THE ROLE OF MUSIC IN THE EDUCATION OF YOUTH

Assist. Prof. Bayram AKDOĞAN*

Abstract

The effect of music on human behaviour is a case having been known for centuries. There have been various studies into the source of stress, aggressive behaviours and depression dominating over the youth of university in recent years. In this study, we tried to enlighten the reasons of strains on the youth, taking the issue of the effect of music on the education of the youth. We presented the effect of various music on human behaviour with examples. We tried to explain how mysterious effect of music affected the youth, their physical and spiritual developments. We supported the issue with historical and current events. The problem is not merely Turkish-Islamic youth. In this study, we aimed the training of the youth universally by taking the whole youth in the world into consideration.


Music and Human.

Through ages, the effect of music on human has been discussed, and as regards this subject, several works has been written out. Within the recent fifty years, more detailed researches about the effect of music on human behavior has been made. We believe that the artistic and musical sensitivity, which print themselves deeply on the soul of human, will be effective in educating our youth more qualified and equipped with contemporary knowledge of science and art.

It is known that every kind of music has either positive or negative effect on human. Well-performed music has profoundly positive effects on the soul of human. We observe this at people who had musical training, and moreover, at their works. There is a harmony in their works, and in addition, warmth and compassion in their behavior towards people. Accordingly, we can divide music into two; positive and negative in relation with its effect on human. The music which brings about worthwhile results for the human being, and reminds humanity and the cause for creation to people is called beneficial or positive music. On the other hand, its contrary is negative music.

What is negative music? Negative music is music that has a negative effect. One form of negative music is music that is used to express or to stimulate negative emotions. A Viennese classical composer named Arnold Schonberg was the first person to openly create negative music early in the twentieth century. His music was rejected by European concert

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* Head of Department of Turkish Religious Music, Faculty of Divinity, Ankara University.

attendees of the time and sometimes caused near riots. Based on discords, Schoenberg's music caused listeners to feel uncomfortable and irritated. However, he became the pivotal composer of the early twentieth century and today he is considered one of the greatest composers of that century. The music ushered in an era of negative music in Western classical music that lasted for over fifty years. His theory was eventually accepted by composers throughout the Western world and was taught in the finest music schools. The result of all this was the incorporation of negative music into TV programs and movies. Negative music is used to create emotions of suspense, terror, anxiety, and fear. It is the music that accompanies crime programs and horror films. The same kind of music that concert audiences rejected because of the feelings that the music invoked became standard TV fare, and for the very same reasons.

In Turkish Music, Sufi Music addresses religious feelings; Turkish Classical and Folk Music address worldly love and passion; Music of Janissary Band addresses heroic emotions. Indeed, the composition style and instruments of each are different. The place and timing for the performance of Janissary Music which has an intensive and severe character, is totally different from Sufi and Classical Music which have a delicate character. During Ottomans' reign, in order to stimulate tension and heroic values to soldiers who were always inside the war, the Music of Janissary Band was preferred for the army. Classical, Folk and Sufi Music had not been chosen for the army, preparing itself for a battle, because all these might bring about indolence and melancholy. Today's youth commonly listen to violent music at pubs, cafes, etc. Let’s look at researches concerning the possible effects of these kinds of music on youth.

Songs with violent lyrics increase aggression related thoughts and emotions and this effect is directly related to the violence in the lyrics, according to a new study published by the American Psychological Association (APA). The findings, appearing in the May issue of the Journal of Personality and Social Psychology, contradicts popular notions of positive catharsis or venting effects of listening to angry, violent music on violent thoughts and feelings. In a series of five experiments involving over 500 college students, researchers from Iowa State University and the Texas Department of Human Services examined the effects of seven violent songs by seven artists and eight nonviolent songs by seven artists. The students listened to the songs and were given various psychological tasks to measure aggressive

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2 The Mehter band used to play military marches during the Ottoman times and was usually associated with the janissary organization. The names "Mehterhane-i Hümayun" and "Mehterhane-i Hakani" denote that these bands were in the service of the Sultans. During medieval times, the military band was one of the three symbols of independence in the Islamic States. The word itself is an adjective indicating superiority. During the reign of Giyaseddin II, Osman Bey was appointed the commander of a border area. He became the ruler of the sanjak (subdivision of a province) which extended from Eskişehir to Yenişehir. Three symbols of independence were sent to him. When he received the edict (firman) granting him independence, a military band was summoned and brought before Osman Bey. He listened to the music played by the band while standing, therefore showing his respect for these symbols. The Mehterband consists of units referred to as having various "folds". A mehterband which has three instruments is called a 'single-fold mehter'. The largest one was nine-fold and belonged to the Sultans. The band gave morale and courage to the soldiers. Mehter music was the only vocal music where Turkish classical music modes and styles were used. There were some main forms used by the Mehter military band.
thoughts and feelings. One such task involved participants classifying words that can have both aggressive and nonaggressive meanings, such as rock and stick.\(^3\)

To control for factors not related to the content of the lyrics, the violent and nonviolent songs were sung by the same artists and were in the same musical style in three of the experiments. In the two other experiments, the researchers tested the arousal properties of the songs to make sure the violent-lyric effects were not due to differences in arousal. Also, individual personality differences related to hostility were assessed and controlled. The study also included songs with humorous lyrics to see how humor interacted with violent song lyrics and aggressive thoughts.\(^4\)

Results of the five experiments show that violent songs led to more aggressive interpretations of ambiguously aggressive words, increased the relative speed with which people read aggressive vs. nonaggressive words, and increased the proportion of word fragments (such as h_t) that were filled in to make aggressive words (such as hit). The violent songs increased feelings of hostility without provocation or threat, according to the authors, and this effect was not the result of differences in musical style, specific performing artist or arousal properties of the songs. Even the humorous violent songs increased aggressive thoughts.

The violent-song increases in aggressive thoughts and feelings have implications for real world violence, according to lead researcher Craig A. Anderson, Ph.D. of Iowa State University. "Aggressive thoughts can influence perceptions of ongoing social interactions, coloring them with an aggressive tint. Such aggression-biased interpretations can, in turn, instigate a more aggressive response - verbal or physical - than would have been emitted in a nonbiased state, thus provoking an aggressive escalatory spiral of antisocial exchanges," said Dr. Anderson.\(^5\)

The study investigated precursors to aggression rather than aggressive behavior itself. More research is needed, say the authors, to identify the short-term and long-term effects of violent song lyrics. Repeated exposure to violent lyrics may contribute to the development of an aggressive personality and could indirectly create a more hostile social environment, although the authors say it is possible that the effects of violent songs may last only a fairly short time.

"One major conclusion from this and other research on violent entertainment media is that content matters," said Dr. Anderson. "This message is important for all consumers, but especially for parents of children and adolescents."\(^6\)

In Islamic society, the first studies about the effect of music on human behavior and animals were made in the second century (Muslim calendar –based on 622 A.D. the year of the Hegira). One of these works belongs to a famous Arab person, who is a teacher of Literature and a scholar, called Cahiz.

The information about the effects of music on human and animals which were conveyed and written as a brief summary 1200 years ago by Cahiz, is not so different from

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\(^3\) Craig A. Anderson and Nicholas L. Carnagey, "Exposure to Violent Media: The Effects of Songs With Violent Lyrics on Aggressive Thoughts and Feelings," Iowa State University and Janie Eubanks, Texas Department of Human Services; *Journal of Personality and Social Psychology*, Vol. 84, No. 5.

\(^4\) Ibid.

\(^5\) Ibid.

\(^6\) Ibid.
the current findings. As time passes and the usage of technical devices increases, the nuance of this matter had been realized, and moreover, its examples were improved day by day. Especially, during the era that the Islamic society did not experience so much change, these findings about the effect of music by Cahiz are really amazing. This is really a good turning point for the music history. In the name of sound and music, the era of Cahiz was full of songs performed to lead camels, traditional lyrics performed with def, and moreover, at that time there was nothing more than playing instruments and enjoying at drinking parties. Hence, a written work about the effect of music on human and animals, and start of discussions about the fine points of a physical occurrence called sound were important developments in the name of music history. We should take into consideration that music of those times in the years of 200 (Muslim calendar) had a less-developed structure and understanding which can not be compared with today’s music world.

When we read about the life of greatest scholars in the history, we see that they also had been interested in music and other branches of art. In their works and at their relations with people, somewhat we witness the reflection of beauty of harmony that the God has hidden in the universe. As a result of this godlike harmony, the human being feel deep inside the heart that doors of peace were now opened out. As a matter of fact, it is certain that people, who are interested in any branch of art, prefer a mystical career which suits them best. Indeed, fine art is a heart-centered activity like Sufism which is a heart-centered way of life. Similar to fine arts, the emotion dimension in Sufist education is always in the forefront. Like dervishes, the metaphysical seeking and prying curiosity of artists are strong enough. This is the main reason which resembles artists, particularly poets, musicians and calligraphers, around Sufists.

For this reason, the graduates of fine arts get rid of darkness of rudeness, harshness and insensitivity, and attain maturity of patience, gratitude and joie de vivre by the help of enthusiasm of aesthetic world.

Music and Personality.

Predicting and understanding the symbolic and perceptual characteristics of music is greatly increased when personal differences are considered. Personality actively selects, modifies and utilizes musical stimuli according to its needs. Keston and Pinto studied the factors influencing musical preference and found intellectual introversion, musical

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7 It is estimated that Ebû Osman Amr b. Bahr b. Mahbûb el-Câhîz el-Kinâni was born in the years of 150-160/767-777 in Basra. Câhîz is an important scholar in the field of history of Islamic Thought. His article entitled Kitâbu ’l-Hayevân, which was written for the purpose of explaining the effects of voice on human and animals, is closely related with our subject. Writings of Cahiz are encyclopedic in terms of content, and therefore, it is difficult to classify them with certain lines according to their subjects. His writings might be categorized under main titles such as Language and Literature, History of Islamic Theology and Religious Sects, History and Politics, Ethics, Art and Trade. There is a rumor of that Cahiz, who made a living from recompenses of his writings, was formerly a trader. Cahiz, who became paralyzed in the recent years of his life, on account of his illness and old age, was compelled to go to Basra, and died in the Muharrem month in the years of 255 or 256 (January 869), nearly at 95 years old.


10 Ibid., p. 199.
recognition, and musical training most important. There was a slight relationship to intelligence, sex, age, and degree of masculinity-femininity. Cattell with Saunders, previously mentioned, identified musical and personality factors independently, and Cooley investigated the relationship between personality traits and musical abilities.11

Many studies have been concerned with the personalities of musicians. Determining the effects of music on behaviour requires action research. Most studies observe the effects on basic physiologic processes, simple motor responses, and complex personality patterns. The physiological correlates of music, measured by the pneumograph, plathysmograph, psychogalvanometer, electroencephalograph, and other devices, show that music can have either of two marked effects: stimulating or depressing. Finally, music may either increase or decrease blood circulation, pulse rate, respiration, metabolism, and may even change the pattern of brain waves.12

Music has been employed in the therapeutic situation extensively. The success of music has been attributed by one investigator to the lack of intellectual resistance, so often found in therapies relying on words. Sherwin13 outlines means for applying music to schizophrenic children. Music used with severely brain-damaged patients is described by Beatrice Fields14. Wendelin and Engle15 surveyed the extent of use of musical therapy in institutions for the mentally deficient. Teirich16 evaluated the use of music in group psychotherapy. These are but a few of the numerous investigations of music in the clinical situation. As an addition to therapy, however, the use of music is still in its infancy.17

Some music modalities are closely related with human body. In order to effect people, it is not necessary that some musical works should have straightforward wording, and furthermore, it can be instrumental. Prophet Mohammed knows the effect of good voice on human, hence, he advised Qu’ran and Ezan (Moslem call to prayer) to be vocalized by a person who has a good voice18. The effect of music has been known for centuries. In this sense, particularly, Moslem Turks had benefited from music for curing19. Today, stress and nerve defects are the foremost crucial psychological problems. Hyper-activity is the reason for this. Life is, more and more, getting away from natural and becoming artificial. To heal

11 Please see Irving A. Taylor and Frances Paperte, op. cit, pp. 255-256.
12 Irving A. Taylor and Frances Paperte, op.cit. p. 256.
17 Irving A. Taylor and Frances Paperte, op.cit. p. 256.
18 “Adorn Qu’ran with your voice. Good voice adds to the beauty of Qu’ran.” (This is quoted from Ebû Abdillâh b. Ismail el-Buhârî; Sahîhu Buhârî, Kitâbu’l-Tevhîd, bâb: 52, İstanbul 1315; Ebû Dâvud, Vitir: 20) “Everything has an ornament. The ornament of Qu’ran is a good voice.” (This is quoted from Celâleddin Abdurrahman es-Suyûtî, el-Câmiu’s-Sügîr fi Ehadisî l-Beşîrî n-Nezî, II/125, Mısır 1954).
19 Please see Ruhi Kalender, “Ruh Hastalıkları Tedavisinde Mûsîkî”, Din Öğretimi Dergisi No: 4, 1985, pp. 47-55; Ruhi Kalender, “Türk Müzikisinde Kullanılan Makamların Tesirleri”, A.U.I.F. Dergisi, XXIX/361-375, Ankara., A.Ü. Basmevi, 1987. A doctor, who examines his patient, should pay attention to his tone in order to relax him. A doctor with good voice can be more effective than a good medicine. To inspire confidence to his patient with his tone is really important for treatment (Sufi Inayet Khan, op.cit., p. 100).
psychologically, it is necessary for people to learn listening themselves at first, and then they should listen to tuneful music.\textsuperscript{20}

**Music in the Education of Youth.**

Fine arts have an important role in educating or leading people. Fine arts do not solely refine enthusiasm of people and inspire their emotions, but also tend to develop societies in a form of unity and gather them around authentic national delight. On account of that, education of fine arts has a privileged position in every nation. For this reason, huge amounts are allocated for this from the state budget. During planning of states’ national education, pedagogists advise aesthetic to be inserted also in programmes in addition to science and ethic.

Art is an important fact that brings in tact and grace to person. At all branches of art, artists have delicate tin and mentality, in addition to aesthetic intelligence. This is the typical ethic that Qu’ran has and tries to stimulate to human. For this reason, Qu’ran invites people to think and meditate frequently.\textsuperscript{21}

Artistic activities have great effect, either positive or negative, on the education of youth. In this regard, the type of art and behavior of artist will affect youth exactly, hence, it is obvious that artists should be aware of the responsibility of the young people who admire them. However, some artists who have world-wide reputation, do not attach due importance to the ethical behaviors of youth, only they do whatever they want and display their own ethical beliefs as a show. In this sense, deep insight and sensitivity are required for art and artistry.\textsuperscript{22}

While education psychologists state that fine arts contribute to character development of person and help person to express himself in a good way, on the other hand, education sociologists support the importance of fine arts or aesthetic in the development of society.\textsuperscript{23} It is obvious that people, who have artistic emotions, are more humane. Tolstoy says:

“No school can ever teach people adopting artistic intelligence and sensitivity, and practising it.”\textsuperscript{24} He means that artistic sensitivity shows changes among people. On the other hand, he does not intend to say that there is no necessity for art education. In this regard, youth should be educated artistically, and by this way, they should achieve more delicate psychology. Of course, some may benefit from this education, but some not.

**Turkish Youth and Music.**

In the century of integration of whole world nations, the existence of Turkish nation and youth can not be disregarded in the globalized world. In such atmosphere, it is important to educate successful youth in the music area as well as in all other artistic activities, and we

\textsuperscript{20} Sufi Inayet Khan, op.cit, p. 53.
\textsuperscript{21} In Qu’ran there are many verses about the fine points of empyrean and earth, beauty of creations of God, and moreover, verses as regards looking the art in them, learning lessons, thinking and meditating. (Please see Kur’ân-ı Kerîm, Gâşîye Süresi, Ayet: 17, 18, 19, 20).
\textsuperscript{23} S. Ahmed Arvasi, *Diyalektiğimiz ve Estetiğimiz*, 2nd ed., Burak Yayınları, İstanbul, w. date, p.182
\textsuperscript{24} Lev Nikolayeviç Tolstoy, *Sanat Nedir?*, trans. by Baran Dural, Şûle Yayınları, İstanbul 1992, p. 137.
should introduce talented people who are able to announce the voice of Turkish nation to whole world. According to us, discussions over Eastern Music, Western Music, arubesque, pop and even National Music are over. Today, in our country, under the Turkish flag, people listen to those above-mentioned music types and like them. In this respect, it is not true that some of us tries to restrict musical tastes of people and imposes one kind of music. We do not disregard the importance of works in the field of our national music, moreover, we have the idea that new works should be composed, recreated and raised to the level of contemporary studies. In this sense, we object alienation in the field of music.

As our dialogue with other nations of the world improved, and as our relations with other countries developed, the importance of art comes on the agenda. In our country, absolute leap in all fields of art is mandatory. For this purpose, aesthetic education should be planned in a conscious way, all ancestral works in all fields of fine arts should be studied, their writings should be read, and in addition, by analyzing on the base of accurate and objective criteria, the main characteristics of our aesthetic belief should be clarified and absorbed. Furthermore, subsequently, contemporary developments in this field should studies from their original sources. In addition, art products of several nations and civilizations should be reviewed in a comparative way and the output should be conveyed to young talents. After, by gathering them, young talents should make researches in all over the country and support them by rich culture and technique. Finally, the goal of raising our national and sacred cultural values over the contemporary level should be indoctrinated to young talents.  

Islamic Society and Art of Music.

Art has maintained its existence as a power at every time and place. We should remark that it may be used for goodness and honesty, but also for badness and any other purposes. Especially, in Islamic societies, the power of music, which was one the most popular branches of art, could not be perceived clearly, and moreover, it was disregarded without taking into consideration the variety of its usage. On the other hand, countries which have precious artistic values and talented artists could be able to announce their voice to the world. We see that the people, who were successful at football match or any sports, were engaging world media for days. It is same in arts. It is known how less the advertisement power of a universal musician, architect or sculptor is. In the Islamic world, this kind of activities has been neglected so long, but in the recent time, the universal power of art has been realized.

Islamic world, so underdeveloped in terms of economic and life standards, did not give due attention to art and sports, and thus, its name was never declared at agendas of any international program. However, so many things could be done for the sake of music. This branch of art had been declared as irreligious on the baseless ground, and therefore, studies in this field were neglected. The laziness was camouflaged on the back of religion. In fact, voice and melody should be regarded as a gift of God. Music has many important functions in human life, such as it is an instrument to express emotions, ideas and has curatory effect. This

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25 Arvasi, op.cit, p. 183
26 Moslems excluded intelligence and science; therefore, they could not understand their religion correctly, misinterpreted and evaluated many fields of artistic occupations within the limits of illicit. This is because that while defining permissible and illicit areas of religion, they did wrong and accepted art mainly within the limits of illicit areas as a reserve. (Please see Yılmaz Can, Kur’ân’ in Penceresinden Vahiy-Arkeoloji ve Sanat İlişkisi Üzerine Bir Deneme, Samsun, 1996, Introduction).
fact can not be ignored. In the last centuries, by declaring music and dance as useless for both religion and world, these artistic activities were estranged from society and in addition, its benefits in terms of rehabilitation of society, manifesto of Islam, education of youth and stimulation of humanity to them, were ignored. On the base of religious determination, the intention behind the usage of music is important. In this sense, music should be used in the name of God, the creator and real owner of voice and melody, and with the intention of citing his name. 

Similar to the art of music, other branches of art are also the forms of human power turned into action. The aim should be to reach peak levels and become the forerunner in art. Otherwise, the real thing intended to gain from art could not be achieved.

Today, as output of art, no aim can be stimulated to Turkish-Islamic youth, but only the feeling of recreation and entertainment. Accordingly, without any young talents who can later become famous in any branches of art in the world, unfortunately, the art will continue to only entertain youth.

In the past, the art of music had been used for medical treatment and good results had been achieved. However, later on, music has begun to be used for fun.

Youth and Music Tendencies in Turkey.

Today, there is sympathy of Turkish youth to international music. However, we do not perceive it as a threat to our national music. Because, the numbers of young people, who are interested and educated in the field of Turkish Folk Music, Turkish Art Music, even Turkish Religious Music, are increasing. In addition, there are many young people from other universities, who have keen interest in learning one of the instruments such as nay (red flute), ud, tanbur, kanun (zitherlike instrument) and baglama. Furthermore, highly talented artists in the field of Turkish Music both in terms of playing instruments and voice have been graduated from Turkish Music Conservatories. We listen some of them on TV and radio with pleasure. The sympathy of Turkish youth to international music can be perceived as a pleasure and cultural enrichment. In this regard, there is nothing to be worried about the fact that our youth is becoming alien to our traditions and national feelings. Because, we need talents who will represent Turkey outside the country in art. In this regard, the tendency of our youth to international music should be balanced by means of state policy and official music institutions. As is the case in every subject, in the music field, passion towards international music should not turn into alienation.

Dialog of Music and People in the Turkish-Islamic Society.

Today, media became widespread, and thereby, our nation began to follow passing events in the world. Accordingly, it is meaningless to talk about any disagreements of people as regards music. Because, within the framework of social and economic conditions of the nation today, it is known that this kind of clashes leading for years have no functions. Nowadays, we observe that our youth has been leaning towards a more tolerated world-view, and furthermore, the conditions force our people in this way. Especially, with the endemic musical samples from every place of our country on TV and radio, our nation adopted multi

tune and multi-instrumental music. As much as our citizen from Black Sea Region enjoys from bağlama and uses it in folksongs of Black Sea, any Aegean or Central Anatolian enjoys and listens to kemençe and folksongs of Black Sea, and accepts kemençe as one of stringed instruments. Moreover, Thracian enjoys listening to folksongs of the East as much as the people in the East like Thracian folksongs.

This dialog has been sustained in several TV channels under the name of world music programme by means of interweaving local and foreign musicians with their voice and instruments and bringing out new songs and melodies. This kind of dialogues might be accepted as positive progresses in the music industry. Some ancient endemic and fanatic feelings had been overcome. Moreover, we have many musicians who are interested in world music, performing universal music with their voices and instruments, listening it and becoming famous in that field. Briefly, we have the idea that it is meaningless to be hopeless about our youth by looking at some musicians or evaluating youth towards their choice of musicians or kinds of music. The main important thing here is that we, both as an individual and a state, should teach our youth humanity and give them those values. Finally, the Islamic countries of the world should fill the gap in this field, and in addition, carry on studies urgently to announce Islam in all branches of art.

**Conclusion**

Just as whether the youth pay attention to the reality of music is a unique issue, the fact that they listen to negative music appears as a different problem. At a saying referred to Imam Gazzali (H. 450-505), it is uttered that “The character of the one who is not affected by the flowers of spring, the melody spreading from the strings of a lute is so vicious that it has no cure.” That is, the case of the fact that people are not affected by music is described as a deficiency and a disease having no remedy.

On the other hand, there are some affected by music and they are the ones having no idea about which music to listen to. Because nobody wants to lose some of his values while listening to music. It is known that any kind of music has an effect on human whether positively or negatively. Depending on its effect on human, music is classified into two categories. The music causing useful results for human being and making him not forget his humanity and the purpose of his creation is called useful and positive music.

As the effect of music on human is well known during the period of Seljuk and Ottoman, this art was used in the treatment of certain spiritual and physical diseases. While music has a feature of treating human being, it has also a feature of making healthy people sick when used wrongly. Especially at the period of adolescence, besides it has a great effect on the formation of personality, it is also effective on breathing and functions of metabolism, physically on blood pressure and all over the body, in short.

As Prophet Mohammed knew the effect of sweet voice on the human being, he ordered that Ezan and Koran in religious forms be recited in open places for the community by the ones having a sweet voice.

The youth, today, is made to listen to violent music constantly. Unfortunately, it is not thought how much these kind of music has an effect and how deep the destruction of it on the youth. Especially on such environments open to the community as TV and on the programs of concerts negative music performance is thought to be quite disadvantageous. Thus, such characters as stress, fury and violence become effective on the youth. As the youth has such an infrastructure, they reveal it as at every occasion, they demonstrate in the streets, kill others
and they vandalise the environment. When we examine the source of the characters of university youth, it is seen that the ones coming from the country, living in homesick, having no place to sleep and living in poverty spend their time at discos, cafes and bars listening violent music. And it makes the youth aggressive, stiff and incomprehensible.

The effect of music on human character has been known for centuries. In spite of this fact, this art is not used for the training of the youth in a positive form. While the case in other communities is like this, music in Islamic societies is banned totally so that the harmful effects of it is tried to avoid. Either application is wrong and meaningless to us. What is true is to use its value for the benefit of humanity.

Turkish youth is interested in foreign music, however, they are also interested in different branches of our own music and the number of the ones studying in this field is increased. As academicians, we think the interest of the some youth in foreign music, even make some researches in this field as the opening of Turkish youth to world. It is a quite natural and correct improvement. In brief, it is not possible to think the youth separate from music and music separate from the youth. Therefore, it is necessary that useful music for the youth be increased and that this art be made available for the youth all over the world.

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