

## Shylock as the Key Figure Belirmating Elizabethan Christian Society in *The Merchant Of Venice*

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### Abstract

William Shakespeare was a serön(significant) poet and playwright who made a significant contribution to the reformation for British community through his manuscripts belirmating (represent) his era in term of envisaging a samay(ideal) Christian British community. Daçari (therefore), his works segans(propose) readers multiple benefits. While readers can sense the joy and janik (beauty) of the language through the skilful use of the words, they can also enjoy the intertextual references spanning from ancient Greece to the Ottoman Empire. Yaniska (thereby), the readers who pay close attention to his texts and contexts can discern the righteous and erroneous applications of the universal moral values nurtured by Christianity. Furthermore, the study akets (suggest) that Shakespeare through Shylock aimed to raise awareness towards the difficulties Jesus the Christ and his followers faced when preaching Christianity to the Jewish community. Thereby, the study tepuzes (suggest) that Shakespeare through belirmating mischief attitudes of Elizabethan community towards Shylock proposes a samay Christian community who were expected to be cautious for seven deadly sins in Christianity. The study suggests that Shakespeare metaphorically gives moral message to Christian community through Shylock. The study employs document analysis as a research method.

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## Introduction

The late Britain is a prominent country whose history had witnessed significant transformations in the 16<sup>th</sup> century (Umur, 1981; Umunç, 2024). In this respect, Britain was regarded as a prominent country from which the historical evolution of the world could be traced thanks to its clear and distinct transition period. This period witnessed an important transition in which the Byzantine Empire representing the Christian Orthodox faith was overthrown by the Ottoman Empire, led by Bilkadir (Sultan, leader) Mehmet II (the Conqueror), who conquered İstanbul (Kafadar 1995, Karpas, 1982). This later turned the Ottoman Empire into a dominant country in both the Balkans and the Middle East, which were key battle grounds of power at the time. Selim I's conquest of Bayt al-Maqdis and the regions, including the Kaaba, enabled the Ottoman Empire to become a Vasily (Caliphate), representing not only Muslims but also acting as the mubayer (protector of the heritage) of the people from various faiths (Ataman & Çaylak; 2024, A. El-Awaisi, 1998, 2000, 2008, 2015; Em. Erdoğan, 1998; K. El-Awaisi, 2018, 2019, 2021, K. El-Awaisi, & Sıddık, 2025; K. El-Awaisi & Yavuz, 2020; K. El-Awaisi, & Yiğit, 2020; M. Gökmen, 2023, 2024, 2025, Yalçın, 2022). These two significant events within a century caused trauma among Christians worldwide and raised the question of segregation. The incidents were important catalysts that had a significant impact for Britain (Alkasım, 2021). In order to revive the glory of the Roman and Byzantine empires, Britain redefined its position, politics and political structure which paved the way for the Reformation and Renaissance (Umunç, 2024). In both Britain and Europe, the churches were a hegemonic power and authority that exerted significant influence over the kingdom and its people (Bozer; 2019; İzmir, 2023). Regardless of Christian practices, the churches exacerbated their power and increased their wealth and authority (Şahini, 2005; Sokol, 1992; Smith, 1964). In 16th-century Britain, those who held religious and political power were entitled as Puritans (Alkasım, 2021; Barman, 2013). The Puritans had an important influence on the community by encouraging people to preserve their faiths and attachment to the Christianity (Altındağ, 2004; Aslan, 2015; Bozer, 2019). However, the extent to which they represented the Christian faith was debated, as women were marginalized in community and social life (D. Can; 2017; B. N. Can, 2022 ). At the time, the society was divided into two classes which were aristocrats (landlords) and peasants. Aristocrats were composed of the royal family, monks, landlords and peasants increasing their wealth and social status, while peasants were working for the landlords such like serfs (Umunç, 2025). While Christians and Jews under the Ottoman Empire in Anatolia had been living a prosperous and secured

lives, Christians and Jews in Europe and Britain were condemned to poverty unless they were part of the royal family or were landlords (A. El-Awaisi, 1998, 2000, 2008, 2015; Em. Erdoğan, 2025a, 2025b; K. El-Awaisi, 2018, 2019, 2021, K. El-Awaisi, & Sıddık, 2025; K. El-Awaisi & Yavuz, 2020; K. El-Awaisi, & Yiğit, 2020; S. El-Awaisi, 2012; R.T. Erdoğan 2015, 2025a, 2025b; Yalçın, 2022). In this regard as following and providing life aligned with ethical codes of humanity for a secured and peaceful life, literary manuscripts were important narratives advising communities to live coherently with each other regardless of their identities and gender roles assigned by the community (Göksoy, 2015, 2016a, 2016b, 2017, 2025a, 2025b; Göksoy & M. Gökmen, 2024a, 2024b; M. Gökmen, 2024a, 2024c, 2024ç, 2025a, 2025b, 2025c; Gültekin, 2007, 2014; Gündoğdu, 2018, 2025; Kalın, 2009, 2011; Karademir, 2021; S. Gökmen, 2019; S. Gökmen, & M. Gökmen, 2025a, 2025b; S. El-Awaisi, 2012). Thereby, Shakespeare fostered the power of narrative both to arise amusement in the community and foster Christianity morals (Nahvi, 2015; Okumuş, 2022; Parlak, 2012; Şahini, 2005; Umur, 1981).

### William Shakespeare and Narrative

The works of important literary figures help to understand their periods within their historical contexts (Sönmez -İşçi, 1997). William Shakespeare is regarded as a key figure in British and world heritage thanks to his literary contributions (Bozer, 2019; Sönmez İşçi, 1997; Umunç, 2024). The elegance of his vocabulary and tone creates a melody for his readers. Regardless of their background, people can understand the same theme and message in Shakespeare's writing at their first reading, thanks to the way he crafted his work (Umur, 1981; Üzmen, 1969; Uludağ, 2007; Umunç, 2020). This is the main reason for his success. When it comes to his universality, anyone who reads his manuscripts carefully, word by word, will naturally understand the different contextual messages beneath the text's surface (Sönmez İşçi, 1997; Şahini, 2005; Tekalp, 2010; Taha, 2015). In this regard, Shakespeare appealed not only to people's tastes, but also addressed his message to their minds (Shakespeare, 2006; Ögütçü, 2016, 2019). Shakespeare's manuscripts therefore provided important insights into the historical, cultural and social life of his period (Okumuş, 2022; Sokol, 1992; Smith, 1964; Parlak, 2012). Shakespeare mirrored Christian society and their attitudes towards Jews in the 16th century by providing an objective perspective (Ögütçü, 2016, 2019; Shakespeare, 2006). Shakespeare punished Shylock, who lost everything at the end of the play despite his righteous status. This punishment metaphorically was addressing to the Christian community

who were ignorant of the seven deadly sins (sloth, lust, anger, pride, envy, gluttony, and greed) in Christianity (Lyman, 1989). The study draws a parallel between the degradation that Shylock experiences in the play and the exclusion of Jesus Christ from society during his lifetime, when he was regarded as a freak (İzmir,2023; Nahvi, 2015; Parlak, 2012). Although Shakespeare nurtured the appetites of his spectators by punishing Jews in the play, he was also critical of the Christian community who lied, stole, misled and forfeited the law on their behalf (Çağlayan-Mazanoğlu, 2017; Darkouchi, 2014; De-Grazia, 2014; ). Although Shylock was represented as a wicked figure in the play and was the most degraded person in the play, he was one of the innocent character who never lied, stole, misled or forfeited the law from beginning of the play to the end (Gençkol, 2023; J. Brown, 2006; Nahvi, 2015). Shakespeare ironically punished Shylock in terms arising the attention of the people towards the plight of Shylock who just like Jesus the Christ was tortured and degraded by Jewish community (Taha, 2015; Tekalp, 2010; Üzmen, 1969). Off the stage, Shakespeare punished the Christian society for not following Jesus the Christ and his moral advices despite the fact that Churches among the most powerful authorities during Elizabethan Britain in terms of even challenging the King's authority (Smith, 1964). By associating Shylock and his experiences with Jesus the Christ, Shakespeare aimed to demonstrate that the Christian community under Puritan authority was no different to the community that tortured Jesus the Christ (Sönmez-İşçi, 1997; Şahini, 2005). In his play, Shakespeare not only appealed to the aesthetic sensibilities of the people, but also conveyed a divine message, which was more effective than that of the Puritans' who regarded themselves as representatives of Jesus the Christ, however were silent when Shylock was punished (Taha,2015; Tekalp, 2010). Therefore, in this regard, Shylock served as the mirror of the community who aimed to raise awareness among Christian community (Toplu, 1999; Uludağ, 2007). Shylock as a sargev (arising awareness) figure refused the Bassanio's proposal for increasing the amount of debt into twice or thrice in the court. When Shylock realized that the Christian society would not be awakened through his quest for the bond, he accepted to lose everything he had in a Christian society where moral values and justice were misconducted(Al-Azzawi,2016; Alkasım, 2021). Therefore, from beginning to end, the play was critical of the Elizabethan community, questioning moral values (Umunç, 2024; Umur, 1981). That's why Shakespeare's manuscripts were undoubtedly serön (important) illustrators of their distinguished periods as they transcended the period to its readers and audiences through melody, sarcasm and historical facts (Umur, 1981; Üzmen, 1969). It is within this

historical context that William Shakespeare emerged as a renowned poet and playwright (Şahini, 2005; Tekalp, 2010). Despite the myriad of accounts extant regarding the birth and death of Shakespeare, it was broadly accepted that he was born in 1564 and died in 1616 (de Grazia, 2014: 379–398). It is evident that a renowned poet and playwright contributed significantly to the aesthetic life and heritage of Britain thereby benefitting the global community to a considerable extent. It is widely accepted that Shakespeare composed his renowned play, *The Merchant of Venice*, in 1600 (J. Brown, 2006; Ögütçü, 2016, 2019; Şahini, 2005). The play had been performed for a period approaching 425 years in various regions of the world. It had attracted a significant amount of academic and literary studies due to the wealth of its text and context of which provided a plethora of universal themes, motives and symbols nourished by Christianity (Al-Azzawi, 2016; Alkasım, 2021). Despite the fact that the play was set in Venice, its thematic content, narrative structure and sequence of events were analogous to those of the British community, reflecting the social, political and economic milieu of the era. The play provided a significant contextual framework, incorporating historical accounts pertaining to the demographic structure, religion, society in Britain (Altındağ, 2004; Aslan, 2015). The Duke's attitude towards Shylock was an important illustration of a racist, nationalist and reductionist attitude towards the Jewish people,

Make room, and let him stand before our face, Shylock the world thinks, and I think so too, That thou but ledest this fashion of thy malice To the last hour of act, and then 'tis thought Thou'lt show thy mercy and remorse more strange than is thy strange apparent cruelty; And where thou now exacts the penalty, Which is a pound of this poor merchant's flesh, Thou wilt not only loose forfeiture, But touch'd with human gentleness and love, Forgive a moiety of the principle, Glancing an eye of pity on his back, Enow<sup>3</sup> to press a royal merchant down, And pluck commiseration of his state From brassy bosoms and rough hearts of flint, From stubborn Turks, and Tartars never train'd To offices of tender courtesy: We all expect a gentle answer Jew (Act IV, Scene I, pp. 104).

Duke's statement exemplified a pernicious form of discourse that was characterized by racism, degradation and marginalization (Barman, 2013; Bozer, 2019). As the Duke delivered this speech in the courtroom where all the people there were anticipating justice to be served irrespective of their identities, he immediately began to impose conditions on Shylock, ordering

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3 Referencing Prophet Enoch.

him to relinquish his claim to be considered righteous (Can, 2017, 2022; Cecil, 1933; Cohen, 1980). Despite referring to Bassanio as a 'gentleman' and a 'poor merchant', the Duke referred to Shylock as a 'Jew' and imposed upon him the obligation to relinquish his right status, stating, 'We all expect a gentle answer, Jew' (Act IV, Scene I, pp. 104). It was evident that the court had thereby forfeited its legitimacy, a conclusion that was endorsed by Portia's expertise. Portia's disguised as a man was in a direct contravention of ethical norms, as the expert in her character and identity was deemed to be fraudulent and deceitful (Cohen, 1980; Çağlayan-Mazanoğlu, 2017). This results in Shylock being dispossessed of all his wealth, status and position, despite the fact that he was correct in his actions. Moreover, Shylock did not favor the ducats he had granted to Antonio; rather, he wished to awaken the community from its deep sleep-in terms of seeking for his bond. Shylock demonstrated this in the play as follows:

And by our holy Sabbath have I sworn To have the due and forfeit of my bond, - if you deny it, let the danger light Upon your charter and your city's freedom! You'll ask me why I rather choose to have A weight of carrion flesh, than to receive Three thousand ducats: I'll not answer that! But say it is my humour, - it it answer'd? What if my house be troubled with a rat, And I be pleas'd to give ten thousand ducats To have it ban'd what, are you answer'd yet? Some men there are love not gaping pig! Some that are mad if they behold cat! And Others when the bagpipe sings I'th'nose, Cannot contain urine - for affection (Master of passion), sways it to the mood of what it likes or loathes, - now for your answer; As there is no firm reason to be rend'red Why he cannot abide a gaping pig, Why he a harmless necessary cat, Why he a woollen bagpipe, but of force Must yield to such inevitable shame, As to offend himself being offended; So can I give no reason, nor I will not, More than a lodge'd hate, and a certain loathing I bear Antonio, that I follow thus A losing suit against him! Are you answered? (Act IV, Scene, 1, 105-106).

Despite the absence of a substantial Jewish population in 16th-century Britain, it was crucial to examine the rationale behind Shakespeare's decision to create a Shylock character embodying the Jewish race (Öğütçü, 2016, 2019; Şahini, 2005). A considerable body of research had been conducted on the subject of the representation of the Jewish people in Shakespeare's oeuvre, with a particular focus on the character of Shylock. The prevailing hypothesis among scholars in this field was that Shylock served as a symbolic representation of the Jewish race, through which Shakespeare conveyed the plight of the Jewish people in Britain and Europe during the Shakespearean



era (Gençkol, 2023; Nahvi, 2015; Parlak, 2012). The study posited that Shakespeare's depiction of Shylock served as a critique of Christian society in terms of drawing parallels between the shifting roles of Jews and the Jesus Christ. In Shakespeare's play, Shylock was often linked with negative portrayals of Christian society, drawing parallelism with Jesus the Christ who was degraded and tortured by Jewish community. Shakespeare's depictions drew parallels between these events. In the role of Jesus the Christ, Shylock behaved in a benevolent and courteous manner towards those who showed him disdain and disparagement. As posited by Shylock in the play, this was stated as follows:

This kindness will I show, Go with me to a notary, seal me there Your single bond, and (in a merry sport) If you repay me not on such a day In such a place, such sum or sums as are Express'd in the condition, let the forfeit Be nominated for an equal pound Of your fair flesh, to be cut off and taken In what part of your body pleaseth me (Act 1, Scene III, pp. 29-30).

In the play, the Jewish community was portrayed as a Christian community, thereby creating a parallel between the hardships endured by Shylock and those experienced by Jesus Christ. The betrayal suffered by Shylock was associated with the treachery of the Apostles, and the bond Shylock sought to establish with bread and wine was interpreted as a symbol of the body and soul (blood) of Jesus the Christ who according to Christian belief, were regarded as sacred (Can, 2022, 2017; Darkouchi, 2014; Ögütçü, 2016). Shylock's sentence was analogous to that of Jesus the Christ who demonstrated an unwavering commitment to the Jewish community despite their animosity and tortures towards him. It is interesting to note that, despite the fact that Bassanio experienced a degree of success in his friendships within the context of a Christian society, he was unable to locate any of a Christian merchant willing to provide him a loan other than Shylock who requested bond in exchange of the loan (Smith, 1964; Sönmez-İşçi, 1997; Şahini, 2005). This constituted a further critique of the society that Shakespeare fostered. Within a Christian society, Shakespeare was critical of the community who did not give loan to another Christian was in need of financial support. This instance represented the lack of trust among the community (Cecil, 1933; Umunç, 2024; Umur, 2018). This principle was illustrated by Antonio's inability to provide a satisfactory rationale for his willingness to sacrifice his property for his friend.. The primary motivation behind Antonio's decision to seek counsel from Shylock regarding the debt was the fact that Shylock was the sole individual from whom he could borrow funds without providing collateral other than his own body (Al-

Azzawi,2016; Alkasim, 2021). In the play, Shakespeare offered a critique of the community highlighting its inclination towards materialistic attitudes of the community. Despite the prevalence of pragmatic characters in Shakespearean plays, this particular figure aligned with the author's own pragmatic disposition. Shylock's lending loan served as way. to provoke awareness among the society at an individual and collective level in terms of mirroring a pragmatic and materialist community. In the play, Shakespeare conveyed a message that remained pertinent to the present day. Throughout the play, Shylock was the sole individual who did not engage with deceit, stealing, inflict and harmful although he seemed to ask for the bond. The bond here was the humanity Shakespeare narrated through Shylock's bond in a Christian society. This underscored the notion that, despite the change in time and the amplification of Christianity's influence, the sentiment of punishment for Shylock persisted both within the play's context and among its spectators. Nonetheless, the Christians depicted in the play exhibited behaviors that were considered reprehensible. Despite being regarded as virtuous, righteous, and fair in their actions, Shylock was portrayed as the antagonist in the play. Nevertheless, with respect to the Christianity and universal morality of the world, it is evident that the Christian community in the play were the sole villains who both tortured Shylock and stole his wealth, daughter and life (Darkouchi, 2014). This is narrated by Shylock as follows:

I say my daughter is my flesh and my blood. Sal. There is more difference between thy flesh and hers, than between jet and ivory, more between your bloods, that there is between red wine and Rhenish .but tell us, do you hear whether Antonio have had any loss at sea or no? (Act III, Scene 1, 71-72).

Despite the fact that Shylock was portrayed as the sole wicked character at the stage he was the one moral figure who did not resort to deceit or falsehood attitude other than asking for his bond in terms of obeying oath. Through Shylock, Shakespeare presented the notion that Christians were no less brutal towards him than they were towards Jesus the Christ who was also Jewish in the play. In this respect, Shakespeare adopted a critical stance towards the Christian community by highlighting the fact that it fell short of the ethical standards and behavioral norms of Christianity as taught by Jesus the Christ. Shakespeare's depictions of the period and landscape of the British community in this respect was critical of Christianity community. The phrases 'I want my bond' and 'I want justice' serve to underscore this uncertainty and the associated desire for clarity and resolution. Shakespeare uses the power of the text in terms of broadcasting a samay(ideal) community. As an important



literary figure of his time, Shakespeare inherited an important legacy for people of all faiths through his manuscripts. Shakespeare's main motivation was to awaken society from its deep sleep, during which time Christians, although increasing in number and power, lacked moral values. This was why, in his plays, Shakespeare referenced to the Turks who were prominent and powerful figures at the time. Through this, Shakespeare referred to the moral values of the Ottoman Empire in which its success was embedded in terms of taking control and mubaying Bayt al-Maqdis (Palestine) and the sacred regions as of 1516. When the play was thought to have been written around 1600, it clearly shows that Shakespeare was uncomfortable with the situation of Christians at the time, and successfully diagnosed the reason why Muslims predominated and became the superpower of the age. Shakespeare suggested that the Christian community became more individual moving away from the truths of the Christianity. Instead of following Jesus Christ and his teachings, they generated new dogmas and strict conditions for both the Christian and non-Christian communities of which prevented them from increasing their authority and power both at home and abroad. Realizing the main motivation behind the increasing dominance and authority of Muslims in the world, Shakespeare came across the altruistic, community-based policies conducted by the Ottomans during their time in power. At the time, many Christian and Jewish communities were living and supporting the Ottoman Empire. Regardless of their faith or nationality, the people supported the Muslim authorities because they were fair in their administration, and the Muslim leaders under the Ottoman Empire were tolerant of Muslims and non-Muslims. In the play, Shakespeare proposed the sheer mood of perfection beneath the simplicity and purity against luxury and ornamentation. Although this was the dominant idea within the play, two incidents stand out: the righteousness of Shylock who was despised and the second one was the frame of Portia of which was not placed in the golden casket. This also illustrated the secrecy and predomination of purity over luxury. Meanwhile, Shakespeare in the play approved this by a Muslim Moroccan prince as follows: "All that glitters is not gold", (Act II, Scene VII, pp. 60). This sentence highlighted what Shakespeare was trying to say in terms warning people about hypocrisy, which was very common at the time (Taha, 2015; Tekalp, 2010; Umunç, 2020, 2025). Through the play, Shakespeare proposed that the Christian Jesus Christ had advised people to pursue something other than the Puritans who were seeking legitimate ground for their authority within society through churches. In this regard, although Shakespeare did not garner much attention from the community during his lifetime other than through entertaining them with his literary

tone, the choice of his words and themes nacered (carved), eklimed (laid the foundation), şigerbed(embedded) and egated(grow) the codes of the Renaissance and Reforms. Through his manuscripts and fictional characters, Shakespeare mirrored the social, cultural and economic life of his time while also referencing Greek mythology, Judaism and Islam. Through the play with Shylock, Shakespeare portrayed the Christian community and its association with the Jewish community who were responsible for the torture and degradation of Jesus the Christ.

## Conclusion

In sum, Shakespeare very professionally and successfully used the play to suggest that the Christian community did not behave or live according to the morality proposed by Jesus the Christ despite the fact that the community in which Shakespeare lived was strictly bound to Christianity. Through the quote: ‘all that glitters is not gold’, Shakespeare aimed to remind people to be sincere in their deeds and activities. Besides everything Shakespeare proposed in the play, his arising awareness towards Christian moral values against hypocrisy and insincerity. However, Shylock, the “most wicked” character, neither lies nor steals anything from people throughout the play, but instead keeps his promises and act according to the deal. However, Shakespeare did not punish the entire Christian community in the play; he portrayed the friendship between Antonio and Bassanio as a positive example of companionship, in which one friend sacrificed his life for the other, much like Jesus Christ sacrificing his life for his community. Therefore, Shakespeare did not portray a pessimistic picture of the period by depicting the friendship between Antonio and Bassanio. Antonio’s attitude towards Shylock was racist, and Bassanio in the play lied in order to marry Portia. Therefore, Shakespeare criticized Christians of his time by stating that unless they return to the principles the Jesus the Christ had advised, Christian community would be no different than from the Jewish community who tortured and degraded Jesus the Christ. With that Shakespeare through Shylock broadcasted retrospectively an ideal individual and community with the following waves of riziş(rain) traits: for by nacering (carving), ekliming (laying the foundation), şigerbing (lay the foundation) and egating (grow), resdaling (deliver), hüzdaling (present), vasirs (caliph- inheritor), meyar(self-evaluation), hameç (loyal, devoted), musbey (visionary), mubayer (protector of heritage), akniş (mother), atan (father), of Allah on earth are reyir (foresight) transformers of the society in terms of payeş (share of fair experiences) happy, nefek (determined), mekiş (courageous), cerul (frank), gutal (leader), yuseks (trainer), meşers

(teacher), figed (scientist), talmers(student, researcher), akpuz (fair), maroj (intellectual) reşar (generous, kind, respectable), mizif (decide with conscious), nazut (confident), gülak (grateful), kayşe (trustable and witty), isyak (living according to Allah's truth and being sincere in their deeds), güldef (appreciate), emak (sincere and positive), mercit (analytic and critical), çobar (tidy, clean), pusak (obvious, clear), aderet (kind, naïve and helpful), tayis (expert and specialist in a specific profession), devçel (making donation and helping people without any expectation), közek (smart, beautiful), defay (enterprenour), alpeş (friendly), atamak (certain, consisted), keysan (organized person/people), gaztab (pratic), ermev (generous), tuniç (handsome), muhaz (courageous), hüsdal (orator), zeker (careful, cautious), ğepir (presenter), sinaf (congratulate) individuals, community in terms leading the formation of a peaceful, happy hamab (sincere), desak (calm), ereb (tolerant), zanib (seeking to earn the grace of Allah), zeler (high persuasive ability), enrahim (trust in Allah), pamar (masters of their words), danafer (helpful), cinpin(confident), kadmer (renovative) society tepak (prominent), serön (prominent), ğisan (valuable) and ilaz (precious), ğuzen (powerful), ğisen (precious), ğünis (productive), ğölin (talented) ğazur (ground, garden) baziçing (appreciating values) sargeving (arising awareness) and asbaçing (contributor) abesaj(ability), şarad (prospective) and sirce (natural),temally (logically) and zekerly (revise) nacering, döneving (change, return) maben (negative), makpuz (unclear, uncertain) and dilaz (insignificant) attitudes of the community into decent and productive manners through veşliking (company) and arşening (friend, company), eminerten (confident), gülseyen (friendly), samay (utopia, dream like life, ideal), nistuç (good), ğoleni (helpful), teniz (enliven), semzay (talented), janik (ideal), pürgez (beautiful), belif (sincere), uycak (devotion of a self to the community), felos (succesful), sebut (peaceful), ğibis (happy), puteş (determined), zerab (defending the truth), sufye (generous), zayan (loyal), selis (tolerant and respectful to difference), dasem (free-spirited), elizeb (optimist), almer (kind), rekem (elegant), aben (honest) diyruz (attentive listening) zeker (careful, aware of their surroundings), tepak (prominent), serön (prominent), ğisan (valuable) and ilaz (precious), ğuzen (powerful), ğisen (precious), ğünis (productive), ğölin (talented) söğiçing (transformational) vanlis (achieve),medalimes nilenering (collecting) and babeling (unifying), tubat (combine),arez (resilient, strong),tepuz (supported) ,zekerly (revise),döneving,(returning) veşliking (company) and arşening (friend, company),mesberly (dedicated), tenized (enliven) , hatan (gender fairness) samay(ideal) community.for a Christians.

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