are doing these jobs at home, it would be easier for them while living alone when they go to university (p. 42).

### **2.2.5.3 Fathers**

Ongun then talks about fathers and how to get on with them. We can say that, the general portrait of fathers is an authoritative figure in

all the volumes of the trilogy. In *Living Is a Glitter*, the author suggests that sometimes children must hug their fathers in order to *soften* them (p. 40). Fathers can put a limit on phone calls and they own the car. Most important of all, he gives the permission for going out or anything related to money (p. 46). Their salaries and incomes are frequently mentioned, as in the case of the advice given to teenagers to learn the amount of their father's salary and the family budget, so that they would not ask for a Mercedes from a father who is a civil servant (p. 47). On the other hand, she says that fathers are the rising stars and gives examples of fathers as the chief actors of TV serials in the US. She talks about the chief actor of the serial who is a hard-working and honest farmer in *The Little House on the Prairie*. After having their meals prepared carefully by the mother and the daughters, the father was playing violin, while the daughters sang. When it was bedtime, mother was reading books to the children. When the daughter fell in love for the first time, she was telling this to her father and he was helping his daughter to understand this and informing her about men (pp. 122-123). She gives another example, namely Bill Cosby, who has similar characteristics. Ongun remarks that apart from being joyous, these serials stressed the necessity for the young generation to be closer with their fathers, to be able to talk and chat with them; to laugh with them and to benefit from their experiences (p. 124). Ongun states the wish of the youth regarding their fathers, saying, "The youth also wish their fathers to be well kept, fashionable, elegant gentlemen, confirming to manners. Especially the young girls wish to walk around together with these well kept, charming gentlemen" (p. 127). Ongun recommends parents on their behaviors towards their children, saying:

Service to the children by adding all kinds of beauties to their lives. For example, if my father did not send me to the piano lessons in the second year of the primary school, I would not be able to take advantage of this privilege which helped me gain a significant status at that age. (p. 113)

Father's role during the critical ages of children is given as follows:

At this age-range, the importance of father rises steeply, both for sons and daughters. However, the father gets hesitant especially as the daughter grows up and stops body contact. It is claimed that young girls up to and including the ever-critical 11 years of age greatly needed the concern and body contact of their father. (p. 61)

She also says on the same page:

It is claimed that for a young girl or woman to approve her sexual identity, she had to feel that her father did approve it. The girl, being aware that her father loved, admired and approved her, could continue her life as a woman with self-confidence.

Ongun tells us that French women are a classical example for this. Importance of parents showing their love to their children is once more stressed. Ongun claims that if daughters can see and feel the love and affection of the father, their actions will change positively: For example:

[T]hey will not feel it a necessity to put up with all kinds of self-sacrifice for a drop of love, and will not attempt at meaningless relationships [...] And this trust will prevent her from getting into meaningless relationships, trying to prove herself. (p. 62)

Fathers' showing their love to their daughters is once more stressed by Ongun by the following statement:

Well, how should a father show her love for his daughter? Taking her to his lap and kissing her like a boy may not be preferred in certain conditions. Under such circumstances, holding her from her chin and asking about her problem while looking into her eyes. (p. 63)

#### **2.2.5.4 Children**

Ongun also discusses the problems within the family and gives some examples of the problems as follows: Do not take sides while your parents are quarrelling (p. 53); divorced parents are better than the ones fighting all the time (p. 54). Girls and boys wish their prom night lasts till the morning, while their fathers want it to be finished as soon

as possible; at the end of the night fathers take them by car (p. 167). Ongun also talks about the code of conduct at home and presents examples about how to treat the household staff if there are any: "When you go to your friend's house, do not give order to the workers, if any. For example if they have a driver, you should not send him somewhere to do your business. Ask for the mistress" (p. 96). She also says: "If you invite a friend of yours, do not ask your mother to serve her" (p. 97).

#### **2.2.5.5 Upbringing of Children**

In *This Life Is Yours*, Ongun discusses behaviors regarding the upbringing of children. Wrong behaviors such as indifference, violent behaviors, and offensive words are observed, but according to her, these arise not because of lack of love but because of ignorance. This is because, these people believe in the necessity of such behaviors. Another reason for such behaviors is because we are acting without questioning Turkish traditional morals (p. 267). "However, in recent years, there are numerous research going on all over the world in order to inform the parents on these subjects and these studies are transformed into books." [Although indirectly, here Ongun hinting her books and recommending them to be read for the purpose.] She advises teenagers to love their fathers not because he pays for their education, but because he is their father. She also asks if it is possible not to love the father because he is not rich enough and the mother because she is not beautiful enough. She answers herself: "Of course not" (p. 270).

In *Please Understand Me*, Ongun gives some advice to parents about their daughters: "If she has a group including boyfriends who can take care of her and be her male dancing partner, we have to give her permission even if we don't want to" (p. 223). Ongun says: "real happiness is to share life with logical and emotional experiences and

that many of us have missed the moment of smiling to our daughter and telling her how beautiful she is, inspiring a powerful self-confidence" (p. 20). Ongun recommends the following behavior toward children:

Let us assume that your child broke her toy while playing. You can either say 'You don't know how to play. I will tell your father when he comes home, and he will not buy you any more toys' or tell her 'I am proud of you because you told the truth'. (p. 107)

Ongun emphasizes the importance of the training of a human being by making use of the views of experts on dog training: "While training your dog, do not suppress your dog's personality and do not destroy its joy and courage" (p. 109). She continues by saying that if the experts are making this warning for a living thing many of us do not care, the same warning ought to be true for a child and should be done continuously with emphasis.

Ongun also talks about the difficulties related with motherhood and fatherhood: "The thing left on our lap wrapped in a pink or blue blanket is the entire responsibility of bringing up a human being." She continues:

We depend our lives on them, on the other hand, we take our mothers and fathers as role models regarding raising children. [...] We regard feeding and bringing our children up as our duties, such as; to educate them in the best manner, to render them acquire a respected and sufficiently earning profession. And with our final effort, we support them in their marriage and in their housing problems. (p. 17)

Ongun also arguing that children are not easily satisfied like us and that they are questioning; questioning us and our methods, asking for more "meaningful" and "valuable" life style and even for internal and external beauties. Ongun also mentions the traditional understanding of her grandmother who had a negative attitude towards divorce. According to the grandmother, "Man earns money for the expenditure of the house; woman brings up her children. And this marriage

does get on well. They cannot understand each other spiritually! Rubbish!" (p. 18). Ongun stresses the necessity for the parents to render their children love themselves and to feel good. Accordingly, she took some quotations of her readers:

One day at last I could not bear it any more and I shared this with one of my friends and the following day she came to me with a book and a few articles. She said she read them. But read them slowly and carefully. The name of the book was *Living Is a Glitter*. With the help of my friend and therefore that book, I woke from my life-long sleep and now I understand life. Most important of all, I love myself [...] I am forcing doors to open instead of crying, I am searching for the logical solutions and I thank you. Because you opened my eyes, helped me laugh and find the goodness within myself (p 83).

Regarding their behaviors towards their daughters, Ongun criticizes parents, who say: "Let your brother cut your meat; you will not be able to do it [...] Let your sister collect your plate, you will not be able to manage it." You must not discourage him/her with such remarks (p 112). She also states that some mothers, while tidying the dishes in the kitchen after lunch, do not want their children around (p. 112).

Ongun advises parents to read her books, if they want to be helpful for their teenage children. She quotes from her reader's letter: "Dear Ongun, you are addressing and guiding the youth so wonderfully in your books, my admiration for you increases with every line I read" (pp. 160-161). On the same page, she also says "Last weekend I went to Arkadaş Bookshop. I love helping them. An elegant lady entered. And she says: "I had read a book and was fascinated with it. I would also like to buy one. The name is *This Life Is Yours*." Ongun says she did not witness an adult buying her books. She also says the fact that her books must also be read by mothers and fathers as well, so that they will learn how to act towards the youth.

Reasons behind having a child are discussed by Ongun, thus: "In order for my race to continue [...] In order not to be alone [...] I love children [...] Who will look after me when I get old? [...] I don't know, it is the

law of nature [...] We are born, we grow and we marry; then you have children" (p. 77). According to Ongun, all those dictated above are egoist reasons towards receiving, but not giving. She then gives an advice to the parents as follows: "If she is walking around with torn jeans that are highly fashionable, you should not make fun of her by saying 'what is this dress, you inflation girl'; you should be patient and accept that it is a temporary period and will end" (p. 171). Ongun also mentions the difference between Turkey and other countries with regard to boy-girl friendships and comments as follows: "It is useless to ask for such permissions in small Anatolian towns, but in big cities university students are nowadays having dinner together at night, listening to music, attending concerts and theaters" (p. 224). Later, she again gives advice to parents in general:

Let us not panic when our pretty daughter throws away her leather shoes and walks around with sports shoes. Let us not be ashamed when our son ties his long hair at the back and walks around. We ought to remember the hair curls of the noble [...] the hair of the ancient Turkish raiders were long enough coming down their shoulders. (p. 242)

Ongun regards the parents in Turkey as those missing the train and continues to discuss what must be done from now on. She comments as follows:

So at least from now on, what can we do, as those whose children have reached the teenager state, and those who have become aware of our faults by becoming informed only newly since there were not any books at 'our times' containing such information? (p. 72)

Ongun gives us the proposals made by her teen readers regarding family relations, which she regards as excellent proposals. The marriage decision, although obtaining the approval of the mother and father, should belong to those getting married; mother-father-daughter in law - mother in law conflicts should not be reflected to the children; family schools should be opened; courses must be given towards 'personality improvement'(pp 81-82). On the other hand, Ongun

discusses the need for tolerance for children regarding parents and gives an example as follows: "Why do they talk so long on the phone? When a bill like bad fate knocks our door, it is again the duty of the mothers to face the anger of the father, while the pretty girl sits in her room" (p. 245). Ongun mentions the requests of teenagers from their parents regarding topics to discuss: If we are to use it in terms of media: To advise, to order, to give a speech, to criticize in an unconstructive manner are out. Here are some of the topics they wish to discuss with us: life, happiness and future; objective of education, personal improvement; friendship and human relations; love, sexuality and marriage (p. 149). Ongun states about bad examples of behaviors of mothers against their children, such as "You will see when your father comes" (p. 51). Love of fathers for their children is questioned and common examples are given: Especially with my father, such subjects were completely out of question; we could only see him in the evenings and were afraid of him; we did not see such kind of love but they did love us; they were self-sacrificing in all respects (p. 52). By giving these examples, Ongun stresses the fact that parents should show their love to their children from the day they are born and that their emotional support should start as early as that.

Ongun advises the parents to love their children so much as to give them independence. Regarding their teen children, she talks to the parents:

This time, we are witnessing the birth pains of a personality. They want to hatch out and fly towards their liberty. [...] Some of us say "Never let her out of that egg; the world is a very dangerous place". Some of us are groaning, "Oh, oh, be careful" (I think I belong to this class.). (p. 34)

According to Ongun, "Love+Trust=Self-Confidence". She says in this respect:

The mother is the one giving the first drops of water to the love spring. In the first days and months of the baby, if both the mother and the father transfer their love and warmth to her by touching,

talking and looking inside their eyes, they will put take the basic step to create a happy and positive personality by giving her the message that she deserves to be loved. (p. 40)

Ongun states the difficulties encountered during the upbringing of children and gives an example from her by saying:

When my daughter was a baby, I was anxiously running everywhere in the house from morning till evening whenever we invited our friends to dinner. I cleaned the house, cooked the meals and then most probably in a very tense state I fed my daughter and prayed to God for rendering her go to sleep immediately. (p. 41)

Ongun mentions the importance of unconditional love between the parents and their children. If this is not provided, she claims that false attitudes may arise regarding our daughter, such as "she will show her love if she was educated in an expensive school and if they bought her a dress she desired or a car; but she will not do so if they don't" (p. 46). Ongun thus comments:

However, those lucky families becoming aware of (either consciously or unconsciously) the importance of unconditional love show their love to their children without comparing them with anyone, just as they are [...] they hug you, make jokes and caress you lightly. (p. 47)

Ongun stresses the fact that respect for mankind starts with respect for children and continues by saying that it can easily be recalled that the common characteristic disturbing Turkish society is disrespect (p. 90). She continues by mentioning that human beings are always of first priority in developed countries. She relates examples from Holland and Singapore (p. 91). Ongun found out two facts about teenagers: "First of all, the fact that they love their mothers and fathers" and "Secondly, there exist 'differences' between them and us, not conflicts" (p. 31).

### **2.2.6 Self-discipline and Time Planning**

Ongun also touches upon the importance of self-discipline and planning for teenagers by giving examples from real life and relates some

facts and advice in *Living Is a Glitter*: "The ways to handle the strict rules: painting, household chores, ironing" (p. 290). "Man's situation is always easier. The high quality jacket, tasty tie, shiny shoes; they can impress everyone they met" (p. 235). Young girl's situation is a little bit complicated. Boys can look at their bosses and imitate them, but since there are few businesswomen at the top, girls have to put, decide and practice their own rules (p. 235). Be charming in order to be accepted (p. 236). As for time planning, she says: "Housewives complain about the difficulty of managing the time while doing the house works. They are extremely right. Family members should help the housewife so that she can have a rest sometime" (p. 277). Ongun refers to her book *Living Is a Glitter* while stressing the importance of using time in the most efficient manner in her book *This Life Is Yours* (p. 193).

In *Please Understand Me*, she also touches the subject and quotes from a children novel and tells us a story of a girl. The girl's school has a class monitor which sees students who involved in wrong action and punished accordingly in a children's novel. The girl informs her family about the incident and when they arrive at the school at the end of the semester, they hug their daughter and show their love. It is the end of the problem for the girl and she continues her studies enthusiastically. She then comments that although it was a novel for children, there were numerous lessons to learn. According to Ongun; "Here, we observe that respect for rules also dictates the necessity to show respect to the society and to the individuals" (p. 50).

### **2.2.7 Beauty and Personal Care**

In both *Living Is a Glitter* and *Please Understand Me*, İpek Ongun often writes about beauty, especially in terms of personal care. In *Living Is a Glitter*, she mentions the picture of a young girl on the wall at her boarding school, explaining the marked features of the picture as follows: Hair should be clean and bright, there should be no dandruff

on shoulders, blouse should be clean and ironed, skirt should be ironed, and shoes should be shining (p. 16). In the same book, Ongun explains beauty rituals for girls: You should have a shower everyday (p. 17). Brush your teeth three times a day (p. 18). Since there are microbes everywhere, hands should be washed when you arrive home (p. 19). Have your hands manicured once a week; and this looks very attractive for both girls and boys (p. 19). Find a good hairdresser (p. 25). Actual beauty for girls is to be colorless, natural and pure (p. 26). Skin care is much more important than make-up, and apply make-up with discipline (p. 28). Hence the author repeats the same idea within a few pages of the book. The emphasis on beauty continues further when Ongun underlines the importance of the use of perfume, recommending its use to both boys and girls. An interesting statement for the boys declared: Who can resist a well-dressed, nice scented man? (p. 26). As for the girls she recommends that the house, the combs, the shoes, and pillows should all be in nice scent (p. 27). She adds: Use them in drops; don't forget that perfumes are very expensive (p. 28).

The subject of beauty and personal care is not touched upon in *This Life Is Yours*, except in the cases of mentioning land of beauties, reading clubs, music clubs, and so on. But in *Please Understand Me*, Ongun agrees with the idea of a private school principal who says that it is the details that form beauty; they are the indicators of civilization (p. 266). She says:

I am very pleased when I visit private schools. Very clean and whitewashed buildings, bright classrooms, and flowers in the corridors, light music during breaks and lunch. All kinds of artistic activities are present. [...] School libraries decorated with flowers, smiling teachers. (pp. 264-265)

She then compares the private schools with state schools and comments as follows:

When I visit state schools, I feel drowsy and unhappy. Gray and brown walls; moreover, half of the windows are also painted in gray, so that the children cannot look and see outside. An empty garden

surrounded by concrete walls. [...] Of course there are some well kept and pleasant state schools, but I am only mentioning the general situation. I think that we are using lack of money as an excuse on many subjects. (p. 265)

### **2.2.8 Getting Dressed**

İpek Ongun puts emphasis on getting properly dressed as an important subject under the themes of manners and etiquette. Although the theme does not appear in *Please Understand Me*, in the other two books it often shows up. In *Living Is a Glitter* she says: "Whatever her age is, if you see a woman who looks nice, that means she has a style" (p. 29). Then she stresses the same issue by saying: "Look at those nice women; they are chic everywhere, while doing sports, at work, at home, because they dress for themselves, for their own pleasure" (p. 32). In the same book while one paragraph is spared for the boys, 5.5 pages are spared for the girls. Some details for the girls are given as follows: "Dress according to your size and age; examine fashion magazines frequently; shop windows are educational sites in Paris" (pp. 29-30). Ongun continues to discuss proper dressing and says that we all have weaknesses towards beautiful people: "We always chose the beautiful ones over others, we like what they say or do. [...] Look at the little children. They always want to run to their mother's beautiful friends" (p. 235). Later on she continues with the same issue and says: "Rather than becoming super beautiful, try to be charming in your working life. Men and women always prefer that kind of friends instead of careless and aversive ones, especially if you work with her/him all day long" (p. 236). Ongun further states that in the US there are special services of some institutions called Clothing Counselors that they help the ones who have no time for shopping or who lack good taste in clothing. She then combines the issue with esteemed institutions and relates that the firms like General Electrics, or the departments of business administration in such universities as Harvard, Col[u]mbia, and Tennessee take advantage of these counseling services (p. 282).

İpek Ongun touches upon the importance of getting dressed once again in *This Life Is Yours*. There she says:

Those who do not love themselves do not care for themselves. Their hair is disheveled and dressing is careless. If you want to love yourself, first you should take care of your appearance. You should give a style to your hair, shave your beard and moustache, and have a clean face; and if you do it, once you look at the mirror you will smile and will start to love yourself. Then, take care of your dressing. [...] A clean shirt, a clean pullover, and a clean blue jean with harmonious colors are more than enough. [...] If you are overweight, start shaping up. (pp. 268-269)

### **2.2.9 Table Manners**

Although Ongun does not mention this issue in *This Life Is Yours* and *Please Understand Me*, she puts special emphasis on table manners in *Living Is a Glitter*. She mentions that the first and the most important rules of etiquette are the ones related to table manners, which include the following areas: special attention to be given to setting the table (p. 100); helping and thanking the mistress of the house and information regarding buffet-style invitations (p. 102); what is a main meal (entrées) (p. 105); gentlemen should help the ladies while sitting at the table (p. 107); avoiding talk about politics or religion at the dinner table (p. 108).

Ongun presents the example of fictitious characters Mine and Cem at a luxury restaurant in detail. She stresses that men should give the tip to the attendant at the restaurant and lists the actions to be undertaken as follows: When Mine and Cem are having dinner at a luxury restaurant; Cem makes the reservation, drives the car, talks to the waiters, orders the meal, and pays the bill. If Mine wants to be invited again she should not order a more expensive meal than Cem (pp. 114-120).

Ongun recommends tasting different cuisines and says: "It is like an adventure to taste food from different cuisines occasionally; Italian, French, Russian restaurants will let you to have ideas about different cultures" (p. 122).

### **2.2.10 Dating, Sexuality and Marriage**

The subjects of dating, sexuality, and marriage are highly significant issues for İpek Ongun in all three volumes of the trilogy. According to her, while marriage is desirable as an ultimate goal, dating and sexuality may be full of with various dangers for teenagers. The subject is on Ongun's agenda in *Living Is a Glitter* where she gives several hints to young girls:

For example, you smile to a guy you see on a school bus. Some guys are civilized and will understand that it is just an innocent hello, but some may be a little arabesque and immediately think that you are in love with him! [...] so be careful with your behavior. (p. 202)

Ongun later returns to the issue of marriage and states the following advice to the teenagers: "The girls should not expect the prince with the white horse and the boys should not search for the non-winged angel. It is true that many novels and films end with wedding scenes, but the rest of life is important" (p. 294). The author offers 16 realistic suggestions about marriage. One of Ongun's views about relationships is not forgiving betrayal (p. 299). Ongun thinks that if the partners do not make one another happy they should reconsider their relationship. On the other hand, once partners agree on crucial subjects, especially after overcoming many hardships together, marriage cannot be quickly dispensable (p. 300). As for the vital importance of friendships between boys and girls, Ongun relates the following message to the teenagers:

We, mothers and fathers, are strange creatures. Be sure that we shall definitely punish you if we catch you flirting with boys. But if you have become friends without our information, and if you can come in front of us before we catch you having taken your serious decision, and especially if the person in question is an educated gentleman or a

pretty daughter of a respectable family; in short, if there is no reason to resist, this time we shall be more than happy, we shall accept the situation and we shall run to shops for the preparation of dowry. (p. 220)

Ongun tells about her readers' comments regarding their wish to add a social dimension to their lives and quotes from a reader: "While inner me was vigorously applauding me, my mother kept her quietness in protest. But their daughter is not a bird and cannot grow up in a cage. Besides, I would not fly away if they opened the cage" (pp. 163-164). Another quote on the issue is presented as follows: "Of course, the relationships between boys and girls should have a limit, and I don't have anything to say on this. But, what is more important is that my father does not think that I might have a boyfriend" (p. 166).

Still, flirtation is needed to get to know each other better (p. 221). We find Ongun relating Suna Tanaltay's and Prof. Aysel Ekşi's opinions regarding the necessity of dating and some facts on girls' situation in Turkey; for instance, girls who have too many flirts are considered bad girls (p. 222). Girls should be careful about limits; they must be moderate and have to know how to say no (p. 226). Ongun then talks about sexuality for three pages long and states the message that conditions to have sex have pre-marital rules and must be obeyed, some of which are as follows: "Being employed; having graduated from a university; having economic freedom" (p. 229). On the same page, she also mentions the consequences of pregnancy and gives advice on this issue as follows:

If the boy is brave enough, he will have to start working in order to earn money and to get married. Besides the girl will be obliged to quit the school and look after the baby. If they are not going to get married, she will again quit the school and will have to raise a fatherless child. (p. 229)

In *This Life Is Yours*, Ongun relates the advice of Dr. Joseph Fetterman on sexual issues: "Be happy but do so realistically; when you cannot control sex, it hurts you; however, if it is correctly oriented, it is an illuminating light forever" (p. 256).

In *Please Understand Me*, Ongun mentions the differences between societies in their approach to cross-gender relationships among youth. According to Ongun, in civilized societies, such friendships are regarded as natural, as long as moral regulations defined by the society are complied with (p. 239). However, Ongun also stresses the differences in Turkish society as follows: "Although not encountered frequently in Turkey, we hear that some small groups are exhibiting such behaviors as excessive alcohol use, fast driving, drug abuse, non-compliance with rules and regulations" (p. 240). Ongun also talks to parents about some general rules regarding giving permissions to teenagers: "Since you have obviously informed your children long ago about alcohol, drugs and sexuality, there is nothing to be repeated here" (p. 225).

Ongun offers a list of questions to the girls before they decide to marry and have a child:

Are there any diseases in our past that is undesirable for having a child? Do our blood groups match? What are the drawbacks of marriages between relatives? Did we make AIDS test before getting married? Do we know that AIDS is not a disease only peculiar to homosexuals? Do we know what it is and how we can get infected? Do I want to have a child? If I do, why? Are we ready for this economically and spiritually? Are we planning to go to a parental school? (p. 80)

She again refers to her other book *Living Is a Glitter* and states the fact that parents would accept the marriage if the person in question is an educated gentleman or a pretty daughter of a respectable family (*This Life Is Yours*, p. 234).

### 2.2.11 Rules of Communication

Another important issue stressed in İpek Ongun's books is rules of proper communications with others. Ongun frequently gives advice on telephone manners and the proper details of correspondence. In *Living Is a Glitter*, she offers the following advice to teenagers: "Make your phone calls short if you do not want your father to put a pay phone at home" (p. 41). Do not talk about either religion or politics among people you have just met (p.64); do not forget to say please and thank you; to understand your way of talking, record it to the tape and listen (p. 65). When the author presents examples of proper manners on the phone the examples she gives are significant: while the girls talk about shopping, the boys talk about sports (pp. 70-71). Then, she continues to offer some general rules, like not talking while eating, smiling while talking, not talking after 10 pm on the phone, or just talking in case of emergency (pp. 72-73). Ongun talks about correspondence manners and lists some of the important rules as follows:

The modern teenager should show his/her reactions by writing to the authorities (newspapers, TV); a young adult should know how to think (p. 128); after receiving a present, thank you letters should be written within a week (p. 132); while writing a love letter you should consider that someone else can read them (p. 134); keep your eyes open for the possible presents for others. (p.140)

When Ongun talks about telephone manners in *Please Understand Me*, she states:

[A]part from exerting a significant blow on the family budget, when the father finds out that the phone is busy when he wants to inform the mother of the arrival of an important guest, this may augment the problem by turning it into a serious matter. (p. 247)

Ongun adds that the parents should tell the teenager that "using the phone is not a constitutional right but is only a privilege supplied by her father" (p. 247).

### **2.2.12 Happiness**

In *Living Is a Glitter*, happiness is mentioned before the last word. İpek Ongun advises the teenagers not to neglect for spare time to reading, laughing, and the loved ones while trying to be very successful in order to be happy (p. 301). The issue is an important topic in *This Life Is Yours*. In this book, Ongun says: "It needs great effort to arrive at the lands of happiness" (p. 17). She gives her list of possible moments of happiness as follows: the moments when she orders a 'Big Mack Menu' at Mc Donald's disregarding her age; the moment when the scale shows no extra weight, and although rare, even better when it shows a loss in weight; the cleanliness and quietness of the house after the chore woman leaves; moment when she hears the words "thanks mommy, thanks daddy" at the diploma ceremony at University of California; the moment when the graduates throw their caps at the diploma ceremony of Tarsus American High School (p. 19).

The subject is also touched on in *Please Understand Me* where Ongun mentions that if it is considered that 'the happy one' cannot live happily among 'the unhappy', one can realize how much we can do to contribute to Turkish society. She continues saying that we must as well try to help the children of the region we live in, in some way or other. This can be helping to a school at the shanty region, during our leisure times. This is something that 'we housewives can easily do by sparing a few hours in a week in summer' (p. 269).

### **2.2.13 Optimism**

Again absent in *Living is Glitter*, Ongun discusses optimism as a useful habit for teenagers in the other volumes of the trilogy. In *This Life Is Yours*, her advice is about the inconvenient habit of pessimism and she draws attention to certain teens not dieting simply because they would take that weight again. She says that the one and only way to get

thinner is by not eating everything (p. 159). She then continues to strongly urge her readers to read and not to complain, and from time to time summarizes some topics discussed earlier in the book for their good. Ongun advises teenagers to have positive objectives and dreams, and continues with the following comments:

It ought to be a subject that you love and willingly selected. It should possess esteem. It must be an action beneficial to the society and should include responsibility. Picking up a piece of paper from the floor and throwing it into the dustbin is also a behavior to the benefit of the society. (pp. 188-191)

Ongun also points out that optimistic people are always polite and smiling towards all those serving them, to waiters, to janitors, to secretaries, to hairdresser apprentices, to postmen and to bus drivers. They are as well clearly aware that they are also human beings made of flesh and bones who possess nervous systems and senses (pp. 229-231).

In *Please Understand Me*, she also talks about optimism and says: "We must also explain them the fact that being optimistic cannot be reduced to the simple behaviors of Pollyanna; and that optimism and positivism are in fact a richness of the soul and an indicator of internal power" (p. 256). She also says that if it is considered that "happy" cannot be present among the "unhappy"; one can realize how much we can do to contribute to Turkish society. She continues to say that we must as well try to help the children of the region we live in, in some way or other. This can be helping to a school at the shanty region, during our leisure times. This is something that we house women can easily do by sparing a few hours in a week in summer (p. 269).

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#### **2.2.14 Atatürk**

Atatürk is also a topic in *This Life Is Yours* and *Please Understand Me*. In *This Life Is Yours*, she refers to Atatürk's saying "Peace at Home, Peace in the World", explaining it in terms of the changing needs of time (p. 251). Similarly, she mentions President J. F. Kennedy's famous saying: "Ask not what your country can do for you, but what you can do for your country" (p. 45).

In *Please Understand Me*, Ongun evaluates the contemporary saying of Atatürk "I am a Turk, I am honest, I work hard". But she says that only "saying" does not solve anything and adds her opinions to the saying:

I am a Turk, that is I have a cultural heritage, a past and dignity. And, I have a home country, the price of which is paid by blood. I trust myself and am proud of my past and my cultural accumulation. I love myself and I love being a Turk. I am honest [...] This is above all self-respect. Being an individual devoted to keeping promises will bring me self-esteem, peace of mind and happiness. [...] I work hard, that is I produce [...] I am aware of the significance of the joy and happiness, having contributed to the society, to my country and to the world. (p. 147)

She also says that the foundation of the Republic is celebrated every year in Turkey, but according to her the celebration was superb in 1998, although the basic issue was the same; only the type of celebration reflected today's society. Ongun also puts forward Atatürk's related saying: "I am not leaving any verse, no dogma and no frozen regulation as spiritual heritage. My spiritual heritage is science and wisdom" (p. 147).

In *Please Understand Me*, Atatürk's contribution to the improvement of the social conditions of woman are presented by Ongun:

Consider that only seventy years ago we, the women, were wearing veils, could not go to school and were closed from head to toe. There we were, definitely second-class citizens, women and mothers not educated and therefore bringing up ignorant people. As women and men, we have lived for centuries as the individuals of a religion-based society, bringing up 'slaves'. With the assumption that in Turkey, 'our elders' always know better than us; and that in our house, 'the elderly person of the house' knows better, we have lived in accordance with the requirements of the traditional, authoritarian culture, without thinking and even without knowing what thought means. (p. 32)

Continuing the discussion, she says:

All of a sudden, Atatürk and his reforms rose on Turkish society like the sun [...] He dragged the women out of the dark veil and gave importance to her equality and education so that she could be "mother of the nation" [...] Here is the dilemma! In contrast to the sediments of certain unwritten rules deposited behind our brains arising from centuries' lasting habits that we accept without even giving it a thought, the rationalist, contemporary and liberalistic thinking and behavior which Atatürk thought this society deserved. (p. 33)

### **2.2.15 Health and Nutrition**

Another issue is nutrition, health, and confidence for teenagers. In *Living Is a Glitter*, nutrition's importance is stressed by Ongun in the following terms: "Asking mothers for diet, low-fat foods"; "Doing food list with mother that she won't think what to cook on that day"; "Mother cook the vegetables, you make the salad"; "Sharing household with mother" (p. 21). Ongun also suggests that mother can knit the pullover and advises girls to make sure they look at the mirror, to be confident, but then to forget about themselves after going out (pp. 29-34).

*This Life Is Yours* includes advice for teenagers in order for them to be healthy:

Do not get out without drying your hair after having a shower. Cover your head in cold weather. Keep your feet warm. Vaccination for flu is an important innovation. Take a shower frequently. Read something joyful before you go to sleep. Be a little bit selfish. Be strong-willed. (p. 192)

### **2.3 Relevant Reviews and Interviews about the Major Themes of the Trilogy**

In support of the detailed description of the prevalent themes of Ongun presented above, it is worth mentioning her own comments, as found in the interviews realized by the journalists Şebnem Atılğan, Ezgi Başaran, and Seda Kaya Güler. In her own words and to the question forwarded by Başaran, Ongun describes the success behind the trilogy as follows:

These books are read a lot. They serve as a guide to those arriving at a big city for education at an important school. They teach the teenagers how to act at a theatre, a concert, and a restaurant. They guide those who did not learn from their parents how to use knives and forks. Ongun also says that she helps those teenage girls to decide on dressing rules and says that if she does not do this, those ignorant on the subject can find themselves in nasty situations. (Başaran, 2005)

Atılğan on the other hand, poses the following question to Ongun:

Your trilogy comprising *Living Is a Glitter*, *This Life Is Yours* and *Please Understand Me* aimed at assisting teenagers on the subjects of the art of living and personal improvement. In this respect, you are a writer seriously guiding teenagers. How do you do this and how do you create these subjects?

Ongun's reply to this question by saying:

All my books and writings are based on observations. What are their problems, what makes them unhappy, what makes them happy, what do they want to know, what are their shortcomings? Now that if you look at these questions continuously, you can find the words that will

be helpful to teenagers. Naturally, they do not know much about the art of living. But, they do want to learn and are very eager to do so. After catching this, I wrote those books on personal improvement. And the way they read them, I feel proud of them. Now, you know that these are not pink (light) novels but they are training books and the teenagers are buying these books for years. *Living Is a Glitter* was written in 1991 and it is still read at the same rate. In short, I am writing according to their requests and requirements. (Atilgan)

Regarding *This Life Is Yours*, Ongun says the following: "A volume of the trilogy, *This Life Is Yours*, is based on numerous recommendations, constructive criticism and new ideas arriving from the readers" (p. 9). Again regarding *This Life Is Yours*, she further comments about the details touched upon the book. Ongun's first message to the readers (in the preface) is the false expectation of the readers if they aim to take permission to go to the disco. The book's objective, she continues, is to help the youth to really live their youths noticing the "details" in their lives and life in general. She also stresses that there is not a second "you" and that one should be honest towards oneself.

Güler (2004) also interviewed Ongun on *Living Is a Glitter* and received the following comment from the writer:

I had received a nice letter from a woman who grew up by reading my books. She married to a diplomat and became excited when her husband's boss was to arrive for dinner. With false hospitality, her husband might not become an ambassador. The job of course meant to represent the Republic of Turkey. Then, she remembered *Living Is a Glitter*. She opened the book and chose a menu and the dinner was excellent and she was thanking me. In fact, my first aim was to make teenagers love reading. If you give a classic book to a teenager and tell her to read it, you are forcing her to learn algebra prior to learning addition and subtraction. Reading is very important for the future generations, so that they will not be directed by their parents and husbands and will follow their own targets. Another aim is to teach them the life existing between those rules taught by the parents and the school. Because there is no one to tell them what this life is. In all my books, 'Always question everything before deciding' is given as an advice to teenagers. This is why there are characters in my books that do exactly the same. Something fashionable today is temporary, but honesty, friendship, family ties and conscience are permanent. While tackling with problems, I am reading books like doing my homework on the subject. But I feel responsible. I order books from abroad and make use of the knowledge I obtain. (p. 62)

Seda Kaya Güler, upon these comments of Ongun, believes that she has a positive approach and adds that she encountered beautiful ideas. Although Güler believes that although there are no bad intentions on the author's part, but there exist lots of subjects, which should be investigated in depth. She mentions that there are people both in favor of and against the ideas of Ongun. According to her, it is also a fact that the books are useful for creating a reading habit in teenagers. Despite quite a few repetitions, Güler mentions that the books are read a lot. She also mentions that the books are indeed useful for teaching table manners, cooking information and ethics in general. However, Güler also says that what the readers' ideas in the future are unknown and a relevant questionnaire could be useful.

## CHAPTER III

### DISCUSSION AND CRITICISM

İpek Ongun's trilogy is mainly related to issues of etiquette and manners (almost wholly so in *Living Is a Glitter*), but it also includes additional advice especially for teenage girls (especially in *This Life Is Yours*) and advice to parents as well (*Please Understand Me*).

In order to analyze the prevalent themes of İpek Ongun's trilogy, similar and differing themes of the books are compared and contrasted, with respect to the ideas involved that are addressing the teenagers. For this purpose, social life, traditions, schools, universities, graduation, jobs and workplace, families and parents, self-discipline and time planning, beauty and personal care, getting dressed, table manners, dating, sexuality and marriage, rules of communication, happiness, optimism, Atatürk and nutrition themes will be discussed.

#### **3.1 Comparing and Contrasting the Trilogy in Itself**

The themes of importance touched upon throughout the trilogy are already mentioned in the previous chapter and they exhibit both similarities, sometimes reaching the level of repetition, and differences which sometimes self-contradict the author. Similarities can be acceptable especially if repetitions are related to important topics, but contradictions are infelicitous especially for a writer reaching the level of bestseller, addressing thousands of young readers.

In support of the analysis realized and considering the primary category as “good manners and etiquette”, *Living Is a Glitter* is devoted to this issue, from its preface inclusive of its back-cover. Ongun also talks about these rules in *Please Understand Me*, but she talks about the necessity of adjusting the moral and good manners standards in conformance with current and up-to-date conditions suited for contemporary living standards and says: “With an effort to evaluate my ideas on the issue, I benefited from those written Aysel Ekşi, Atalay Yörükoğlu, Haluk Yavuzer, Özcan Köknel, Doğan Cüceloğlu, Acar and Zühal Baltaş and Erdal Atabek” (p. 143). In *Please Understand Me*, the advice go mainly to the parents, but the etiquette rules can also be observed. The important themes of the trilogy are compared and contrasted from a feminist perspective below in detail.

The critic’s ideas from their books or articles below will be used throughout this chapter in order to strengthen the analysis according to the feminist point of view. The books are Amira Proweller’s *Constructing Female Identities: Meaning Making in an Upper Middle Class Youth Culture*; Pam Gilbert and Sandra Taylor’s *Fashioning the Feminine: Girls, Popular Culture and Schooling*; Angela McRobbie’s *Feminism and Youth Culture*; editor Sherri A. Inness’ *Nancy Drew and Company: Culture, Gender, and Girls’ Series*; editors Sharon R. Mazzarella and Norma Odom Pecora’s *Growing Up Girls: Popular Culture and the Construction of Identity*.

The articles are: Bentley’s “The Body of Evidence: Dangerous Intersections between Development and Culture in the Lives of Adolescent Girls” in *Growing Up Girls*; Johnson’s “Community and Character: A Comparison of Josephine Lawrence’s Linda Lane Series and Classic Orphan Fiction” in *Nancy Drew and Company*; Parry’s “The Secret of the Feminist Heroine: The Search for Values in Nancy Drew and Judy Bolton” in *Nancy Drew and Company*; Poe’s “The Whole of the Moon: L.M. Montgomery’s Anne of Green Gables Series” in *Nancy Drew*

*and Company*; Vadivia and Bettivia's "A Guided Tour Through One Adolescent Girl's Culture" in *Growing Up Girls*; Mazarella's "The Superbowl of all Dates: teenage girl magazines and the commodification of the perfect prom" in *Growing up Girls*; Henderson's "A Feminist Analysis of Selected Professional Recreation Literature about Girls / Women from 1907-1990"; and Kandy's "I Just Gotta Have My Own Space."

### **3.1.1 Issues of Social Life**

In this section, social life depicted in the form of daily etiquette, and personal relationships as proposed by Ongun in her trilogy will be discussed. The subject, as one of the important themes, is on the agenda in all three volumes of the trilogy. In *Living Is a Glitter*, Ongun gives rules regarding physical appearance is at the first place, shaking hands, addressing others and necessity for ladies to walk upstairs after men (pp. 60-62). These rules are given as the signs of respect but we see sexism here that there are different rules for each sex. These are also the main topics of the etiquette world which includes hierarchal relationships. In addition, the writer contradicts herself by mentioning the unchangeable rules of good manners. She also states in *This Life Is Yours* that we must neglect the traditional question of "what will others say" (p.164). In her book, Ongun talks about divorce and says that it is a natural option not to be afraid of (*Living Is a Glitter*: 158), but she does not mention not to marrying as another natural option. This indicates her rigid ties with the social norms of Turkey, which in turn contradicts her opinion of trying to change social understandings.

In *This Life is Yours*, the social nature of the state and the contribution of the citizens to social security, health insurance, health institutions and partially to education in the US are stressed by Ongun (p. 46). The fact that she forgets here is of course the immense difference between the economic standards of the two societies and the fact that most

people in Turkey cannot even survive with their salaries and need to work in second jobs. In *This Life is Yours*, Ongun later on talks about the dreamlike social life in Mersin in the 1940s, "where ladies were not afraid to be outdoors at night, where there were revolving-stage operas and where ladies played tennis with shorts" (pp. 49-50). Since these elitist anecdotes are told to teenage girls it should be underlined that the tennis sport is quite unaffordable for the working classes in many places in Turkey.

There is a special part for bedrooms in *This Life Is Yours* (p. 35). Ongun describes the room of an adolescent girl and mentions it to be her important place of privacy. At the same time, bedrooms are the areas in which girls socialize with their friends. In this case the socialization is mostly with girl friends. Ongun gives advises regarding spending times on Sundays. According to her, intellectual girls may read or make smart conversations; they may wear black pullovers, and drink jasmine tea; and they may listen to Brecht music with their friends. Ongun advises different activities for *more domestic girls*. They may make cakes, nice meals to calm down the nervous ones at home, especially their fathers or brothers and if they take homemade pies to school they will be cheered enthusiastically by their male friends (p. 57). As it is observed she divides girls into two. Intellectual and domestic girls and by so doing she describes extremely cliché ideas. Domestic girls' job is to make meals; she becomes happy by making meals. Ongun makes suggestions on decorating their bedroom of their dreams. The problem here is that she makes some categorizations. She gives three examples and two of them refer to boys (Heavy metal and football fan) and one of them for a romantic girl (in pink colors and many pillows) (p. 36). The romantic one is the girl and she adores pink color. For instance, Vadivia and Bettivia (2001: 161) claim that, because girls have less access to freedom than their brothers, their cultural activities are incorporated into the safe spaces of the home and school. At this point, these so-called safe spaces lead girls into isolation and inactive in social

life. In parallel to this issue, Bentley (2001: 220-221) offers an alternative solution to adolescent girls and indeed stresses the importance of the presence of *girls-only* spaces:

Girls need safe spaces and a chance to experience their bodies and their voices in spaces where they will not be held to the cultural restrictions of the 'feminine.' They need places where they can run, play, and explore, without self-censoring, silencing, and monitoring. This may mean having girls-only spaces, or spaces where girls can interact with women who are committed to letting girls be rather than insisting they conform to the cultural stereotype.

We should not limit girls into specific areas, such as their rooms at home and classes at schools. The same is not true for the other sex and they have more freedom regarding space of activities, without the need for boys-only spaces.

Kandy (2001: 1) interviewed 276 fifteen-year old adolescent girls regarding their rooms and leisure activities. The results were summarized as follows: "Factors that render many girls invisible from active recreational spaces in our community could affect their physical health and well-being and even their leisure choices in later life" (p. 1) Plus, the fact that many girls just enjoy doing nothing (p. 9) leaving no suspicion to the fact that these so-called 'safe' places (mostly their rooms) are in fact unsafe for the adolescent girls of the society.

Adolescent girls excluded from the general places and locked in their rooms for the sake of *safety* are in fact becoming passive and dependent. Gilbert and Taylor (1991) strengthens this view by saying:

We suggested that romance novels appear to offer some resolution to the 'problem' of becoming feminine, by presenting a possible solution to some of the contradictions in teenage girls' lives. [...] the escape which romance novels offers has progressive elements the discourse of romance is a patriarchal discourse which locks women into passivity and dependency. (p. 131)

They continue by saying:

In our concern to encourage 'awareness' we have been guilty of imposing our own 'regulatory mechanism' (feminism) to replace romantic ideology. An understanding of the complexities of the construction of femininity shows why such approaches are unlikely to be successful. (p. 133)

If it is considered that Ongun's messages also confine adolescent girls to "safe" spaces, one can talk about the possible creation of passivity and dependence for her readers.

### **3.1.2 Issues of Traditions**

Traditions are the customary behaviors encountered in a society that are generally obeyed and preserved by the people. As an important issue touched by Ongun except for in *Living Is a Glitter*, Ongun gives traditions of Turkey in detail, with the addition of some of those that are approved in the US. She gives examples from the US traditions, such as; wedding and baby showers. She very much likes these traditions; she wants them to be adapted in Turkey also. It is evident that these traditions are very much related to consuming culture.

In relation to traditions of Turkish society, although Ongun says that traditions are not idols to worship and that we must strive hard to renew them (*This Life Is Yours*: 39), she contradicts herself by emphasizing unchangeable rules on female roles mentioned below.

İpek Ongun thinks that one of the social roles regarded as convenient for the adolescent girls is to help orphaned children and helpless older women and men. This is stressed in Ongun's work quite repetitively as a job for the modern adolescent girls doing in their spare times. Parry (1997: 150) also observes similar attitude in the fictitious heroine: "*Nancy Drew* is a good feminist hero in that her role in these mysteries is a strong and active one. She often serves as a protector for

orphaned children, helpless older women or poverty-stricken older men." Henderson (1993) mentions that during the period 1940-1947, traditional female roles of "helping" and "serving" were epitomized in motherhood and civic responsibility. I argue with this sexist opinion that giving such roles to *girls-only* is again putting them into a stereotypical definition and under a burden defined by the social and traditional rules governing the society. If such an action is necessary, and indeed it is, it should be the duty of both sexes.

### **3.1.3 Issues of Schools, Universities and Graduation**

Schools, universities and graduation are another common issue in Ongun's trilogy. The main idea of Ongun regarding schools is that they are not adequate for constructing identities for the adolescent girls and that these girls should fill the gap with reading books on the subject. In my opinion, this approach reflects the role of teachers with a relevant education and pedagogical background. I think it should be the duty of the entire society to correct this situation if it is true, instead of finding secondary means for educating children.

Schools are also on the agenda of many of the US critics who has done research on schooling of teenage girls. For example, Proweller has examined the identity formation process in a historically elite, single-sex high school for girls. She gives two contrasting ideas about schools (1998):

(a) Attributing to schools a direct role in stratifying the labor force, reproduction theory holds simply that schools are socializing agencies that reproduce the norms, values and ideologies of the dominant culture by outfitting students with the skills for working roles important to the maintenance of social inequalities on which the balance of a capitalist economy and society depends. (p. 4)

(b) In their pre-occupation with fashion, beauty, dating and marriage, the adolescent girls were, in fact, rejecting the official school culture of middle class norms and belief systems. For these girls, counter

cultural expressions of opposition to school came directly out of feminine ideologies so that the anti-school culture they forged was especially female. (p. 8)

Gilbert and Taylor (1991) argue the possibilities for challenge and change with a feminist classroom practice and they are against the schools by saying "Traditional school curriculum fails to reflect the experiences and contribution of women in history and in contemporary society" (p. 132). McRobbie (2000: 64) in her analysis of romantic individualism and the image of a teenage girl in *Jackie* magazine and enters the discussion by mentioning the deficiencies of schools in attracting students' attention and says: "They were in school but not at school."

İpek Ongun has contradictions with school system in Turkey. She says on the one hand "schools do not teach how to live" and on the other hand she stresses the importance of music and she quotes from her own childhood on the subject:

During my school times in Arnavutköy American College, our former music teachers forced us to compose but most of us were untalented. They also taught us a folk song called "Blond Girl" ('Sarı Kız'-the blond girl from the countryside). It was very boring. Then came our new teacher, she was English. She did not take attendance but we very much enjoyed her lessons because she thought us classical western music by playing every type of it for each lesson from baroque times to present.

She remembers her music teacher with appreciation. Similarly, she mentions her admiration to her daughter's teacher in the US. Nice references towards Turkish teachers are rarely seen among Ongun's books.

The insufficiency of education in schools in Turkey, as claimed by Ongun, can also be regarded as deficient for sexual education as well. This is true, because of the traditional background of the society and due to the taboo nature of the topic. If such books could fill such a gap, they might be considered more than useful, but given the fact that

such taboos could not be surpassed in books of the type in Turkey. Ongun has never touched upon such kind of a need in Turkish school's text books.

The importance of graduation ceremonies are also exaggerated by Ongun. In my opinion because these tend to be highly expensive incidents (especially the balls coming after the ceremonies) are generally within the economic capability of the upper-class teenagers. Thus such occasions should not be regarded as a must. In addition Ongun sees girls in such kind of occasions as butterflies and depicts dreamlike dancing scenes of young couples. We also see parents dancing at their children's ball, the depiction of the modest and dignified mothers are worth mentioning according to the conventional ideal motherhood images.

Moreover, Ongun has some advice to the university students who live alone or with friends. She conveys the importance of hobbies, and having holidays by not forgetting to buy presents for the loved ones. These kinds of consuming culture habits are very much common throughout her trilogy. The suggestions on having parties are quite interesting and elitist. She mentions beach parties or club parties with swimming pools or dinner parties at mountain houses, or simple house parties by watching beauty contests (she gives importance to them). Ongun wants from these university students not to take any alcohol at these parties. And she warns teenagers that they will encounter some different people during their university life. She also wants them to be tolerant to their punk friends. The 'other'ization of the punk friends show that Ongun assumes that her readers would never look like a punk.

### 3.1.4 Issues of Jobs and Working

Jobs and working is also important for Ongun and she talks on the subject a lot. In *Living Is a Glitter*, she advises teenagers to help their neighbors by baby-sitting, to work with their fathers (not mothers) if possible or with father's *close* friend or mother's *distant* relative, but not to feel sorry if they cannot go to the university since they can work and meanwhile educate themselves by reading a lot (p. 170). She always determines the fact she always wanted to go to Paris and had a university degree in literature. Nevertheless, she could not manage it. She takes informal education by going to courses on many things; such as theatre criticism, pastry-making courses in order to improve her skills. She repeatedly advises adolescent girls to work and earn money. Once she says that there are beautiful jeans to buy, and later continues to say not to buy Levi's 501 which are expensive. She advises not to spend much and to help the family budget and then she advises to keep eyes open for possible gifts to others. With the current economic situation of the Turkish families, even the ones living in cities, some of the advice given by Ongun may as well create unhappiness for the adolescent girls. Nevertheless, the idea of working is definitely correct for all children. As for the idea of self-education by reading a lot instead of going to the university, this actually underestimates the importance of higher education. Job interviews and the work place are also important constituents of Ongun's area of interest. She advises teenage girls to wear low heels, to keep away from exaggerated make-up, and behave well (p. 182). She also relates the importance of first impressions at interviews and hints to fashionable but modest dressing (pp. 234-235). These are the depictions of stereotyped female patterns, by this way she creates a one type of working women image according to feminist criticism. She also gives examples from the US and says that some businesswomen act like men in order to be

respected (p. 265), indicating the difficulties faced by women in the society. This issue needs to be detailed in order to create consciousness raising in the minds of teenage girls.

Almost the same issues are discussed in *This Life Is Yours*, and accordingly, Ongun mentions the necessity of working for teenagers, such as distributing newspapers and baby-sitting (p. 84), working at the neighborhood they live, helping ladies in service during their tea parties (p. 85). Ironing for working ladies and working at father's friend's office are her additional suggestions (p. 86). Servicing the ladies and ironing for working ones legalize the situation that these everyday jobs are primarily the duty of women at home; they are in need of help for those tasks. In order to reinforce her messages, she says that two important men, Karl Marx and Henry Ford, both indicated the same when they say "Life is working". What Karl Marx and Henry Ford said about working is of course a lot different than Ongun's point. While Marx and Ford, a communist and a capitalist, both mentioned the importance of working, they are both stressing this for the people as a whole, implying especially the working class. They are not hinting to the necessity for teenagers to work.

In *Please Understand Me*, Ongun also conveys her advice to the teenagers regarding working and says that teenagers may work at small jobs if they wish and continues to state that there are so many beautiful things to buy (such as colorful pullovers, jeans, and sports shoes) (p. 180). According to her, this is the reason for working. Thinking about the general economic condition of Turkey and families, this message is mostly meant for upper- middle class teenagers whose entire needs are accommodated by their families, and who work only for themselves. Such messages tend to cause inequalities and pessimism among the greater body of Turkish teenagers.

### 3.1.5 Issues of Families and Parents

Families and parents are quite important for Ongun in her entire trilogy. She often talks about the gender role of fathers and mothers in family life, in the upbringing of children, as well as the codes of conduct among the family members. According to her, mothers are problem-solvers for the adolescent girls, while fathers supply necessary money for their education. She gives herself as an example in *Living Is a Glitter* and conveys that her mother guided her whenever she had problems and that her father helped her with her composition and term projects (p. 114). Naturally, here the writer is contradicting herself with her general opinion that families and schools are inadequate for guiding teenagers and that they need to take assistance from books on the subject, since she is giving examples on the contrary. She continues to relate that girls should offer help to their mothers (p. 41) but boys are almost left untouched when she only indicates that they could empty dustbins as to help (p. 42). This message again is quite sexist and helping with house chores should not be hinted for *girls only*, thus the author unwillingly assists in the perpetuation of patriarchal norms in Turkish society.

As for the fathers, in *Living Is a Glitter*, the author suggests that sometimes children must hug their fathers in order to "soften" them (p. 40), hinting that the fathers are regarded as authoritative figures. She continues to give the reason for this as the possibility of time limits on phone calls, ownership of the car children may ask for borrowing it, limitations for going out or economic restrictions (p. 46). The message given in this context is in my opinion justifies preservation of the current situation of the father's role of exercising power over family members and lets the situation as an unquestionable issue.

On the other hand, she relates that fathers are the "rising stars" and gives examples of fathers as the chief actors of TV serials from the US'

namely *the The Little House on the Prairie* (pp. 122-123), *Bill Cosby* (p. 124). She implies that we cannot find such fathers in Turkey and the only examples on the issue are of foreign source and forgets that her target audiences are teenagers of Turkey. She further relates that teenagers wish their fathers to be well kept, fashionable, elegant, and good mannered (p. 127). Ongun also recommends fathers to add all kinds of beauties to their children's lives and relates her father's sending her to piano lessons as an example (p. 113). This example is again related to money, rather than creating intimate relationships. Also it is not pertinent to the general situation of Turkish society, as these piano lessons are mostly an upper-middle class hobby irrelevant for an overwhelming majority of teenage girls in Turkey.

Ongun also claims that families showing their love and affection towards their children will help their identity construction and thus the kids will not attempt to establish meaningless relationships (p. 62). She gives the following advice to fathers as:

Well, how should a father show her love to his daughter? Taking her to his lap and kissing her like a boy may not be preferred in certain conditions. Under such circumstances, holding her from her chin and asking about her problem while looking into her eyes can be a way to make the relationship much closer. (p. 63)

Why cannot a father create a close relationship with his daughter and discuss everything clearly? She also does not mention anything about the relationship between fathers and sons. She already gives an answer to this, by saying that she can only write about girls because she only observes her own daughters and thus she can write about girls only, and that she does not point at the ideal father and son relationship. Here, the writer is taking into consideration the status quo and by accepting it, she perpetuates the current gap between fathers and daughters.

As for the children, she thinks that they should not take sides while their parents are quarrelling (p. 53); and that divorced parents are better than the ones fighting all the time (p. 54). In Turkey, the rate of divorce in working class families is much lower than upper-middle class families, which also are Ongun's actual target audience. Thus, her advice goes for the upper-middle class teenagers only. The correctness of her target audience as being upper-middle class teenagers can also be verified from her advice to teenagers not to order things to the workers of the house (p. 96). The working classes cannot have workers in the house.

In *This Life Is Yours*, Ongun discusses parent's behaviors while upbringing children and indifferences, violence and offensive words are regarded as wrong behaviors. According to her, however, these arise because of ignorance instead of lack gender sensitive individuals and since these people believe in the necessity of such behaviors and thus there is no need to question our traditional understanding of morals (p. 267). She does not question also, since the majority of her messages are in conformance with such morals and still the majority of the families in her messages are not in conformance with her claims.

At this point, she says that there are books to be of assistance for the upbringing of children, and her advice to the parents is to benefit from such books. However, she fails to mention that these books must be written by experts in the field. She rather advises parents to read her own books, in order to help their children. She gives examples of positive comments from her readers (pp. 160-161).

### **3.1.6 Issues of Self-discipline and Time Planning**

Ongun offers some strict rules and planning advice for teenagers by examples from real life. In *Living Is a Glitter* she talks about regarding painting, ironing and other household chores (p. 290). She advises

family members to help the mothers so that she can have a rest sometime (p. 277). She once again refers to her book *Living Is a Glitter* and stresses the importance of using time in the most efficient manner (p. 193). So, self-discipline and time planning are important for not only daily life but also for success in life.

In *Please Understand Me*, she also touches the subject and tells us a story from a children's novel; school and a class monitor involved in wrong action and punished the students accordingly. The girl informs her family about the incident and when they arrive at the school at the end of the semester, they hug their daughter and show their love. It is the end of the problem for the girl and she continues her studies enthusiastically (p. 50). Ongun then comments that although it was a novel for children, there were numerous lessons to learn. In this example, she also stresses the necessity to conform to the rules and thus show respect to the society and individuals. Examples from real life with negative outputs as well as positive ones, in my opinion, could suit better for the issue.

She advises boys on how to dress during a job interview: "Man's situation is always easier. The high quality jacket, tasty tie, shiny shoes; they can impress everyone they met" (p. 235). Young girl's situation is a little bit complicated. Boys can look at their bosses and imitate them, but since there are few businesswomen at the top, girls have to put, decide and practice their own rules (p. 235). Girls have to look charming in order to be accepted (p. 236). These examples are quite chauvinist that girls always have to spend much time on their physical appearance, and as for time planning, she says: "Housewives complain about the difficulty of managing the time while doing the house works. They are extremely right. Family members should help the housewife so that she can have a rest sometime." This looks like an important advice but in fact it legalizes the housewives repetitious and monotonous way of living.

### 3.1.7 Issues of Beauty and Personal Care

Beauty and personal care are important subjects in *Living Is a Glitter* and *Please Understand Me*. İpek Ongun almost forces girls to physical beautification, by repeatedly advising them to be careful for their nutrition and physical training. In the front cover of *Living Is a Glitter*, Ongun describes a young girl as follows: "She runs she walks and does gymnastics during lunch break; she drinks herbal tea and milk." İpek Ongun repeatedly advising teenage girls to be careful for their nutrition and physical training. Like everywhere else, in Turkish society as well, physical fitness and beauty is dependent on sports activities and correct nutrition. Such issues though can be learnt through different sources, such as a dietician as an expert of the subject. However, these issues need an economic background for the teenagers, not only at home but also at schools.

For example, Johnson (1997) mentions issues on beauty and personal care in her study where she compares the popular "Linda Lane Series" and "Classic Orphan Fiction." She conveys that Nancy Drew's character George has the beautifully toned body of an athlete (p. 64), the female characters say that 'the hardest part is deciding what to wear' (p. 65), McRobbie (2000) depicts the categories in *Jackie* magazine. These are beauty and romance, beauty and fashion, nutrition and fitness, weight loss and physical attractiveness (p. 97) and that "Part of being the 'perfect girl' is being a thin girl, and that means taking control of her unruly body and appetites" (p. 213).

Regarding physical beautification, McRobbie (2000) also conveys her opinion: "The consensual totality of feminine adolescence means that all girls want to know how to catch a boy, lose weight, look their best and be able to cook" (p. 69). According to McRobbie, "The codes operating in *Jackie* magazine are: codes of beauty, personal/domestic life, romance, and fashion" (p. 79).

These codes show very much resemblance with Ongun's trilogy. McRobbie continues by saying: "There are two other codes, which also contribute to this ideology of adolescent femininity in *Jackie*. These are first the code of fashion and beauty, and second the code of pop music" (p. 101) and then says:

First, if you look good, you feel good and are guaranteed to have a good time. Second, looking as good as this you can expect to be treated as something special, even precious. And third, beauty like this is the girls' passport to happiness and success. (pp. 103-104)

These are very crucial points regarding gender roles and their implications on girls. They become dependent on men's approval about their physical appearance. McRobbie (2000) further stresses the utmost importance of beauty for *Jackie*, by saying:

Beauty routines in *Jackie*, then, are of the greatest importance. Being inextricably linked to the general care and maintenance of the body, and thus with good health (no smoking and plenty of sleep) the girls are encouraged to consider *beauty as a full-time job* demanding skill, patience and learning. (p. 106)

Gilbert and Taylor (1991), in their study related to popular culture for girls, are of a similar opinion regarding popular culture books with teenage girl characters in the US and convey:

A woman must continually watch herself. She is almost continually by her own image of herself. [...] From earliest childhood, she has been taught and persuaded to survey herself continually [...] She has to survey everything she is and everything she does because how she appears to others, and ultimately how she appears to men, is of crucial importance for what is normally thought of as the success of her life. (p. 13)

İpek Ongun also talks about physical beautification in her trilogy and conveys related advice to adolescent girls for this purpose. Having revealed the boy-friend of the modern girl as one like an athlete with modern outfits in her *This Life Is Yours*, and giving the necessity of physical beautification in the entirety of her trilogy, Ongun shares the same opinions conveyed in *Linda Lane Series* and *Jackie*. Two

scholars, Mazzarella and Pecora (2001), studying the effect of popular culture on the identity construction of adolescent girls, point out at a negative influence of the series in question and say: "Sometimes some teen magazines include conflicting messages, such as: girls need to be beautiful and therefore sexually attractive to males but at the same time warn them to be sexually responsible." In addition, according to Mazzarella and Pecora, recent studies have documented the often-negative effects of such magazines on adolescent girls.

In my opinion, this situation presents question marks for the messages given in magazines and books for teenagers. While the series mentioned above sell a lot in the US, which obtain criticism from certain scholars which are verified by scientific research. That is why it is extremely essential to scientifically study the responses of the teenagers to messages given in such books. The same results might not be true for the Turkish society, but should be verified.

### **3.1.8 Issues of Getting Dressed**

Except for *Please Understand Me*, dressing issue is on the agenda of Ongun in her trilogy. . In *This Life Is Yours*, for example, she talks about a young boy and a girl meeting at a café and having coffee together. The physical appearances of the boy and the girl are over-stressed by mentioning "very clean hair", "a shaved face", "very light cologne odor", and "an ironed shirt collar showing under the sports pullover", "blue jean and moccasin" (pp 14-15). Ongun also describes such a way of living as refined instead of crude. Again in this context, she hints that they should kiss each other from the cheeks and that it is the duty of the boy to pay.

In *Living Is a Glitter*, she says that a woman looking nice has a style (p. 29). According to her, such women dress for themselves and for their own pleasure (p. 32). Ongun also advises girls to dress according

to their size and age, frequently examining fashion magazines for this purpose. She also stresses the fact that shop windows are educational sites at Paris (pp. 29-30). Ongun keeps on giving examples from the US where there are "Clothing Counselors" helping people who do not have time or lack good taste in shopping (p. 282). İpek Ongun also touches upon the importance of getting dressed once again in *This Life is Yours* and says that those who do not love themselves do not care for themselves and this can only be done by taking care of your appearance and the way you dress up (pp. 268-269). Thus, it can be said that the issue of getting dressed is overstressed in her books. This fact shows itself in a respond forwarded in *ekşisözlük* by a young reader, saying: "After reading her book *Living Is a Glitter*, I hated boys named Burak wearing leather jackets for a long time" (arbalest, 2003). A comment of a young reader to *ekşisözlük* criticizes Ongun, by saying "A lady writer giving advice like 'put lavender water sacks in your underwear and cologne to the lamp in your room but be sure to do this when it is not on'" (ecila, 2004). In my opinion, Ongun's ideas depict female identities who give extreme importance to dressing; almost their only job is to shop and personal physical care. Otherwise, teenagers who cannot afford to dress like the ideal girls portrayed in her books will be unhappy and may even be affected psychologically.

### **3.1.9 Issues of Table Manners**

Although Ongun does not mention this issue in *This Life Is Yours* and *Please Understand Me*, detailed rules are given in *Living Is a Glitter*: "setting the table formally" (p. 100), "helping and thanking the mistress" (p. 102), "information regarding buffet-style invitations and main meal" (p. 105), "codes of conduct while sitting at the table" (p. 107) and "avoiding politics or religion at the dinner table" (p. 108). These details, although generally missing in the lives of many adolescent girls, they are in a way elitist and sexist definitions with regard to the gender roles, such as helping the mistress of the house.

Ongun also recommends teenagers to taste different cuisines such as Italian, French, and Russian restaurants so that they can have ideas about different cultures (p. 122).

As for young reader's comments in *ekşisözlük*, one says "The only thing I benefited from her is the table manners teaching me what I can eat with which spoon at a luxurious restaurant" (ugurcan, 2001), with an implied negative attitude. Another comment hinting at the uselessness of the messages says:

A lady writing books teaching us that 'after we finish our meal, if we design our forks and spoons at 5 o'clock direction' it will indicate that our meal is finished and the plates can be collected [...] Or may be this is all I could learn from 300 pages. (chanandler bong, 2004)

These ideas may be commented as out-dated suggestions Ongun regarding.

### **3.1.10 Issues of Dating, Sexuality and Marriage**

Dating, sexuality and marriage are in general taboo subjects for İpek Ongun. Thus she touches on them only superficially, maybe far less than the parents whom she advises to benefit from books of the type. She is mostly talking about the dangers of dating and sexuality, and not much about the convenient or inconvenient behaviors involved. Regarding marriage, she is satisfied by mentioning that if you are unhappy you should just divorce.

About the girls and boys relationships, Bentley (2001: 212) says that, according to Myra and David Sadker:

As girls move into adolescence, being popular with boys becomes overwhelmingly important. It is the key to social success because the boys measure the girls' physical attractiveness. The girls look at males for esteem, hoping to see approval and affirmation in their eyes.

They imply that girls must try hard to be approved by boys.

According to Ongun, marriage is desirable as an ultimate goal, but dating and sexuality may exhibit dangers for teenagers. In *Living Is a Glitter* she advises adolescent girls to be careful with their behavior (p. 202). While on the one hand she says that teenagers will be punished if they are caught flirting (p. 220), on the other hand she continues to argue that flirtation is necessary to get to know each other better (p. 221). These conflicting ideas including restrictions on girls' behaviors are very much create acceptance of patriarchal ideologies. According to Ongun, girls should be careful on the limits and must be able to say "no" (p. 226). Sexual relationships must have some pre-conditions, such as being employed, having graduated from a university, and having economic freedom. These are actually resembles the ideas should be taken into consideration before getting married, but she comments them regarding having sexual relationships. She also talks about the negative impacts of pregnancy (p. 229) and thus discourages young people about getting married in a rush. Regarding marriage, she advises girls not to expect a "prince with the white horse", while boys should not search for "non-winged angels" (p. 294). Another view of hers is not to forgive betrayal (p. 299) although marriage is not quickly dispensable (p. 300). Here, she is somewhat contradicting herself if one remembers her prior pro-divorce position.

In the US, a study carried out by Proweller (1998: 193) observed ideas of teenagers not in conformance with the aforesaid social norms:

In an earlier discussion of students' future projections around marriage, career and family, Best Academy students filter their commentary on the importance of pursuing career first and marriage second through the lens of possible divorce. Close to half of this sample of thirty-four girls are children of divorced families.

Proweller also adds:

Through tales told from their own experiences, divorced mothers like Mrs. Peters, Mrs. Rodriguez and Mrs. Moore articulate the importance of cultivating self-reliance through education and professionalisms as

a buffer against the economic hardships and emotional setbacks that women, more so than men, tend to suffer in divorce or spousal death. (p. 195)

In *This Life is Yours*, Ongun relates the advice of Dr. Joseph Fetterman on sexual issues, advising teenager girls to control themselves regarding sexual relationships with boys. In this way, he claims that they will be really happy if they do so (p. 256). In fact, the message given is not to have any sexual relationships.

In *Please Understand Me*, Ongun mentions the differences between societies in their views regarding cross-gender relationships and states that moral regulations on the issue should be complied with (p. 239). Ongun offers a list of questions to be answered as well as some comments to the girls before they decide to marry and have a child. Among these questions and comments, Ongun asks for the background information on future couples as well as plans of attending parental schools (p. 80). This is once again an interesting advice, because there is no information that hints to the presence of such schools (she does not mention any), which to my belief could be useful but is probably far away from the intentions of nowadays teenagers. She once again refers to *Living Is a Glitter* and claims that parents would accept the marriage only in case of an educated gentleman or a pretty daughter of a respectable family (p. 234). Here she once again imposes individuals to act like stereotypical images.

A young reader in her comment to *ekşisözlük* criticized Ongun's messages regarding sexuality by saying, "A writer from Mersin, having written books for teenagers, teaching them how to eat and how to live their first love affairs up to what limits" (status libertatis, 06.07.2004).

### **3.1.11 Issues of Communication**

Except for the book *This Life Is Yours*, Ongun talks about rules of communication with others in her trilogy. The advice she gives are mostly beneficial for adolescent girls. Some of these in *Living Is a*

*Glitter* include the following: "make your phone calls short" (p. 41), "do not talk about religion or politics among people you have just met" (p. 64), "say please and thank you" (p. 65). These ideas are nice in order to create health relationships, but still these are the imposed necessities which may concludes in hiding the real emotions of one's own. She also gives some general rules like smiling while talking, not talking while eating, not talking after 10 pm on the phone, talking only in case of emergency (pp. 72-73). She also presents correspondence manners and conveys the following rules: "show your reactions by writing to the authorities (newspapers, TV)"; think on the issues of the country (p. 128); after receiving a present, send thank you letters within a week (p. 132); conform to confidentiality within love letters (p. 134). These are indeed beneficial messages for the teenagers. These are indeed beneficial messages for the teenagers, not only for personal issues but also for the democratic rights and activated civil society. Communication between people and with official institutions has certain rules and teenagers should learn these rules. Whenever there are unjust behaviors against the society, they should not keep quiet and protect their rights.

In *Please Understand Me*, she states regarding telephone manners to take precautions not to increase the bills and not to keep the line too busy (p. 247). Ongun also claims that teenagers should be told that using the phone is a privilege offered by the father (p. 247). By saying so, she is entirely closing the mothers' eyes from economic issues within the family. And also we see the father figure directing the family and has the right to say the last word regarding the monetary problems. The mother has no freedom of speech and does not include to the decision-making process within the family.

### 3.1.12 Issues of Happiness

Happiness, as another issue of Ongun touched upon in *Living Is a Glitter*, where she advises teenagers not to neglect to spare time to reading, laughing, and spending time with the loved ones while trying to be very successful in order to be happy (p. 301). Thus, she puts her rules for becoming happy, while she thinks that this is not an easy task (p. 17). Her list of things to do in order to be happy is indeed interesting: ordering "Big Mack Menu" at Mc Donald's; scale showing no extra gain or loss in weight; cleanliness and quietness of the house after the chore woman leaves; hearing 'thanks mommy, thanks daddy' at the diploma ceremony; graduates throwing up their caps at the graduation ceremony of Tarsus American High School (p. 19). The subject is also touched upon in *Please Understand Me*. Ongun says that the 'happy' cannot be present among the 'unhappy', and children must strive hard to be happy. Helping people at near surroundings can as well make everyone happy (p. 269). However, some of the parameters mentioned (such as losing weight) are related to physical beautification, which in turn means that those who are over-weighted not sufficiently beautiful will never be happy. In my opinion, messages to the teenagers should encompass all children, whether long or short, beautiful or ugly and even whether hardworking or lazy. Ongun is also talking about the happy moments after the chore woman leaves the house, but forgets the large number of chore women in Turkey as mothers to teenager girls as well. If this is the case, how are the chore women going to be happy? The mentioning of the graduation ceremony is also interesting, as she is not talking about an ordinary lycee. She is mentioning Tarsus American College, with much higher education and economic standards than ordinary lycees. In Turkey, only a small portion of the teenager girls can attend such colleges. Thus, she is in fact making classism here and disregards the majority of the teenage girls' economical conditions.

### 3.1.13 Issues of Optimism

Ongun discusses optimism as a useful habit for teenagers in *This Life Is Yours* and *Please Understand Me*. In *This Life is Yours*, her advice is regarding the habit of pessimism and that teenagers should never be pessimistic. They should never be pessimistic even if it is difficult to lose weight. They should try to lose weight not only by dieting but also with sports activities as well. (p. 159). She also points out that optimist people are polite and show their smiling face to others. She urges her readers not to behave cruel against waiters, doorkeepers, secretaries, hairdresser apprentices, postmen and bus drivers; she declares that these people are also human beings (pp. 229-231). By saying so, she means that if people are optimistic, they will never behave like this, because only pessimistic people can behave like this. Ongun in fact denigrates these people. It seems that she exalts them. She also mentions that one of the typical defense methods of optimists against problems is to act "as if they were cheerful", thereby keeping away from pessimistic subjects. This message in fact may lead teenagers not to discuss their problems with their friends or families, instead of discussing their problems to find better and quicker solutions.

In *Please Understand Me*, she again talks about optimism and explains this in terms of the richness of the soul and an indicator of internal power. She adds that optimism cannot be reduced to Pollyannaish behaviors (p. 256). This is very interesting, because some of her readers in *ekşisözlük* comment that she is actually describing perfect adolescent girls like Pollyanna. The general spirit of her books has Pollyannaish style optimism, which can be unrealistic and somewhat juvenile. The author seems overoptimistic in her approach that all problems teenagers face may be solved by their personal efforts. Ongun ignores the fact that in many cases optimism would not be enough to deal with the problems. Perhaps, the fact that teenage readers' comments in *ekşisözlük* finding Ongun as too optimist and far

from the real problems of the youth, is a result of her style. A young reader's comment on the issue said: "An intellectual and a lady... too optimistic... we should be a little realistic [...] none of the teenage years can be as good as those given in her books" (charm, 20001). Another reader's comment also criticized the exaggerated level of optimism conveyed by Ongun: "An optimist at the level of Pollyanna, brainwashing (or thinking she is brainwashing) teenagers." (daughtear, 2002). Still another comment once more stresses the exaggerated and dream-like optimism in Ongun's books, saying "This lady is living in a world she has created [...] In this world of hers, there are pink rabbits, hosts giving presents to their guests and teenagers giving gifts to their friends" (Iecagot, 2002).

#### **3.1.14 Issues on Atatürk**

Atatürk, as the founder of the Republic of Turkey, is also on the agenda of Ongun in her trilogy. According to Ongun, Atatürk strived hard against useless traditions of the society, which in fact kept them away from contemporary world. Thus his ever-valuable reforms came and related sayings shedding light on the darkness covering the society, thereby contributing to the welfare of the society. His contributions to the education and rights of women are also stressed. However, although Ongun says that she is interpreting his sayings in terms of the changing needs of time (*This Life Is Yours*: 251), she does not in fact offer any new ideas on the subject. It has been many years since Turkish women gained important rights, but many changes, even radical ones, are still needed in the society. Ongun should have been discussing today's needs in terms of the legal rights, plus women's human rights. She does not mention the so-called "honor crimes", nor does she discuss the ongoing discrimination against women. Moreover, since she has the power to address a large amount of teenage girls, it would be better if she tried to raise gender sensitivity among them.

### 3.1.15 Issues of Health and Nutrition

Nutrition is also an important subject for Ongun in *Living Is a Glitter* and *This Life Is Yours*. According to her, correct nutrition will lead to the ultimate goal of self-confidence and health, and adolescent girls should pay attention to nutrition. However, in my opinion, all she mentions in this respect is dieting, which, according to her, means the consumption of low fat foods and vegetables. Dieting, on the other hand, is a scientific issue including many more than only low fats and vegetables and only experts can talk about the issue with necessary scientific details.

According to Ongun, teenagers ought to be guided regarding incorrect nutrition as well. If we accept drugs and alcohol as an example of such, the dangerous outcomes of these items are on the agenda of authors of magazines and books for teenagers. For instance, Mazzarella and Pecora (2001), two scholars carrying out research studies on popular culture and identity construction for growing up girls, state that alcohol abuse and its consequences are in some way a part of each *Nancy Drew book series* (p. 72). The subject is also stressed in Fuson where she gives important hints for keeping away from drugs and alcohol:

[D]on't drink anything you did not open, don't share drinks, don't leave your drink unattended, don't take a drink offered to you, don't drink anything that looks or tastes funny, choose someone in the group to stay sober to watch things and drive. (p. 76)

The subject is lightly touched upon by Ongun, but in fact it is increasingly becoming a problem in Turkish society as well. Thus, instead of just saying "do not drink alcohol"; we have to mention the important reasons behind it and to guide the teenagers correctly. Especially for a writer whose books are read by many young people, such issues gain more importance.

Another idea that can be put forward regarding nutrition is that Ongun's messages regarding nutrition do not envisage health but they stress the image of the teenager girl. This is so, since she does not specifically mention health as the ultimate aim of correct nutrition and every now and then she stresses the importance of physical beautification, losing weight and becoming happy by getting thinner. This is also important, because the ages of her target audience are the ages of flourishing and teenagers are in need of "eating" instead of "dieting".

## CHAPTER IV

### COMPARING AND CONTRASTING THE TRILOGY WITH SIMILAR TEENAGE ETIQUETTE BOOKS IN THE US

With the objective of trying to better understand the mentality of Turkish and the US approaches towards manner and etiquette and to observe the degree of the relative importance of certain issues, one Turkish and two the US writers are observed. The first of these books is *En Yeni Görgü Kuralları* (Newest Etiquette and Manners), first printed in 1960 by Hasan Deniz that can be considered similar in scope to Ongun's trilogy. The second book is Charlotte Ford's *Etiquette / Charlotte Ford's Guide to Modern Manners*, giving the US approach to contemporary manners. The third book selected for the issue is Letitia Baldrige's *Letitia Baldrige's Complete Guide to the New Manners for the 90s*, again indicating manners for the US society.

Upon examining the themes of the books, all of which discuss general rules of etiquette, such as common courtesies, table manners, telephone manners, getting dressed, and so on, considerable similarities are observed. However, the basic difference of the US books when compared with Deniz and Ongun are observed to be the topics spared for dating, marriage, parents speaking to their children about sex, living together as unmarried couples, and sex and romantic relationships. These are generally the items where women but especially inexperienced teenagers can be the victims in extraordinary situations, and such discussions aim to assist teenager girls a lot.

In this chapter, discussion and criticism will be done by comparing and contrasting the trilogy with three similar teenage etiquette books.

These are: Robin Thompson's *Be the Best You Can Be: A Guide to Etiquette and Self-Improvement for Children and Teens* (2004, USA); Elizabeth L. Post and Joan M. Coles' *Emily Post's Teen Etiquette*, (1995, USA) and finally Annette Fuson's *Straight Talk for Teenage Girls*, (2002, USA). The books will be utilized to draw opinions for the purpose of comparing and contrasting messages towards teenage girls with those of Ongun's.

#### **4.1 Synopses of the Relevant Books in the US**

The above mentioned teenage etiquette books from abroad were surveyed, with the objective of designating similarities and differences between the messages given to the teenagers. Since most of the references cited in Ongun's trilogy are the US writers but none of them below.

- a) Elizabeth L. Post's and Joan M. Coles' *Emily Post's Teen Etiquette* from the US, resembles Ongun's *Living Is a Glitter*. Being well organized and easy to follow, there are chapters, many subtitles, illustrations on personal correspondence and table service and place settings, which resembles İpek Ongun's book: *Living Is a Glitter*. Publishing its 17th edition in 1995 and comprising 177 pages, the book is written for today's teenagers and offers advice on talking on the phone, dining at fancy restaurants, going on a date, giving parties, and much more. The chapters in the book are: Family and Home Life, Communication, Mealtime Manners, Appearing in Public, Social Survival, Managing Your Money, and Job Data.

Having an institute with her name (Emily Post Institute), Emily Post earned the mantle of America's foremost authority on etiquette on behalf of The Emily Post Institute. Elizabeth L. Post is the granddaughter-in-law of Emily Post. She revised and updated "Emily Post's Etiquette" five times from 1965 to 1992

and "Emily Post's Teen Etiquette" with co-author Joan M. Coles. She also wrote a monthly column for Good Housekeeping magazine entitled "Etiquette for Everyday." In the preface to this book Emily Post says, "Graciousness and courtesy are never old-fashioned, though their expression does change."

The importance of learning etiquette can be summed up in one quote from the first page of the book: "no one -unless he be a hermit- can fail to gain from a proper, courteous, likable approach, or fail to be handicapped by an improper, offensive, resentful one." While most people think of etiquette in relation to table setting and dinners, it is much more than that. This book guides the reader through everyday good manners and civility. There are 2,340 entries on the net for Emily Post and is regarded as the most famous American writer on etiquette.

- b)** Robin Thompson's *Be The Best You Can Be: A Guide to Etiquette and Self-Improvement for Children and Teens* from the US especially resembling Ongun's *Living Is a Glitter*. It is published by Robin Thompson Charm School in Illinois, US in 1999. It is 106 pages. Robin Thompson is the owner of Etiquette-Network and Robin Thompson Charm School, where children, teenagers and adults have completed the manners and image enhancement classes. She serves as a lecturer to corporations and universities, media advisor for articles and programs on manners and business etiquette. Quizzes and reviews are available in each section. Table of contents of the book is: Mind Your Manners, Learn to Love Yourself, First Impressions, Perfectly Poised, Walking Tall, Sitting Pretty, Voice, Conversations, Life of the Party, Social Success at School, Friends, Shyness, Manners at Home, Manners in Public, Wanted: Public Enemy # 1, On the Phone, Rules of the Restaurant, You Mean I Ordered That?, Eating Made Easy, Setting the Table, Personal Grooming, Save Our Skin, Knock Out Nails, Shopping Savvy, Image Makers,

Image Breakers, What's Wrong with this Picture? Good Habits, Bad Habits. It also includes one illustration for place setting for dinner, reviews and quizzes at the end of some parts, well organized, easy to follow. Thompson has 1,070 entries on the net.

- c) Annette Fuson's *Straight Talk for Teenage Girls* from the US is a 136-page book resembles both *This Life Is Yours* and *Living Is a Glitter*. Another characteristic of the book is that it gives direct advice to teenagers, perhaps similar to *Please Understand Me*, where the same is done for parents. Annette Fuson's objective is to guide teens in making wise choices by preparing them before each "decision-making moment" occurs. She explains such decisions as understanding emotions, handling problems, and dealing with bad situations. She has 20 years' teaching experience. Her aim is to inspire teens and adults to wisely deal with the issues that will impact the rest of their lives. The book covers the following topics: Teen Years: What to expect, the teen pros and cons; Knowing and Liking Yourself: Building self esteem, looking at what is good about you, self test; Dealing with Problems: How to accept, cope and take action on problems teens face, examples and answers, a budget; Handling your Emotions: Common emotions fo teenage girls and answers on dealing with each one, self test; Building Friendships with Girls: How to be a friend, the good and bad traits for friendships, friend test; Boys vs. Girls - Differences in boys and girls in how they think, act react and mature, building boy friendships; Getting out of Bad Situations: Ways to get out of touch situations, lines boys use and answer, making choices; Understanding Sex: Differences in boys' reactions and girls', consequences, how to know whether you are ready for sex; Mistakes - Never too Late: Common serious mistakes are not the end of the world, ways to change and start over, exact things you can do; Topics: Choosing wrong friends, being promiscuous, drugs and alcohol,

getting pregnant, molestation and controlling/abusive boyfriends; Goals, Dreams and You: What do you want to do with your life? How to achieve these goals; Questions and Answers: Personal, Boys, Parents and General Information.

Being well organized, the book has pictures of smiling teenagers (boys and girls) and one middle-aged couple, quizzes and reviews at the end of the chapters. Having carried out numerous book-signing and speaking sessions, she has as well been the guest of mother/daughter organizations and TVs. Although regarded as a popular writer, there are only 50 entries on the net, against 15,700 entries for Ongun.

## **4.2 Comparing and Contrasting Books in the US with Ongun's Trilogy**

For the purpose of comparing and contrasting the trilogy with those books given in 4.1 above, similar and different themes of the books are compared and contrasted, with respect to the ideas addressing teenagers. For this purpose, similarities and contradictions of the US books with respect to Ongun's trilogy are designated and discussed in the following subtitles.

### **4.2.1 Similarities and Differences with Post and Coles**

In this book, *Emily Post's Teen Etiquette* Post and Coles uses the phrase "Good for you!" in the introduction of their book, showing an effort to better communicate with their readers. The same is true for Ongun, when she says: "Do not say anyone. I would never send my daughter to places I did not know". In the same part of the book, Post and Coles also state their hope that through the information presented in the book, readers will be prepared for any social situation. Similarly, Ongun says that neither school nor home is adequate for the teenagers and they ought to read books with expert authors. Post and Coles go a step further and even claim the following: "[N]o one has ever really taught

you how to make conversation with an adult you wish to impress" (p. 2). Ongun always talks about the importance of enjoying one's time alone. Post and Coles are of the same opinion, indicated by "rather than feeling sorry for yourself, use your time alone to enjoy a hobby, get a head start on the homework, or listen to your favorite music really loud" (p. 7). Related with housework, Ongun advises teenagers to do as much as they can, not only to make their parents happy, but also to learn something and learn good manners. The point is also stressed by Post and Coles as follows: "Pick some of the chores you do not mind and volunteer to do those [...] Pick up after yourself [...] You would be surprised what a difference it makes in your parent's mood and in the appearance of the house" (p. 7). Like Ongun, Post and Coles also give importance to dressing and appearance with the statement: "You never get a second chance at a first impression and a first impression is often based on how you look" (p. 29). They continuously depict similar statements, such as: "It's a matter of courtesy to others to be pleasant to look at" (p. 30); "One of the biggest mistakes teens make where their appearance is concerned is failing to dress appropriately" (p. 30); "Naturally, your clothing is an expression of who you are and no doubt you are developing your personal style" (p. 30). Mealtime manners are of major importance for Post and Coles like Ongun, according to their comment: "When you say the word 'etiquette', many people think first of table manners" (p. 63). Similar comments are: "As with anything else, practicing your dining skills will help you feel more at ease in situations that matter" (p. 63); "You can put a placement, napkin and spoon on the table, turn on your favorite music, take a good book or magazine to the table; and have a leisurely dinner enjoying your own company and the meal you prepared" (p. 64); "No one wants to wash any more dishes than you have to" (p. 65); "You should not leave a table during a meal unless you are coughing or sneezing uncontrollably or need to blow your nose" (p. 67). Appearance is important for Post and Coles, again strengthening Ongun's ideas: "Think for a minute about someone you saw today,

someone you did not know and what kind of impression they made on you based on their appearance" (p. 106). Post and Coles also stress the importance of sports activities for teenagers; "There is no question about it-being good at sports is an asset to any young person" (p. 111). Ongun stresses the same thing. Post and Coles also stress the importance of graduation in the life of teenagers which is also a significant topic of Ongun: "This is an incredible milestone in a teen's life. Sometimes you expect so much out of this one occasion 'the ceremony, the special date, the dance, the breakfast' that you are exhausted and disappointed when it is over" (p. 114). Post and Coles mention the importance of weddings and related duties for the teenagers, indicating that:

Whether you are invited to take part in the wedding or simply attend parties, showers, or the ceremony, it is important to remember that these are celebrations honoring the bride and groom [...] Honor them by doing your part to make events that include you run more smoothly. (p. 119)

The issue is also stressed by Ongun. Social survival is of significance for Ongun as well as for Post and Coles who give advice regarding the social survival of teenagers, as seen by the following comments: "Believe it or not, you are the one making the choices about how, and with whom, you spend your time. And you are the one who will ultimately have to take responsibility for the choices you make" (p. 121); "Control your health by paying attention to exercise, sleep, diet, eating disorders and sexually transmitted diseases; AIDS and pregnancy" (pp. 122-124). Post and Coles, like Ongun, also mention that teenagers should be self-confident and different and should search and develop their gifts with the following comment:

Though you may not feel it or realize it yet, you are special. You have a gift that no one else has. Whether it is the ability to make people laugh or the smarts to understand complex mathematical formulas, it is your gift to find and develop. Spend some time focusing on your uniqueness, and involve yourself in activities to enhance it. (p. 125)

Again strengthening Ongun's views, Post and Coles also define friendship and give their characteristics: "A friend is [...] trustworthy, loyal, and involved" (pp. 127-128). Ongun generally stresses the importance of spending money wisely. Similarly, Post and Coles indicate useful hints regarding management of money for teenagers, such as:

The ideal amount is one that covers all of what you need, but not all of what you want [...] borrowing is not the best way to get extra money [...] gifts of money cannot always be counted on [...] to work is definitely the best way to increase your income, while making you feel really good about yourself. (pp.145-146)

Just like Ongun, Post and Coles also advise teenagers who have a job to dress appropriately, be on time, take their resumes, comply with manners, be calm and honest (pp. 160-162, 164).

This book also contains ideas and advice missing in Ongun's trilogy. For example, regarding relations within the family, Post and Coles say "Your willingness to pursue an issue is a sign of growing maturity that may come as a pleasant surprise to your parents" (p. 4). They also advise teenagers to try to think how they would feel if their parents treated them the way they sometimes treat them when they are in a less than good mood. Ongun does not mention these issues. Ongun's trilogy is some kind of etiquette and manners guide for the teenagers and include numerous subjects for the well-being of teenagers. Same is true for Post and Coles, and like Ongun they give hints regarding safety, such as: "Do not go into your house or apartment if something looks suspicious [...] make a habit of keeping the door locked all the time [...] never open your door to strangers" (pp. 7-10). Post and Coles mention something which is absent in Ongun's books and which is a nice and logical advice for teenagers:

The two biggest causes of stress for people of any age are change and loss. As a teenager, you are losing your childhood and changing

into an adult, and your parents are losing a child. So, even if you don't have any big problems, you will have a certain amount of stress that comes from just growing up! (p. 21)

Post and Coles mention hints related to be helpful to others in troubled times: "Be understanding", "respect confidences", "remain neutral", "and realize you aren't trapped" (p. 22). These are directly recommended hints for teenagers, necessary for building good relationships with others and are absent in Ongun's trilogy. Post and Coles also give useful hints regarding conversation similar to Ongun, such as: "Being a good listener is part of being a good talker" (p. 33); "Avoid offensive subjects" (p. 34); "Avoid gossip" (p. 34); "Choose your listener carefully" (p. 34); "It is important to know who you can trust with your feelings" (p. 35); "Think before you speak" (p. 37); "Don't put anyone in a position you would not want to be in yourself" (p. 38); "Try not to call one person's house too often [...] limit your calls to between 8 a.m. and 10 p.m." (p. 38); "Ask if it is a good time to talk when you call someone just to chat" Dating and sex are the two headings which are not skipped but not told liberally in detail by Ongun. Related comments by Post and Coles are:

Remember the fact that someone is not romantically interested in you does not mean they do not like you at all, 'be your best', 'be honest, but be kind', 'do not gossip or betray a confidence, or talk about others behind their backs', 'smile and speak', 'be interested', 'develop common interests', 'arrange a meeting', 'introduce yourself', the basic rule of etiquette: 'to treat others the way you would like to be treated can help solve many of the dilemmas of dating', 'think about it', 'breakups are not easy, so before you say yes be sure you are doing it for the right reasons'. (pp. 129-131, 135)

Again regarding prejudices on sex, Post and Coles forwards important and useful comments for teenagers:

Sex is important because everyone else is doing it', 'you want to prove to the guys how hot you are', 'you don't want to be a virgin any more', 'you want to know how it feels', 'you want to be accepted or loved', 'your steady is pressuring you', 'you think it's the only way to hold on to the relationship. (p. 137)

An interesting finding about *Emily Post's Teen Etiquette* and in *Living Is a Glitter* is that the texts contain numerous similarities. It is also interesting to observe that although the other books include sources in *Living Is a Glitter* sources are not mentioned.

Some of the similarities between these two books are shown in the appendix in Table B. The table indicates that İpek Ongun over inspired by the book *Emily Post's Teen Etiquette*. The first column of the table represented Ongun's paragraphs. The second column is my translation of Ongun's paragraph into English. The third column depicts the paragraphs from *Emily Post's Teen Etiquette*.

#### **4.2.2 Similarities and Differences with Thompson**

In the very beginning of the book, Thompson mentions that any teen is a very special person with her own personality, talents and interests and should believe in herself and lead a profound life. He also continues to argue that the teen has so much to offer to her family, friends and the world around her (p. 3). İpek Ongun also advises the same ideas. Thompson on the other hand, continues to recommend the teens to learn discipline in mind and body, use good manners, treat everyone with respect, which will in fact indicate that she respects herself as well. He keeps on telling them to learn from their mistakes so that they can do things different the next time (p. 3). Again there is a similarity with Ongun's sayings. Thompson also stresses that self-improvement is a continuing process lasting a lifetime, that teenagers should be good to themselves and that they deserve to be the best they can be (p. 3), which is also in parallel with Ongun. A similar advice of Thompson as Ongun says "You have choices in life: to be nice or rude, thoughtful or inconsiderate, positive or negative, use good manners or bad manners. Choose wisely. Your rewards will be endless" (p. 5). Another comment by Thompson strengthens Ongun's idea that schools and parents are not adequate for the guidance of teenagers: "A positive attitude is

learned - you aren't born with it [...] the first three words a baby usually learns are 'mama', 'dada,' and 'no!'" (p.7). Thompson, like Ongun, says "Don't blame everyone else for your problems (mom, dad, siblings). Take responsibility for your own actions" (p. 8). Thompson mentions "As unfair as it may be, people judge you by the way you look, dress, sound and act [...] Pay attention to what you wear [...] Smile, look the person in the eye, speak loud enough to be heard and use good grammar" (p. 14). Same statements come from Ongun as well. Advice given by Ongun regarding conversation is almost repeated by Thompson with "Be a good listener. Pay attention and keep an open mind. Listening encourages others to talk more, and helps if you cannot think of anything to say" (p. 26). Thompson states that it is necessary to be informed, read the paper and good books and have opinions on world and community events (p. 27). Ongun significantly stresses gifts in her trilogy. Thompson also supports the idea with the following statement: "If the party is given to celebrate an event-birthday or graduation-bring a suitable gift. Carefully give it to your friend when you arrive" (p. 29). A similar expression is also observed in p. 45 where it says: "What is better than getting a gift? Giving one!" Thompson says "Going to school means lots of hard work. It is important to get good grades. But school can be a surprisingly pleasant experience if you are having fun with your friends and getting along with your teachers" (p. 31). Ongun goes one step further and claims that school is not enough to solve teenagers' problems and advice from experts is necessary. Thompson says "Using good manners at home makes life easier and more pleasant for everyone. How well you treat your family reflects on you!" (p. 43). This coincides with Ongun's views. Thompson says that parents teach not just by words but also by example and it is what one sees that he/she imitates more than what he/she is told to do. She follows by saying that a child is told not to yell but he/she sees his/her parents fighting with each other. As a matter of fact, she continues to claim, children deserve the respect and courtesy of their parents just as parents deserve the same from their children

(p. 43). Same is claimed by Ongun, putting forward the idea of necessity for an expert's advice on bringing up children, also claims the same thing. Ongun mentions the importance of politeness for teenagers backed up by the magic words of "please" and "thank you." The same is true for Thompson, stating: "Please and thank you. These are two phrases that need to be said often. Make it a habit" (p. 61). Ongun mentions the importance of restaurant rules for teenagers. The same is expressed by Thompson in detail; inclusive of making reservations, entering restaurant, choosing and ordering food and drink, using table manners, payment of bills (pp. 74-75). Personal grooming is important for Thompson, indicated by the following statement: "Personal grooming gives you an attractive appearance and helps develop self-confidence. Develop a daily grooming routine" (p. 3). The same advice is repeatedly stressed by Ongun.

Thompson contrary to Ongun, puts a big emphasis on certain topics, whereas some of the topics could be of minor importance for Ongun. For example, Thompson says "Being active leaves little time for feelings of worry, doubt and loneliness" (p. 3); perhaps skipped by Ongun, as in my opinion is a good advice for teenagers. According to Thompson, manners tell you what to do and when to do and one should neither judge nor notice the flaws of others. He continues to advise the teenagers that their actions should make those around them feel comfortable and at ease. This is a good advice absent in Ongun's trilogy. Though quite important with regard to conversation manners, Ongun did not mention the following statement by Thompson: "You do not always have to put the last word in. Just once, let someone else have the last say" (p. 28). Thompson again mentions something absent in Ongun's trilogy, which can be regarded as useful: "Friends are not possessions. It's okay for them to have other friends besides you [...] Don't be a fair-weather friend. Stick by friends thorough good and bad times" (p. 34).

### 4.2.3 Similarities and Differences with Fuson

Annette Fuson makes a start with the book by presenting an excellent description of transformation of teenagers into young adults, as follows:

Jodi, 14, is so worried! All her friends' bodies are so curvy and her body has not changed a bit. She still looks like a boy. 'What is wrong with me?' 'Will I look like this forever?' She is upset because people laugh and make fun of her. She finds herself crying so many times for no reason. Jodi still likes to ride her bike and play baseball, but her friends want to sit, talk about boys and listen to music. She is so confused. 'What are these teen years all about?' she wonders. 'What is going to happen to me? (p. 2)

On the same page, Fuson also mentions that (as seen with Ongun as well) teen years will be the best times of one's life, as: "One will learn to do so many new things, make some great friendships, and have fabulous experiences that are free from responsibilities of adulthood." According to Fuson, it is a time to be and to become; a time of innocence and challenges. So, teenagers should enjoy this time and should not forget that "Life will be what YOU make it." Although mentioned briefly by Ongun, Fuson mentions about the difficulties of the teen years as well, such as given as follows:

You will come face to face with some hard choices that will affect the rest of your life. Smoking, drinking, drugs, sex [...] all lurking to see what you will do and how you will handle it. Just remember, everyone goes thorough these times and you will make it too. As you mature, decisions become harder because the choices are harder and more involved. (p. 3)

The values established in individuals are of importance for Ongun and Fuson also talks about the values established in individuals and claims the following:

Values come from your family upbringing, religion, teachers, people around you, television, music, and so on. Things you are taught, beliefs of right from wrong, or things you live by. They are usually very deep in your heart and you sometimes don't know you have them until someone 'tests' you by wanting you to do something you dont believe is right. (p. 3)

Again in parallel with Ongun, Fuson forwards some advice for teenagers to gain confidence in themselves, namely:

If you are a young teenager, think of an older teen that you think is beautiful. Then find her in an old yearbook when she was 10 or 12 years old. You will be amazed at the change! That will give you hope. This is a fact of life [...] Everyone needs self-esteem. Having self-esteem can help you make it through hard times. The trouble is you cannot buy it, steal it or borrow it. You must develop it. It is important. Because people with self-esteem are less likely to be told into things they don't want to do [...] People cannot make you feel bad without your permission! (pp 10-12)

Just like Ongun, Fuson advises teens on how to handle their emotions, with the following headings: anger, hurt, jealousy, sad/depressed, complaining/whining, and worrying. She continues to explain that the emotions are the basic "ingredients" of girls. According to her, emotions are in full bloom because the hormones are raging, a time to learn control. Although emotions are normal, one cannot let them run wild (pp 26-32). Also strengthening Ongun's views, friendship building is discussed by Fuson in detail. She mentions the necessity of having friends, though not too many, with whom you can share your interests. When friends have things in common, they understand each other. They feel comfortable and have many things to talk about. In this context, Fuson conveys hints regarding: "how to be a friend, what to talk about, finding friends, as well as traits in friends listed below": (1) being kind and thoughtful, (2) being responsible, (3) being dependable, (4) being trustworthy, (5) being honest, (6) being fun, (7) having a sense of humor, (8) being optimistic (pp. 36-43). According to Fuson, girl friendships among girls will last a lifetime and one is investing oneself in friendships and this should be done wisely. Friends one chooses will be the extension of oneself, so the following question should be asked: "Is this friend what is best for me?" Similarly, one has to be a friend to have a friend. Fuson, like Ongun, helps teenagers to understand themselves by the following statements:

Do you know that of all the millions of people in the world, there is only one person like you? That seems unbelievable, but it is true. There is only one you. When there is only one of anything, it is very rare and precious. You are one of a kind; that's awesome. (pp. 8-9)

Strengthening Ongun's views, Fuson discusses the goals and dreams of teenagers in detail. She mentions that goals are things you want to achieve or you want to happen. They need to be your goals, not other peoples. Once you have your goal, then you make a road map to get there. The road map is little things that have to happen along the way to help you reach that goal (pp. 94-100). Fuson further mentions that a dream is something you hope will happen and that sometimes a dream can become a goal. Fuson also stresses the fact that money is not everything and most important of all it does not mean happiness. According to her, money can buy things but cannot buy health, happiness and friends. She also mentions two important things for teenagers, "You are the most important person in the world" and "It is never too late to be who you want to be." Fuson advises to use the information in this book to help and guide girls toward the mature woman, which is a sign of praising herself (p. 100).

Again, there are topics missing in Ongun's books, perhaps due to giving less importance or perhaps being unable to dive into topics regarded as taboo in our culture, such as sexuality.

Unlike Ongun, Fuson describes in detail the different stages of teenagers. She states that these difficult years start at the age of 13-15, with completely differing psychological conditions. According to her, at ages between 16-18, it is time for hard choices and decisions, constructing an identity with trial and error. She also advises teenagers to consider situations to the best of their advantage (pp. 4-5). Again unlike Ongun, she talks about problem solving for teenagers and conveys that the first thing in handling problems is to be optimistic and regard them as challenges. (p. 17). In a similar manner, Fuson talks about getting out of bad situations for teenagers. According to her,

“Everyone finds themselves in situations where they don’t want to be” (p. 53). She continues by saying that the first thing they need to do is to consider their own values and the extent of implementing their actions accordingly (pp. 52-59).

Again unlike Ongun, boys versus girls are discussed from the girls’ viewpoint. Fuson states that initially boys mean nothing for girls but as they get older one special boy will attract their attention.

You will talk about him, dream about him and then forget him when another boy enters your life. Boys will fill your life with tears and laughter. Mother Nature plays a cruel joke in making boys slower to mature. They like girls but at first they are afraid of them. They don’t understand them. Girls, on the other hand, are very different from boys in how they behave and look at things. They are more emotional, more talkative and more interested in people’s opinions and their worries are endless. (pp. 45-50)

Fuson is discussing sex for teenagers, details of which are absent in Ongun’s studies. She says sex is nowadays everywhere and nothing is left to imagination anymore. Generally, girls are under pressure for making sex and it is very hard to sort out their feelings under such circumstances (pp. 62-68). Fuson mentions something very beneficial for teenagers, which Ongun herself keeps saying, “mistakes - never too late” (p. 70).

Fuson continues to mention that mistakes are normal and that everyone makes mistakes. One can even learn from one’s mistakes and what is most important, it is never too late to fix a mistake. Again, in fixing mistakes, one should not forget that “you have no control over other people; you only have control over yourself” (p. 71). Another issue lightly touched by Ongun is regarding drugs and alcohol, Fuson mentions that as a result of pressures coming from others, it is so easy to make the mistake of getting involved with drugs and alcohol. Still, movies, TV and parents are generally not good examples for teens in this respect and Fuson stresses that teens should not be alone with

someone who is drinking (pp. 74-75). She also gives important hints for keeping away from drugs and alcohol:

[D]on't drink anything you did not open, don't share drinks, don't leave your drink unattended, don't take a drink offered to you, don't drink anything that looks or tastes funny, choose someone in the group to stay sober to watch things and drive. (p. 76)

## **CHAPTER V**

### **CONCLUSION**

This study has focused on themes of significance for İpek Ongun's trilogy, namely social life, traditions, schools, universities and graduation, jobs and work place, families and parents, self-discipline and time planning, beauty and personal care, getting dressed, table manners, dating, sexuality and marriage, communication, happiness, optimism, Atatürk, health and nutrition.

It is observed that in the trilogy that the author gave several messages regarding social life from Turkey, in addition to the ones from the US. One could also observe that when the author gave tradition-related messages, she was contradicting herself as she both talked about the need to comply with them and advised to forget about "what others will say." The author criticized the school system in Turkey as to its insufficiency in guiding the teenagers properly, and she often advised teenagers to search for additional books written on these issues, thereby pointing to her own works. Families and parents are regarded as lacking capabilities for bringing up their children and are likewise criticized for the same reasons. Self-discipline and time planning, skills that need to improve in Turkish society, are important issues for Ongun, and here the housewives' loaded works about household chores given as an example of the need for time-planning. The author, however, overstresses beauty and personal care, and while doing this, she tends to disregard the economical side and the stereotyped gender roles affecting teenage girls. As for the proper ways of getting dressed, one can understand that her target audience is upper middle class

teenagers; hence, the author once again seems to overlook the economic aspects of her messages. In the trilogy, table manners are given in extreme detail, but Ongun's readers might as well regard such detail as useless, which is in fact brought up in some of their comments. Dating and sexuality, which is a very important problem for adolescent girls, are only superficially touched upon in the author's books, and thus these taboo subjects for the families seem to remain taboo according to her as well. Ongun's messages on happiness and optimism are also overstressed that some readers find such emphasis Pollyannaish (e.g., see "ekşisözlük"). The author's recommendations regarding nutrition, on the other hand, comply with her own choices and behavior, as confirmed by her response to Prof. Müftüoğlu. Atatürk is also on Ongun's agenda, but it seems that she does not have many original ideas on the subject.

Comparing and contrasting İpek Ongun's trilogy with some books published in the US revealed numerous similarities and some differences. In terms of subject headings, Ongun's books displayed many similarities with the books in the US but the content (especially with regard to dating and sexuality) differed significantly. As for some striking resemblances, *Living Is a Glitter* seems to have been over-inspired by Emily Post's book titled *Emily Post's Teen Etiquette*. Some advice from the US books skipped by Ongun, regarding the sexual relationship and boys' feelings and actions.

The Linda Lane series and the Jackie magazine sell a lot in the US; they obtain criticism in favor from certain scholars, while some others argue against them. Therefore, it is extremely essential to study both the writers who write for teenage girls and the responses of the teenagers to messages given in such books. This should be the case for Turkey as well.

As observed throughout the study, the trilogy of İpek Ongun consisting of *This Life Is Yours*, *Living Is a Glitter* and *Please Understand Me*, aiming at personal improvement of teenagers reflect the ideas of the author emerging from her own personality and motherhood experience. As is the case for almost all the mothers in the world, she surely cares for the children and teenagers, but it is of extreme importance to analyze her works with regard to gender related messages. In so doing, the messages are analyzed from the feminist viewpoint, compared and contrasted with those studies made in the US.

With her latest book published in August 2005 titled *Sensitive Acts During Hectic Times*, it is observed that 14 years after the publication of her first book on the subject, the writer has published still another book on manners and etiquette. In this book, she extends the codes of behaviors by adding contemporary codes on virtual environment, mobile phones, the internet, traffic, security, healthy, and similar issues. At the same time, the previous issues such as table manners are also on the agenda, indicating her habit of repetition. She states once again that she has worked hard like a student and thus presented her study to the teenagers.

In conclusion, we can argue that teenage literature and its criticism are not adequate in Turkey and should be encouraged. In order to decide on the convenience of messages conveyed, statistical data regarding opinions of teenagers, as readers should be collected, analyzed and announced for the benefit of writers on the subject.

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## APPENDICES

### APPENDIX A

**Table A: Major Topics Discussed in Ongun’s Trilogy**

<b><i>Living Is a Glitter</i></b>	<b><i>This Life Is Yours</i></b>	<b><i>Please Understand Me</i></b>
Social Life	Social Life	Social Life
	Traditions	Traditions
Schools, Universities and Graduation	Schools, Universities and Graduation	Schools, Universities and Graduation
Jobs and Workplace	Jobs and Workplace	Jobs and Workplace
Families and Parents	Families and Parents	Families and Parents
Self-discipline and Time Planning		Self-discipline and Time Planning
Beauty and Personal Care		Beauty and Personal Care
Getting Dressed	Getting Dressed	
Table Manners		
Dating, Sexuality and Marriage	Dating, Sexuality and Marriage	Dating, Sexuality and Marriage
Rules of Communication		Rules of Communication
Happiness	Happiness	Happiness
	Optimism	Optimism
	Atatürk	Atatürk
Health and Nutrition	Health and Nutrition	

## APPENDIX B

**Table B: Similarities between *Emily Post's Teen Etiquette* and *Living Is a Glitter***

<b><i>Living Is a Glitter</i></b> <b>(Turkish)</b>	<b><i>Living Is a Glitter</i></b> <b>(English)</b>	<b><i>Emily Post's Teen</i></b> <b><i>Etiquette</i></b>
<p><b><i>Evden Ayrılırken</i></b></p> <p>Yanınızda mutlaka jeton ve bir miktar para bulunsun. Anahtarınızı kaybeder veya otobüsü kaçırsanız, ailenizi aramanız gerekebilir. Anahtarı ya yanınıza alın, ya komşuya bırakın veya gerçekten alışılmamış bir yere saklayın. Paspasın altına bilmeyen kalmadı! Anne ve babanızla aranızda bir parola geliştirin. Sizi onların dostu olduğunu söyleyerek okuldan almaya gelen tanımadığınız kişiye belli etmeden ağzını arayın. Parolayı bilmiyorsa, ne derse desin onunla gitmeyin. Belki bu tür önlemler şu anda size abartılı gelebilir ama günümüz koşullarında, büyüyen kentlerde pek çok kötü şeylerin olduğu da bir gerçek (p. 49)</p>	<p><b><i>When you leave home</i></b></p> <p>You should definitely have some money and tokens with you. If you lose your key or miss your bus, you may need to call your family. Either take your key with you, or leave it to your neighbor or hide it in an unlikely place. Everybody knows hiding a key under the doormat! Find a password that only you and your parents should know. Try to find out the actual identity of someone coming to school to pick you up and claiming that he is a friend of your parents. If he does not know the password, never go with him. These precautions may seem a little bit exaggerated to you, but similar incidents with bad consequences are a fact at the expanding cities. (p. 49)</p>	<p><b><i>When you're away from home...</i></b></p> <p><i>Always carry money for a phone call. If you lose your key, miss your bus, or have car trouble, you'll be able to call someone to help you. Hide your house key in an unlikely place or take it with you. Hiding it under the doormat, in the mailbox, or on a nail in the garage is too obvious. See if you can think of a place no one would ever think to look, preferably some distance from the door. Or consider leaving a key with a neighbor who's home all day, for emergencies. Don't accept rides from strangers. I know your parents have been telling you this since you were old enough to cross the street: No matter how nice someone may seem, if you don't know them—don't get in the car. Kids have been raped or murdered by someone who claimed to be a friend of a friend, or a friend of their parents. If</i></p>

		you drive and have car trouble, put on your emergency flasher and lock your doors. Ask anyone who stops to call the police for you. It's a good idea to carry a "Call Police" sign for your back window in times of trouble. Call your police department for details. (pp. 7,8)
<p><b><i>Eve Gelince</i></b></p> <p>AlışılmıŖın dıŖında bir durum varsa, örneđin kapı aralıksa veya perdeler her zamankinden deđiŖik duruyorsa- içeri girmeyin. Hemen bir komŖuya gidip annenizi veya babanızı arayın. En son çare olarak polisi arayın. Diyelim, her Ŗey normal, postacının bıraktığı mektup ve diđer kađıtları alarak içeri girin ve hemen kapıyı kilitleyin. Bir ara dıŖarı çıkmamız gerekirse yine kilitleyip çıkın. Kapıyı açaık bırakarak, girip çıkmayın. Diyelim, yapmanız gereken bir iŖ çıktı. Evden çıkmadan büyüklerinizden birini arayarak çıkacađınızı bildirin ki, siz yokken arayıp paniđe kapılmasınlar. Kapıyı asla tanımadıklarınıza açmayın. Delikten bakın, tanıdıksa açın. Tanımadığınız biri veya tamirciyse baŖka zaman gelmesini tarih ve saat belirleyerek söyleyin. Kapının önünden gitmiyorsa, polis çağırın.</p>	<p><b><i>When you return home</i></b></p> <p>If there is anything awkward, for example if the door is open or if the position of the curtains are different than usual, do not enter your apartment. Go to one of your neighbors and call your parents. As a last remedy, call the police. If everything is normal, take the letters left by the postman, enter your house and lock the door. If you need to go out later on, do not forget to lock the door. While going out or returning home, do not leave the door open. Suppose something came up and you have to leave the house. Before leaving, call and inform your parents, so that they will not panic if they call you later and can not find you. Do not open the door to someone you do not know. Look through the peep-hole and open the door if</p>	<p><b><i>When you return home...</i></b></p> <p><i>Pick up the mail and newspaper.</i> For safety's sake, you want your house to look occupied. Open only the mail that is addressed to you and put the rest in the same place every day so your parents will know where to find it. <i>Don't go into your house or apartment if something looks suspicious.</i> If the door is ajar or something looks strange to you, go to a neighbor's house and call your parents for advice. If you're unable to reach them, call the police. Don't worry about looking silly or being scared. <i>Make a habit of keeping the door locked all the time.</i> Whether you're home alone or the whole family is present, keep all the doors locked. Even if you leave "for just a minute," lock it. <i>Let your parents know every time you leave home.</i> Leave a note or call them at work (whichever they prefer), to let them know where you are going and when you expect to return,</p>

<p>Ve, lütfen bütün bunları aptalca davranışlar olarak niteleyip gülmekten yerlere yatmayın. Bu dikkatli olmaktır, akıllı olmaktır. Tabii başınıza kötü şeyler gelmesini istemiyorsanız. Yalnızken ilaç almayın. Eğer kendinizi kötü hissediyorsanız, annenizi veya babanızı arayıp onlara danışın. Çok kötüyse hemen gelmelerini söyleyin. Önemli telefon numaralarını, telefonun yanında, uzun uzun aramadan bulabileceğiniz bir yere yazıp koyun. Bu liste doktor, polis, yangın, anne ve babanızın iş numaraları, yakında yaşayan bir akraba ve bir iki arkadaşınızın telefon numaralarını içermeli. (p. 50)</p>	<p>you know the person. If you do not know him or if he is a repairman, tell him to come later and specify a date and time. If he does not go away, call the police. Moreover, please, do not regard these as foolish behaviors and do not laugh. This is being careful, being clever. Of course, if you do not want to be in a difficult situation... Do not take medicine when you are alone. If you feel bad, call your mother or father and ask them what to do. If you feel too bad, tell them to come immediately. Write the important telephone numbers at a place within easy reach near the telephone. This list should include the numbers of doctor, police, fire, mother's and father's workplaces, a nearby relative and a few friends. (p. 50)</p>	<p>every time you leave the house. Even if you think you'll be back before they get home, a "short" visit may become a long one, and your parents will be very worried if they don't know where you are. <i>Never open your door to strangers.</i> Get your parents to install a peephole if you don't have one. You must be able to see who is at the door. If you don't recognize them, even if they claim to be a repairman or that your parents sent them, don't let them in. Give them a specific time to come back when you know your parents will be home. If the person doesn't go away, call the police. Don't feel dumb or rude about not telling someone in. It's better to be safe than sorry. <i>Don't take medication when you're home alone unless your parents instruct you to.</i> If you're alone and you don't feel well, call one of your parents or an adult you trust. Follow their directions. If you get worse, call again. If you feel so bad that you really don't want to be home alone, tell your parents or ask someone to stay with you. <i>Keep a list of important telephone numbers near the phone.</i> These should include your parents' numbers, emergency, medical, and fire department numbers, as well as the numbers of your friends. The list should always be kept in the same place so that</p>
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		you can find it when you need it. If your phone can be programmed to automatically dial certain numbers, use that feature to store your parents' work numbers and the numbers for emergency assistance. (pp. 8-10)
<p><b>Ölüm</b></p> <p>Birini yitirdiğimizde ilk tepki, "Beni bırakıp nasıl gider? Ona o kadar da ihtiyacım vardı" şeklinde oluyor. Ardından, "Keşke onu üzmeseydim, belki de benim yüzümden öldü." gibi suçlamalarla gelir. Bütün bunlar acı sırasında geçirilen normal evrelermiş. Psikologların dediğine göre, ölümle karşılaşan insan beş dönemden geçermiş. Şok, inkar, öfke, suçluluk ve sonunda kabullenme. Onun için bu tür duygulara kapıldığınızda bunların normal evreler olduğunu bilin; duygularınızı ailenizin bireyleriyle paylaşın, konuşun, anlatın. Zaten onlar aynı duyguları taşıdıklarından size destek olacaklardır. Kendinizi çok kötü hissediyorsanız, bu konuda kitaplar bulup okuyun. Bir konu hakkında bilgili olmak insanın acısını, kuşkularını hafifletir, daha dengeli düşünmeye yöneltir ve kabullenmesine yardımcı olur. (p. 56)</p>	<p><b>Death</b></p> <p>When someone we love dies, the first reaction comes in the form of "How could he leave me alone? I needed him so much." Later, we accuse ourselves by saying "I wish I did not make him unhappy, may be he died because of me." All of these are said to be normal phrases during the pain. According to psychologists, anyone encountering death passes through five stages: shock, denial, anger, guilt and finally acceptance. So, whenever you feel the same, be aware that these are the normal phrases. Share your feelings with the family members, talk with them, tell them. Since they have the same feelings probably, they will support you. If you feel too bad, find books on the subject and read them. More information on the subject reduces the pain and doubts, urges to think better and helps to accept the situation. (p. 56)</p>	<p><b>Death or Suicide</b></p> <p>Most people feel angry when someone they love dies. You think, "How could Dad leave me? I needed him." Or you feel guilty and think, "Maybe if I had been there, it wouldn't have happened." Psychologists have done studies which show that everyone goes through five stages when someone they love dies: shock, denial, anger, guilt, and acceptance. So, it's OK-even normal-for you to feel angry and guilty and sad, and you should realize that some of those feelings last for a long time. Share your feelings with family members; they're probably having the same thoughts and they, too, need to talk about them. More information on all these subjects is available in your school or public library. Don't be embarrassed to check out a book about divorce or abuse or anything else you are worried about. The librarian usually isn't paying attention, but you can always say you're writing a report on the subject if it will make you feel better. (p. 26)</p>

<p><b><i>Evde ve Dışarıda Sofra Kuralları</i></b></p> <p>[Aşağıdakiler bu bölüm içerisindeki bütün başlık ve alt başlıkları göstermektedir.]</p> <p>Tabaklar, büfe stili davetler, ordövr, çorba, salata, ana yemek veya antre (entrée), tatlı, yapılması gerekenler, yapılmaması gerekenler, biraz daha karışık sorunlar, yemesi sorunlu bazı yiyecekler. Lüks bir Restoranda ; Garsonlar, mönü deyince, yemek sırasında, gitme zamanı, bazı özel durumlar, tanıdıkları görünce, sigara, danslı yerde, herkes kendi hesabını ödeyecekse, yalnız başına yemek, yabancı restoranlar, giysi, ne kadar bahşış verelim, ve bazı sözcükler. (pp. 98-127)</p>	<p><b><i>Table Manners at Home and Outside</i></b></p> <p>[All the titles and subtitles of this chapter are shown below.]</p> <p>Plates, buffet style invitations, hors d'oeuvres, soup, salad, main dish or appetizers, desserts, dining dos, dining don't's, complicated problems, difficult foods. At a fancy restaurant; waiters, menu, while dining, time to leave, annoying situations, greeting friends, smoking, if there is a dancing floor, going dutch, dining alone, restaurants which have different cuisines, dressing, tips, certain words. (pp. 98-127)</p>	<p><b><i>Mealtime Manners / Family Meals at Home</i></b></p> <p>[All the titles and subtitles of this chapter are shown below.]</p> <p>Setting the Table (what goes where, serving the food, leaving the table, when everyone has eaten). Buffet Meals Detailed Table Service and Place Settings (the appetizer, bread and butter, the soup, the salad, the main course or entree, the dessert, dining dos, dining don'ts). Dining Dilemmas Helpful Hints for Difficult Foods Dining Out (formal date dining, ordering is fun (menus), enjoying the dinner, time to go, special situations (sending food back-greeting friends-suggestion for smokers-applying make up at the table), going dutch, dining alone. (pp. 63-103)</p>
<p><b><i>Yapılması Gerekenler</i></b></p> <p>1- Sofraya oturmadan önce herkesin gelmesini bekleyin. Yoksa sizler yemeğinizi bitirirken, işi ancak sona ermiş olan zavallı anneniz sofrada yalnız kalacaktır. Delikanlıların kız kardeşlerinin ve annelerinin iskemlesini arada sırada da olsa tutmaları, yarın öbür gün sık bir restoranda</p>	<p><b><i>Dining Dos</i></b></p> <p>1- Wait until everyone is present before sitting at the table. Otherwise, while you are finishing your meal, your poor mom who could at last finish her work will be left alone at the table. The boys should seat their sisters and mom from time to time in order to be ready, when the</p>	<p><b><i>Dining Dos</i></b></p> <p>Do wait until everyone is present before sitting at the table. At home you may sit, but do not begin to eat until everyone is present unless Mom or a host says, "Please start; I don't want your meal get cold." This keeps the family from finishing the meal for the boys to practice seating the girls-when the time</p>

<p>rüyalarının kızını yemeğe davet ettiklerinde, pot kırmalarını önleyecektir. Önce hanımların oturtulduğunu asla unutmayın.</p> <p>2- Sofraya oturur oturamaz peçetenizi dizlerinizin üstüne serin. Küçük boyda bir peçetenin tümünü açabilirsiniz, büyükse yavaşça bir katını açmanız yeterli. Daha kestirme olsun diye, sakın sakın peçetenizi havada silkeleyerek açmaya kalkışmayın! Ve peçeteniz daima dizlerinizin üstünde olmalı. Çenenizin altına sıkıştırmaya, ancak ve ancak üç yaşını geçmediyseniz izin var! (p. 107)</p>	<p>time comes having the dinner with their love of their dreams at a fancy restaurant. Do not forget that always the ladies are seated first.</p> <p>2- Put your napkin in your lap as soon as you are seated. If the napkin is small, unfold the whole thing in your lap. If the napkin is large, you may leave it folded in half in your lap. In order to save time, never flap your napkin to unfold it! And your napkin should always be in your lap. You may tuck the napkin under your chin, if and only if you are less than three years old! (p. 107)</p>	<p>comes to do it for your date, you'll feel much more comfortable if you've practiced on your sister.</p> <p>Do put your napkin in your lap as soon as you are seated. It's the first thing you do, even if you are in a restaurant and haven't ordered yet. If the napkin is small, unfold the whole thing in your lap. Resist the temptation to unfold it by flapping it out to the side of your chair! If the napkin is large, you may leave it folded in half in your lap. You may not tuck the napkin under your chin. (p. 81)</p>
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A comparative, multilevel regression analysis of happiness in 41 nations around the world is carried out (using the World Value Survey 1995â€“1997). Both our general assumption and most of the specific hypotheses could be confirmed. It turned very clearly that “happiness” and “life satisfaction” are two different concepts. It could be shown that microsocial embedding and sociocultural integration of a person are highly relevant for happiness. However, contrary to earlier studies, we find that macrosocial factors like the economic wealth of nation, the distribution of income, the extent of the welfare state, and good manners are vital for success in life. Nobody likes a rude person, but good manners endear a man to other. A shopkeeper who behaves rudely with his customers can never flourish in his trade, but one who behaves politely and pleasantly with others attracts a large number of customers. Patients always rush to a doctor who is sympathetic towards them. A leader cannot have a large follower unless he is polite to others. Image: Shutterstock. Teenage, as all say, is the best phase in one’s life! It brings with it a lot of cheer, enthusiasm, fun and excitement. As your teenager ushers into all things new, she encounters a lot of “firsts”. Like every coin with two sides, this wonderful phase comes with a lot of challenges too. You might find your teenage girl facing plethora of problems. Teenage is a time that is filled with confusion and small matters seem really big. As a parent, you need to extend help to your girl in facing these teenage girl behavior problems. Below is the list of teenage girls issues, read