

Turkish Education Studies

Editors

Ömer Tuğrul KARA

Serkan FURTUN



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ISBN

978-625-375-292-7

Page and Cover Design

Typesetting and Cover Design by Akademisyen

Book Title

Turkish Education Studies

Publisher Certificate Number

47518

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Printing and Binding

Vadi Printingpress

Bisac Code

EDU000000

Publishing Coordinator

Yasin DİLMEN

DOI

10.37609/akya.3468

Library ID Card

Turkish Education Studies / ed. Ömer Tuğrul Kara, Serkan Furtun.

Ankara : Academician Bookstore, 2024.

119 p. : figure, table. ; 160x235 mm.

Includes References.

ISBN 9786253752927

GENERAL DISTRIBUTION

Akademisyen Kitabevi AŞ

Halk Sokak 5 / A Yenışehir / Ankara

Tel: 0312 431 16 33

siparis@akademisyen.com

www.akademisyen.com

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Chapter 1

THE FLIPPED CLASSROOM MODEL IN TURKISH EDUCATION

Uğur ÖZBİLEN¹

INTRODUCTION

The fact that the Internet and technology have started to show their influence at every point of life has led to innovations in many areas. Transformations in domains such as communication, transportation, health, and education have rendered the creation and utilization of novel tools, programs, techniques, and methodologies imperative. Education, in particular, has been profoundly affected by these changes and innovations. Given the time required for the emergence of results and effects, innovations must be approached with caution and sensitivity.

Changes in education have caused new curricula to be written in a way integrated with technology. The changes made in the programs have led to the creation of new learning techniques, methods and models appropriate to the program. One of the new models that emerged is the flipped learning model based on blended learning (Ulucan & Sekin, 2023; Kim et al. 2014). The FCM is a model in which active participation is achieved through individual learning during the instructional process, and there is no synchronized structure that must be adhered to during the learning process. Additionally, this model provides an opportunity for learning independently of the classroom environment through digital materials, and it fosters high-level thinking skills in students (Topal & Akhisar, 2018). This method is a model that requires the theoretical studies to be done in the classroom environment to be done outside the classroom and the applications, activities, assignments and projects to be done outside the classroom to be done in the classroom (Bergman & Sams, 2012). The theoretical framework of this model is as follows (Turan, 2015):

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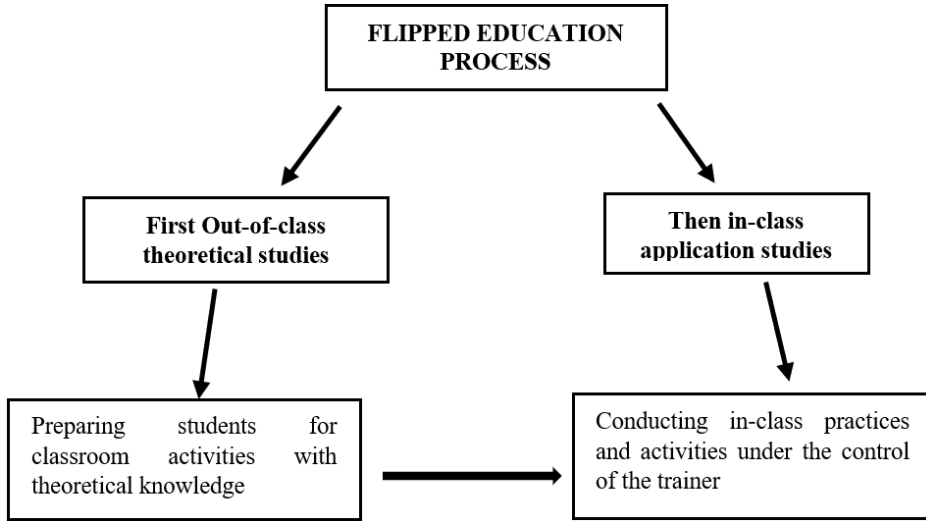


Figure 1. The main theoretical framework of flipped learning

This new approach, which has gained considerable traction in recent times due to its adaptability, is currently employed in a multitude of educational contexts. Its adoption is on the rise, with an increasing number of institutions integrating it into their pedagogical practices. This method, which is utilized in both social and natural sciences, facilitates a more liberating and dynamic learning environment and process.

Method

The survey method is based on the description of a situation that has been dealt with in the past or continues to be used in the present (Fowler, 2013, p. 7). The model was discussed from a general point of view through this method, with reference to studies on the flipped classroom model and suggestions for potential applications in the Turkish education system.

THE FLIPPED CLASSROOM MODEL IN TURKISH EDUCATION

The field of Turkish language education encompasses a range of competencies, including language skills, which are situated within the communicative context of the Turkish language. Additionally, it incorporates other domains of inquiry, such as linguistics, which are pertinent to these skills. Furthermore, technological developments and changes have impacted this field, necessitating the integration of new methods. One method that is particularly well-suited to this field is the Flipped

Classroom Model (FCM). This model is an interactive method that is compatible with contemporary learning opportunities and facilitates individualized and blended learning. This method facilitates the development of speaking, listening, reading and writing skills, which are language skills and fall within the subject area of Turkish education, by integrating them into the aforementioned skills. There is a paucity of studies on this subject. The inaugural empirical study in the domain of Turkish education was conducted by Özbilen (2018). Özbilen (2018) sought to examine the impact of FCM on the writing abilities of prospective Turkish language educators. The study concluded that FCM is an effective method for developing the writing skills of prospective Turkish teachers following a 12-week training period. In a study conducted by Kaya (2018), the impact of FCM on the acquisition of fundamental language competencies among fourth-grade learners was investigated. The findings indicated that FCM is an efficacious approach for fostering the development of basic language abilities. The objective of the study conducted by Çalıcı (2019) was to investigate the impact of FCM on the listening skills of sixth-grade students. In the study, an eight-week training program was conducted with sixth-grade students, and it was determined that FCM had a significant effect on students' listening skills, as evidenced by the data obtained from the tests administered at the conclusion of the training period. In her quasi-experimental study on students learning Turkish as a foreign language, Harmankaya (2023) found that writing training with FCM significantly affected students' writing achievement and writing self-efficacy. She concluded that FCM can be used in teaching Turkish as a foreign language. Öncü Yiğit (2024) also investigated the impact of FCM on the writing self-efficacy of students learning Turkish as a foreign language. The findings of this study indicate that FCM is an effective method for enhancing the writing self-efficacy of students learning Turkish as a foreign language.

It is notable that the number of empirical studies in the department of Turkish education is relatively limited, particularly in comparison to other areas of educational research. Nevertheless, the recommendations that can be derived from the aforementioned studies are numerous and diverse. A theoretical knowledge base on writing skills, including sentence, paragraph, and text construction, can be developed and provided to students. With regard to the in-class application process of FCM, numerous opportunities can be provided to students to gradually develop their competence in this subject. In this context, the advantages of FCM can be leveraged to optimize the use of classroom time, ensuring that students

gain a comprehensive understanding of the theoretical aspects of writing skills while avoiding the loss of instructional time.

Additionally, studies may be conducted on the listening skills. For example, theoretical materials on topics such as the characteristics of effective listening, the characteristics of a good listener, listening strategies, and listening barriers can be provided to students within the framework of a plan created by the instructor. Subsequently, in-class applications can be made regarding each given topic in accordance with the requirements of FCM. FCM will be employed to facilitate the advancement of listening abilities through the incorporation of practice-based developmental attributes, thereby affording students the opportunity to engage in more extensive practice within the classroom setting. In the conventional pedagogical methodology, a relatively limited amount of time is allocated to practical exercises, with the practice phase often relegated to a secondary role. In this context, the potential loss of time, which is an advantageous aspect of FCM, can be avoided (Bergmann & Sams, 2012; Aydın & Demirer, 2017).

Studies can also be conducted on speaking and reading, which are other language skills. Regarding speaking skills, theoretical materials can be prepared for the students and they can learn the techniques, methods and approaches related to this skill at home. In addition, the characteristics of factors such as diction, pronunciation, and articulation can be added to these theoretical materials. Materials prepared for speech impediments can be prepared and students can be provided to learn the theoretical knowledge of these in an individual environment. In the second stage, in line with the theoretical information given, applications can be made in the classroom and feedback can be given to the students. It is thought that the high number of applications to be done with the lecturer in the classroom environment will contribute to student development as it increases the application time to be spent with the student. In addition, as the first stage of FCM, materials containing information about speaking problems such as unprepared speaking and public speaking, which are problems for many people, can be delivered to the student via any digital means preferred by the teacher. Once the information has been conveyed to the student, the second phase of FCM, which is the in-class application stage, can be initiated through a variety of impromptu speaking and public speaking activities, with the objective of enhancing the students' abilities in this regard. These practices can be implemented at all levels of higher education, commencing from the fifth grade of secondary school. The rationale for implementing this approach from the 5th grade of secondary school onwards is that students are acquiring individual learning skills at this juncture. The act of

learning independently enables the individual to assume control of the learning process, enhance intrinsic motivation and self-confidence, and afford the student autonomy and freedom. Moreover, the process of self-directed learning equips the individual with research and inquiry skills (Fisher, King & Tague, 2001), which is a salient feature of FCM.

The aforementioned studies can be diversified and expanded upon. The expansion of research on FCM in the context of Turkish education is a significant undertaking, particularly in light of the necessity to align the field with the demands of the digital age and emerging technological requirements.

FLIPPED CLASSROOM MODEL AND ITS IMPORTANCE IN THE CENTURY OF TECHNOLOGY

In the 21st century, technology has become an indispensable component of human existence. As a result of this situation, infants are now born into a technological environment. This situation has led children to perceive the internet as an indispensable tool for meeting their needs. It is of great consequence to prioritize education, which is one of the domains where technology exerts a considerable influence and is a primary driver of national development. Prensky (2001) observed that children in this age group are adept at utilizing digital tools. He posited that a cohort with such intimate knowledge of technology will differ from the preceding generation. From this perspective, he asserted that if education is not adapted to the technological environment, students will perceive the teaching process as tedious and may exhibit reluctance toward education. Moreover, he referred to children who were born into the digital age as “digital natives,” and asserted that traditional educational methodologies would be ineffectual in their case. Similarly, Tapscott (2009) underscored that the new generation would be averse to the combination of paper and pencil utilized in traditional education for the purpose of gathering information. Additionally, he asserted that this generation is inextricably linked with digital content. They are adept at creating and modifying it, utilize the internet for communication, and exhibit a proclivity for digital resources. In light of these studies, the flipped classroom model is regarded as a pedagogical approach that can facilitate more effective learning environments, aligning with the needs of “digital natives.”

STRUCTURING THE FLIPPED CLASSROOM MODEL

The optimal functioning of the model and the highest level of efficiency can be achieved through the meticulous design of the model. A review of the literature reveals several reasons for the use of multiple models, including the identification of the required digital technologies, the determination of the appropriate transmission, the selection of the appropriate environment and the definition of the required duration. Such variables must be meticulously delineated and planned (Miller, 2012, as cited in Karabay, 2020).

Justification: In the learning process, it should be explained to the student in detail why the subjects to be transferred to the student will be explained to the student and how the student will benefit from this subject. The justified information will ensure that the student attaches importance to the course content and will ensure that FCM reaches its goal efficiently by motivating them to learn. Since the language skills taught in the field of Turkish education are important issues in the communicative context and give the individual the opportunity to measure his/her self-perception, self-worth, self-esteem and confidence (Giffin & Patton, 1997), it can be transferred as a justification in a study to be conducted on this subject.

Use of multiple models: Different models such as blended learning, project-based learning, problem-based learning should be utilized, which are consistent with the requirements and characteristics of FCM. With multiple models, the learning process can be enriched, made efficient and more effective. Explaining a skill in education by supporting it with different models makes the information more effective and important (Cheong Cheng & Ming Tam, 1997). The same rule applies in Turkish education.

Determining the digital technologies to be used: FCM's theoretical course materials are transferred to students through digital infrastructures. For this reason, the digital technologies to be used should be selected by paying attention to their usability, whether they are suitable for the target audience, the opportunities they provide to the user, and whether they are paid or not. A good digital infrastructure is very important (Du & Wang, 2024).

Reflection: A subject learned in FCM should be able to be used in another field and should be functional in this respect. In other words, the student should be able to reflect the knowledge he/she has learned to another field. This makes it necessary for the knowledge taught to be functional. In order to fulfill this condition, preparation and planning before the process is of great importance.

Environment and Duration: Environment and duration are also important among the elements that need to be structured for FCM to function effectively. Where the FCM activities will take place, when they will be implemented and how much time should be allocated for the activity should be planned and determined in advance (Huntsman, 2008).

In order for FCM to be used as a correct method and to fulfill its function, it is useful to mention both its positive and negative aspects. The positive and negative aspects of this model are as follows:

ADVANTAGES OF FLIPPED CLASSROOM MODEL

As this model facilitates students' navigation of information sources, it fosters the growth of responsibility skills by empowering students to engage in independent learning and critical thinking. Furthermore, it requires students to assume responsibility for disseminating the knowledge they have acquired (Bergman & Sams, 2012; Jenkins, 2017).

The model in question makes a significant contribution to the development of cooperative learning skills as a result of the course content that has been prepared. Students who have the opportunity to interact with their peers in an academic setting can enhance their socialization abilities (Abeysekera & Dawson, 2015).

In this model, students have the autonomy to access information at their convenience and to revisit information they have not fully comprehended.

In this model, feedback can be received from the student without the teacher coming face to face. In addition, the student has the opportunity to communicate with other friends and exchange information (Karabay, 2020).

Since studies are carried out in an individual lesson environment in this model, students have the opportunity to work according to their individual speed and individual performance (Bergman and Sams, 2012). Since students have access to both written and visual materials outside the classroom environment at any time, they can repeat these materials as much as they want and benefit from them (Fulton, 2012 as cited in Karabay, 2020). Having easy access to materials can have a positive effect on the student's internal motivation. In addition, with the developments in technology and internet resources, teachers are no longer the sole source of knowledge and information in flipped learning (Wilson, 2013).

Due to the interactive nature of this model, interactions between teacher-student or student-student continue beyond the classroom environment. This offers convenience to both parties in terms of time (Johnson, 2012).

The lesson materials created within the model, being auditory, written, or visual, engage multiple senses of the students, ensuring the retention and continuity of learning. The diversity of these materials provides opportunities for individual learning for students with different learning styles (Jenkins, 2017).

The capability of instant interaction within this model, where a student can immediately ask a question and the teacher can provide instant feedback, prevents misconceptions. Additionally, it facilitates the internalization of the subject matter by the students (Johnson, 2012).

Classroom application materials given to students outside of class ensure that all students come to class prepared, thereby increasing the participation rate in the classroom process (Foust, 2012).

In this model, teachers provide continuous guidance due to the interactive digital environment. The constant activeness required of teachers necessitates their ongoing professional development, which aids in their professional growth (Alvarez, 2012).

DISADVANTAGES OF FLIPPED CLASSROOM MODEL

The creation of different types of materials and the planning for each lesson, being the responsibility of the teacher, can lead to a significant workload and time loss for the teacher (Herreid & Schiller, 2013).

Students who do not have individual study habits and are accustomed to large classrooms may struggle with this model. Additionally, students who seek face-to-face interaction with their teachers may find their learning quality diminished due to the lack of such interaction. This stands out as a major disadvantage (Talbert, 2012).

In this model, students are required to watch the prepared lesson videos and study the other provided materials. These preparations can be overwhelming for students and may cause anxiety. The excessive amount of these different applications can also hinder students' adaptation to this model (Karabay, 2020).

In this model, during the pre-class stage, students access materials and videos online. Consequently, the time spent at the computer may increase, reducing the control of the teacher or parent. Additionally, it becomes more challenging for the teacher to monitor the student's learning process (Duerden, 2013).

The fact that not all students have the same digital infrastructure and devices stands out as a negative aspect.

The FCM model has both positive and negative aspects. However, as mentioned above, its positive aspects are significantly greater. By addressing and minimizing the negative aspects, it is possible to use this model in language education. Considering the model's positive aspects and the studies conducted in this field, it is understood that it can be utilized in the development of communicative language skills.

CONCLUSION

Based on the reviews and research conducted, it is indicated that the Flipped Classroom model has yielded effective results in studies and can be used in language teaching. Due to the contributions it makes to the educational process and the conveniences it provides during implementation, it is seen as a model that should be utilized. Additionally, the abundance of today's technological opportunities and the fact that the new generation is born into this technology enhance the model's usability. As Castells (2005) states, individuals now live in a globally and locally woven, interconnected network society. The most important feature of this network society is not only the dominant role of communication tools but also the ability to use these tools interactively by users. In light of this information, the fact that the generation familiar with technology also enjoys spending time with it is again an indicator that this model can be effectively used in the field of Turkish language education.

The current generation has raised its expectations from education and requires lesson materials that are not only professional but also engaging, entertaining, and appealing to multiple senses (Yıldız Yüksel, 2024). The materials used in the flipped learning model are versatile and enjoyable. This result indicates that students will embrace the materials created within this model, which is important in achieving the model's objectives and enhancing the quality of education.

In conclusion, the acceleration of digital development and its increasing presence in many aspects of our lives (education, communication, transportation, etc.) has led to some changes. Education is one of the primary areas affected by these changes. Printed materials in education have been transferred to virtual environments due to increased opportunities, usability, and ease of access. The transfer of lesson materials to virtual environments has moved the education process to the internet and computer settings. The FCM model, which is the subject of this study, emerged after these changes in education. The FCM has eliminated the concept of homework in traditional education and transferred

it from the home environment to the school environment. Consequently, the theoretical knowledge learned at school has also been transferred to the home environment via computer and the internet. When it comes to the applicability and usability of the changes brought about by the FCM in the field of education, it has been concluded that it is usable.

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Chapter 2

CULTURAL ELEMENTS IN STORY-TYPE TEXTS IN THE 5TH GRADE PRIMARY SCHOOL TURKISH COURSEBOOK PREPARED ACCORDING TO THE MAARIF MODEL

Ayhan DÖNMEZ¹

INTRODUCTION

Culture, which forms the genetic map of a society and provides critical information about its past, has also taken its place in written literature and has become a frequently used element in educational activities. “Culture is where a society is formed and shaped throughout history; It is all of the traditions, customs, traditions and customs” (Kara & Ünsal, 2018, p. 118). Raymond Williams (1977) defines culture as “the expression of the lifestyle and values of societies”. This definition emphasizes that culture is the basis of the holistic structure of a society. Literature, on the other hand, is the aesthetic expression of feelings, thoughts and values through language. Literature, just like culture, is nourished by the social, economic and ideological structures of society. German linguists Wilhelm von Humboldt and Johann Gottfried Herder have a common view on the effect and power of language on culture. Both thinkers stated that language reflects the spiritual energy of a nation and is a mirror of culture in this sense (Akarsu, 1984, p. 80). The relationship between culture and language is a subject that should be emphasized separately. In this context, literature is a reflection of cultural accumulations. Literature functions as a field where social values, beliefs and ideological struggles come together. Ziya Gökalp defines language as the fundamental element of culture and emphasizes the power of language to create and transmit the culture of a nation (Kaplan, 1996, p. 139). In this context, Orhan Pamuk’s novel *My Name is Red* reflects both the historical accumulation of culture and social structure while narrating the culture and miniature art of the Ottoman period. Literature does not only reflect culture, but also reshapes it. Edward Said states that literature is a force that questions and transforms cultural

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structures. According to Said, while literature reveals ideological patterns, it is also a tool for transforming these patterns (Said, 1978). Culture also shapes people's relationships with their environment and their social structures. In this context, culture is shaped in interaction with factors such as gender, class and ethnic identity, and different layers of culture emerge through these factors. Pierre Bourdieu examines how culture reproduces social structure through the concept of distinction. According to Bourdieu, culture is a power tool that determines how individuals find their place in society and which class group they are in (Bourdieu, 1984).

LITERATURE AND CULTURE

Literature is a multidimensional art form that reflects different aspects of human life. Many concepts and phenomena such as human, nature, art, freedom, aesthetics, emotion and thought are among the basic elements of literature. In this context, Eyigün (2005) defines literature as the art of expressing emotions, thoughts and dreams, events, objects, abstract and concrete values in a beautiful and effective way in words and writing. According to Baltacıoğlu (1998), culture is derived from the Latin word "Cultura" and refers to the lifestyle of a community. Culture is also the totality of material and spiritual values inherited from ancestors and includes the works that humans produce through their interaction with nature and self-management. Language is of critical importance as both the building block of literature and the carrier of culture. Neither culture nor literature can survive without language. These three elements are intertwined and complement each other. Culturalists state that language always comes first when listing the elements of culture. Ziya Gökalp also emphasizes language as the fundamental element of culture (Kaplan, 1996, p. 139). Literature functions to question social norms and values, allowing individuals and societies to rebuild their identities. According to Aytaç (2005), literature is a broad concept that encompasses all kinds of documents that reflect the spirit of a nation or period through language. It also refers to the entirety of a society's intellectual activities. In this context, the history of literature naturally includes arts and sciences that deal with people and life. For example, Halide Edib Adivar's work *Ateşten Gömlek* (The Shirt of Fire) narrates the people's resistance during the Turkish War of Independence, while also contributing to the process of building national identity. Such works play an important role in the formation of cultural memory and the shaping of social memory. In addition, literature is a field where social changes and cultural

transformations are conveyed most effectively. Another function of texts in literary products is to educate individuals about culture and to guarantee the accurate transmission of this cultural knowledge (Özbilen, 2020). Modernist literature in the 20th century symbolizes a period in which traditional cultural forms were questioned and the individual's inner world and social conflicts were examined in depth. While modernism reshaped the social structure, individual freedom and the dynamics of culture, literature became the area where these processes found their strongest expression. Sadık Tural draws attention to the investigative, interpretative, evaluative and enlightening aspects of literature and states that it can be characterized as an activity with these features (Tural, 2004, p. 13). Literature is not limited to local or national borders. Johann Wolfgang von Goethe's concept of Weltliteratur (world literature) expresses that literature is a universal language that transcends national borders (Damrosch, 2003). In this context, Gabriel García Márquez's novel *One Hundred Years of Solitude* created a worldwide cultural impact while conveying the local cultures of Latin America with a universal narrative language. Literature emerges as a tool that expresses universal human experiences by building bridges between different cultures. At this point where literary studies intersect with cultural studies, Colebrook (1967) claims that texts not only reflect culture but also produce it.

The story that emerged within the framework of oral tradition has a very important place in cultural transmission. Stories are conveyed in a short and concise manner due to their structure. Roland Barthes, one of the modern literary theorists, considers the story as a type of linguistic structure and emphasizes that the structural features of a story are closely related to the way it is told (Barthes, 1977). For him, everything told in a story carries a certain meaning and purpose, therefore each element of the story consists of a "symbolic structure" selected and shaped by the narrator. Oral tradition is one of the first forms of emergence of the story. In primitive societies, stories were used as tools to reinforce the social order and educate individuals. In his work *Structural Anthropology* (Lévi-Strauss, 1963), Lévi-Strauss argues that myths and folk tales are a type of linguistic tools that reflect social structures. According to his approach, stories shape not only the individual thoughts and beliefs of a community, but also the social structural relations. In many societies, stories transmitted through oral narratives have played an important role in teaching religious beliefs, heroic stories, social order and moral norms. Especially in Central Asian and Turkish cultures, epics such as the Dede Korkut Stories conveyed the cultural heritage while telling the understanding of heroism, the values of the people and the social structure. Borges

(1944) states that the linguistic structure of the story is in a close relationship with the events and characters narrated. In the modern story, the narrator questions the limits and narratability of the language while creating the events and characters. In this sense, the story reveals not only an event that is intended to be narrated but also the way that that event is narrated. Curriculums prepared according to the Maarif model have brought with them many innovations. In this context, it is important to evaluate the quality of the prepared course materials, especially their contributions in the cultural context. Therefore, this study aimed to examine the cultural elements found in the story texts in the 5th grade Turkish textbook prepared according to the Maarif program. Therefore, the document analysis technique, one of the qualitative research methods, was preferred in this research. Document analysis is a qualitative research method used to carefully and systematically examine the content of written documents (Wach, 2013). This method offers a structured process for analyzing and evaluating both printed and electronic materials. Like other methods used in qualitative research, document analysis aims to derive meaning, develop an understanding of the relevant topic, and produce empirical knowledge. This process involves a detailed examination and interpretation of data (Corbin & Strauss, 2008). In this context, the data source of the research consists of narrative texts in the 5th grade primary school Turkish textbook. Therefore, the research sought to answer the question “Which cultural patterns are included in the 5th grade primary school Turkish textbook prepared according to the education model published by the Ministry of National Education?” Since the data in the research will be examined in the context of cultural patterns, the cultural patterns model developed by Yiğit (2017) was utilized. Yiğit’s (2017) cultural patterns model is as follows:

Family and Kinship Culture Pattern	Various Goods Culture Pattern
Shopping-Trade Culture Pattern	Kitchenware Culture Pattern
Public Works and Settlement Culture Pattern	Music Culture Pattern
Geography-Ecology Culture Pattern	Measurement-Quantity Culture Pattern
Religious Term Culture Pattern	War-Military-Front Culture Pattern
Household Goods Culture Pattern	Social-Economic Welfare Culture Pattern
Clothing-Textile Culture Pattern	Social Life Culture Pattern
Animal Husbandry Culture Pattern	Sports Culture Pattern
Oratory-Daily Communication Culture Pattern	Title and Nicknames Culture Pattern
Mine-Mining Culture Pattern	Medical/Biological/Chemical Term Culture Pattern
Professions Culture Pattern	Food-Beverage Culture Pattern
Architecture-Construction Culture Pattern	Management-Law Culture Pattern
Agriculture Culture Pattern	Time Culture Pattern

When the 5th grade Turkish textbook prepared according to the Maarif model is examined, it is seen that there are 9 story type texts. The data and findings regarding the texts are as follows.

1. Text Analysis of Five Stones and Two Walnut Tickets:

Family and Kinship Culture Pattern

At the beginning of the text, the children's asking their families to bring stones and playing with the children in the neighborhood reflect the importance of family ties and neighborhood relations. Families contribute to the children's games and play an active role in their social development.

Shopping-Trade Culture Pattern

The children's stone exchange reflects a simple form of trade. Stones are used as a valuable medium of exchange between them. In addition, the use of walnuts as game tickets symbolizes the culture of shopping and exchange.

Animal Husbandry Culture Pattern

Although there is no element directly related to animal husbandry in this text, the existence of a rural lifestyle and natural environment may indirectly refer

to animal husbandry culture. However, in this context, it remains a less obvious culture pattern.

Oratory-Daily Communication Culture Pattern

In-game expressions such as “I took, I gave, I beat you” reflect the children’s social communication styles. In addition, the referee’s speech and the friends’ congratulations show that communication and oratory are important within the community.

Social Life Culture Pattern

The collective games played in the neighborhood and children coming together to spend time with each other are examples of neighborhood culture and social life. Drinking fruit juice together at the end of the game and watching a play are traditional forms of social activities.

Time Culture Pattern

Games are played in a period of time and the tournament covers a certain period of time. Expressions such as “Today’s Five Stone Tournament” and “our last play” show how time flows in an orderly manner.

Music Culture Pattern

Children having fun with laughter during the game and the theater show can be seen as a part of music and entertainment. Children have created a fun atmosphere by incorporating music and songs into their games.

Sports Culture Pattern

The Five Stone game is an activity that uses physical and mental abilities. It also allows children to have fun in a competitive environment. This is an example of how sports find a place in social life.

2. Text Analysis of Nightingale and Bezirgan

Family and Kinship Culture Pattern

The love and bond between the mother nightingale and her offspring reflects this culture pattern. The mother takes all kinds of risks to ensure the safety of her offspring and tries to keep them together. This bond emphasizes the protection and loyalty of the family.

Animal Husbandry Culture Pattern

Although the nightingales, the main characters of the text, do not directly represent a livestock culture, a reference is made to the natural world through the lives of animals in nature and their interactions with humans. The mother nightingale's effort to protect her offspring is an indication of animal instincts.

Social Life Culture Pattern

The situation that the nightingales and the chief merchant encounter is an example of mutual assistance and understanding in society. The chief merchant's hospitality and assistance to the mother nightingale and her offspring reflects the culture of solidarity in social relations. In addition, the positive attitudes of children towards each other while playing provide clues about social life.

Music Culture Pattern

The beautiful sounds of the nightingales are an element that emphasizes the cultural value of music and sound. The beauty of the mother nightingale's voice reflects its cultural meaning and social value. In addition, the gifting of nightingales' voices as "souvenirs" reveals the way music and sound are given as gifts.

War-Military-Frontline Cultural Pattern

Although this text does not directly present a theme related to war and military service, the mother nightingale's protective efforts for her offspring can be seen metaphorically as an act of defense and protection. A figure struggling with difficulty in the face of difficulties can be a cultural reflection of war and struggle.

Time Cultural Pattern

The passage of time, especially the healing process of the offspring and the patient waiting of the mother nightingale, are included in the text. A time-based expression such as "Three apples fell from the sky" symbolizes both the importance of time and a traditional teaching.

3. The World at the Kangaroo's Fingertips Text Review

Family and Kinship Culture Pattern

The little kangaroo lives in a world where it spends time with its friends, plays games and establishes strong bonds with them. In these relationships that form the family and the close circle, friends accept each other's shortcomings, help each other and share enjoyable moments together. This emphasizes the importance of family and kinship culture in society.

Social Life Culture Pattern

It is seen as a natural part of social life for animals to play games together, organize competitions and congratulate each other. In the games that each of them participates in with different abilities, they respect each other's differences and prioritize spending time together. In addition, a culture is depicted where individuals with disabilities, such as the little kangaroo, can take part in their social circles on equal terms.

Sports Culture Pattern

Games and competitions constitute an important part of the text. Activities such as running races, hopscotch and corner snatch represent entertaining and competitive cultural elements as part of social life. The little kangaroo's desire to win reflects the power of sports and its motivating effect.

Clothing-Textile Culture Pattern

Although there is no direct clothing element in the content of the text, the subtlety in physical perception and interaction with the environment, such as the kangaroo's "world at its fingertips", may describe a kind of "sensory clothing" or a social environment compatible with clothing. Here, instead of clothing culture, environmental awareness and harmony are at the forefront.

Social-Economic Welfare Culture Pattern

Animals spend time helping each other and having fun, and use the awards they win to reinforce the social ties between them. The little kangaroo receives its award after winning the competition, and these awards are an indicator of individual and social welfare.

Agricultural Culture Pattern

The little kangaroo receives "fruit" as a reward. Although this is not directly related to agriculture, the presentation of agriculture and foods from nature as a cultural reward or celebration tool is an element reflecting agricultural culture. In addition, nature, tree parks and the environment are an important part of agriculture and farming.

Animal Husbandry Culture Pattern

The forest where animals live together and different species spending time together show cultural elements related to natural life and animal husbandry. The

harmony of animals living together and the coexistence of different species reflect this cultural pattern.

Music Culture Pattern

Although there is no element directly related to music in the text, the rhythmic harmony between the social interaction and games of animals creates a kind of musical integrity. In particular, the kangaroo's perception of sounds and textures while exploring the world around it and establishing a musical harmony symbolizes a musical understanding in nature.

4. Basketball Game without Ball Text Analysis

Social Life Culture Pattern

Moni and his friends support each other to solve the problem they encounter in the basketball game and have fun together. Games emerge as a tool that strengthens social ties and solves problems using imagination. Social interaction and cooperation emerge as an important theme here.

Sport Culture Pattern

Games such as basketball allow children to be physically active, while also encouraging them to think creatively and act together. By producing solutions to the problems encountered during the game, it is emphasized that not only physical skills but also problem-solving skills are important in sports. This shows how widespread and effective sports are as a cultural tool in society.

Imagination and Creativity Culture Pattern

Moni's idea of a "ballless basketball game" and then solving games and problems using his imagination show how powerful creativity and imagination are. Using imagination to have anything symbolizes the flexibility and unlimited possibilities in society's understanding of entertainment.

Agricultural Culture Pattern

Although it is not directly related to agriculture, in this story reinforced with imagination, Moni and her friends reshape nature and the environment by imagining. This symbolically reflects the role of agriculture and agricultural culture in human life, because this culture can also be shaped by people's imagination and creative ideas.

Education and Learning Culture Pattern

Moni's belief that every problem is a learning opportunity carries an important message about education culture. The events experienced during the game teach children about life and how to overcome problems. This shows how a social understanding of education becomes functional through play.

Time Culture Pattern

The idea of being able to travel in time with imagination (for example, going to the planet Saturn) tells us how flexible and limitless time can be. This shows the cultural perception of time, the desire to move freely without time limitations emphasizes the mental flexibility and creative power of people.

5. Teacher Happiness Text Analysis

Social Life Culture Pattern

The old teacher positions himself as an important figure in social life with the strong bond he establishes with the children in the neighborhood and the love he feels for them. His relationship with the children enriches social interaction and strengthens social ties. Kites are a tool that strengthens these ties.

Education and Learning Culture Pattern

Although the retired teacher is away from the teaching profession, he carries out an educational activity by making kites for the children in his social circle. The fact that the children have fun and learn during this process shows that the teacher continues his lifelong identity as an educator. In addition, his love for children and his efforts to make them happy symbolize his deep commitment to the culture of education.

Time Culture Pattern

The arrival of spring and the change of seasons are at the center of the text. In particular, the relationship between old age and spring emphasizes the way time is perceived. The fact that the old teacher welcomes spring with such enthusiasm shows how seasonal changes evoke deep emotions in people. In this context, a meaning of time and a process of renewal come to the fore.

Sports Culture Pattern

Although the activity performed with kites is considered a type of sport or competition, the focus here is on fun and enjoyment. Kite competitions among children create a form of interaction that increases solidarity and happiness within the community as well as a sporting excitement.

Family and Kinship Culture Pattern

Although there are no direct family relations in the text, the old teacher's relationship with the children creates a sense of social "family". The children act like his "grandchildren" and the teacher, as their grandfather figure, offers them love and trust. This shows that kinship relations are an important part of social life, independent of biological ties.

Clothing-Textile Culture Pattern

With the arrival of spring, the theme of dressing and going out symbolizes the person's seasonal needs and search for comfort. The fact that he starts dressing by saying "I feel very lively" describes the effect of seasonal change on clothing and general lifestyle. The way of dressing appears as a means of personal comfort and adaptation to the social environment.

6. Gazi Mustafa Kemal and Sığırtmaç Mustafa Text Analysis

Social-Economic Welfare Culture Pattern

Mustafa's growth in poverty, his efforts to improve his family's economic situation, and his inability to receive an education during his childhood are strong reflections of the socio-economic structure of the period. Mustafa's family was part of a family that had to work instead of getting an education due to financial difficulties. This situation was a challenge that many families faced during that period.

Professions Culture Pattern

Sheep herding can be defined as one of the common professions in the village life of the period. This profession arose from the needs of rural life and constituted the source of income for Mustafa's family. However, it is a fact that this job presented him with a struggle to survive instead of going to school and restricted his right to receive an education.

War-Military-Front Culture Pattern:

The moment when Gazi Mustafa Kemal met Mustafa and the interaction that followed indicate the beginning of a path leading to the Turkish Armed Forces. Mustafa's going to military schools after receiving education and health support and eventually graduating as an officer is an example that underlines the importance the state gave to the military and education system at that time.

Education Culture Pattern

Education takes up a large place in the text. Mustafa's desire to receive an education, the fulfillment of this desire, and his eventual successful education at a military school show how the state's emphasis on the education system was shaped by the educational reforms of the early years of the Republic. Mustafa's encounter with education was a turning point that prepared him for the future.

Time Culture Pattern

The year 1929 is referenced, which shows the social and cultural structure of the period. In the early years of the Republic, Mustafa, like the vast majority of the population, grew up in poverty, and it becomes clear how the Republican revolutions provided him with opportunities. This period was an important turning point with the reforms made to spread education and increase social welfare.

Family and Kinship Culture Pattern

Mustafa's family's support is shaped by the intervention of Gazi Mustafa Kemal, especially in terms of education. The ties within the family provide an important perspective on the child's place in society. The future of children is shaped by the situation and level of education of the families, but this cycle can be broken with the intervention of the state.

7. Everywhere Needs Embroidery Text Review

Family and Kinship Culture Pattern

The relationship between Ayşenur and her grandfather is based on love and loyalty. Her grandfather contributes to Ayşenur's education not only with technical knowledge but also with human values. The role of family elders, especially grandfathers, in the development of children's character is very evident here. The values that Ayşenur's grandfather tells her are a reflection of the traditional family structure in society: values such as love, respect, and helpfulness are conveyed through respect for elders and their advice.

Oratory-Daily Communication Culture Pattern

Her grandfather both educates Ayşenur and provides her with emotional and moral values. His narration is simple and emotional; this is a traditional form of narration. While teaching Ayşenur values in his speeches, his grandfather emphasizes that the language used in daily life should be simple but meaningful.

Music Culture Pattern

Although there is no element directly related to music in the text, the advice given by her grandfather's words has a harmonious and rhythmic structure. Repetitions such as "It should be embroidered on your heart" can be evaluated as a form of expression that increases emotional depth within a kind of rhythmic order. This has a feature that increases the melodic transmission of the words and their spiritual effect.

Social-Economic Welfare Culture Pattern

While her grandfather lists the values that need to be embroidered into hearts for the good of society, he aims to develop people not only materially but also spiritually. The embroidery Ayşenur makes is associated with the values that will be embroidered in the hearts and minds of the individuals who make up the society. These values are based on an important foundation in order to increase social welfare: Characteristics such as love, respect, and compassion are necessary for a healthy and peaceful society.

Time Culture Pattern

The text builds a bridge between the values of the past and the present. Her grandfather associates the values passed down to Ayşenur from the past with modern times. This helps us understand both the passage of time and the values that are necessary in every period. These lessons are universal values that every generation needs in every period.

Household Goods Culture Pattern

The embroidery Ayşenur makes is a modern reflection of a traditional household chore. Embroidery symbolizes the function of women in the home and their understanding of art. The work includes both an individual and a social contribution, as handicraft carries a cultural heritage related to both beauty and labor.

8. *Three Brothers Text Analysis*

Family and Kinship Culture Pattern

The tale deepens the themes of love and loyalty within the family while dealing with the relationship between the father and his daughters. While the father tries to understand how much he loves his daughters, the fact that each daughter expresses her love in a different way symbolizes the individual bonds and values between family members. Although the father tries to measure their love by

leaving different goods to each of his daughters, in the end, the labor and love of his little daughter offers the most valuable, both materially and spiritually.

Shopping-Trade Culture Pattern

The fact that the little girl becomes rich by putting her labor into the land reinforces the idea of trade and earning in return for labor. Here, the land symbolically represents a starting point and the value of labor. The wealth that the little girl gains after working the land and bearing fruit is the result of labor and trade. This is an example of how labor and patience can be combined with trade.

Social-Economic Welfare Culture Pattern

The tale emphasizes the difference between the eldest daughter and middle daughter, who are economically wealthy but spiritually poor, and the younger daughter, who has high spiritual value but is initially financially inadequate. While the labor and love of the little girl provide her with both material and spiritual wealth, when the other girls squander and lose their goods, it actually tells us that social-economic welfare cannot be measured only by material values, but also that spiritual and emotional values are important.

Agricultural Culture Pattern

The saplings planted by the little girl in the soil emphasize the importance of agriculture and living in harmony with nature. Agriculture is an important cultural element not only for gaining material income, but also for understanding the cycle of nature and adding value to it. The fact that the little girl grows her love through this field, which she combines with labor, teaches her to live in peace with nature and to use natural resources correctly.

War-Military-Frontline Culture Pattern

Although there is no direct war or military theme in this tale, the emotional attachment that the children show to each other and their families carries a kind of “war” or “struggle” meaning in terms of social unity and solidarity. The wealth that the little girl earns by working the land is not only material, but also strengthens the love she feels for her family and family ties. Here, war is not a direct conflict, but an emotional and economic struggle.

9. Wishing Bird Text Analysis

Social-Economic Welfare Culture Pattern

The tale tells how the lives of a poor couple change with the fulfillment of their wishes and how wealth affects them. The couple, who initially live a simple life, begin to live in comfort and then luxury with their wishes. However, this wealth and comfort do not make their happiness permanent. Here, it is emphasized that social and economic welfare cannot be measured only by external factors, and that internal happiness and values are important.

Shopping-Trade Culture Pattern:

The wealth that the couple obtains with their wishes symbolizes their “trade” in order to fulfill their wishes. Clapping their hands three times can be considered as an act of shopping. Here, it is intended to explain how having desires and using the things obtained do not lead to permanent happiness.

Time Culture Pattern

The time period in which the tale takes place covers a wide period of time from the couple’s previous poverty to their later wealth and their return to their former state. Time serves as a tool that shows how people’s values and desires change. The couple, who are initially happy with their poverty, become unhappy with everything they have over time, but when they return to their old state, they regain their old happiness.

Household Goods Culture Pattern

The fact that the couple were initially happy with the minimal belongings they had while living in a tree hollow offers a perspective in this tale that questions the effect of household goods or external objects on happiness. When they become wealthy, the size of the house and everything in it becomes worthless to them, because inner peace and the love they feel for each other are lacking.

Social Life Culture Pattern

The tale emphasizes the importance of people’s relationships with each other and their social ties. The couple’s realization that the time they spent together was more valuable in their previous lives contains a lesson about the quality of social life. Material wealth can damage the intimacy and ties between people.

Agricultural Culture Pattern

Returning to the tree hollow, returning to the soil and simple life, symbolizes the value of agriculture and a life in harmony with nature. The fact that the couple returns to their old happy state in the tree hollow points to a happiness related to nature and simple life.

CONCLUSION

In the texts examined, elements such as family ties, trade, social life, sports and music have an important place in the cultural context. The texts reveal how different cultural interactions and values that children encounter in their daily lives are shaped. This not only ensures the development of language skills, but also increases students' social and cultural awareness. In particular, texts such as "Beştaş and İki Ceviz Bileti" deal with family relationships, social ties and game culture, while texts such as "Bülbül ile Bezirgân" and "Kangurunun Parmakdaki Dünya" emphasize concepts such as nature, animal husbandry and social cooperation. Each text offers different cultural and social themes for children to develop both their individual and social identities. For teachers, such texts help students understand social values, as well as allowing them to get to know different cultures and appreciate cultural diversity. In this context, textbooks and texts support students in gaining not only language skills but also comprehensive skills such as ethical values, social responsibilities and cultural awareness.

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Chapter 3

GAINING THE VALUE OF TOLERANCE IN SECONDARY SCHOOL 8th GRADE TURKISH COURSES

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INTRODUCTION

Societies are formed and preserved by the harmonious coexistence of individuals. One of the most significant factors supporting this coexistence is the values in which a society believes. Individuals adapt to the lifestyles of the societies in which they are born and raised, living as reflections of these societies (Ulusoy & Dilmaç, 2012). However, despite this, individuals resemble one another in some aspects while differing in others (Altay, 1971). This can be attributed to the meaning attributed to values. In short, while individuals shape society and society shapes individuals, values play a profoundly formative role in this process.

Values instill many concepts in people, manifesting as emotions, thoughts, and behaviors. Therefore, emotions, thoughts, and behaviors are often explained with reference to values (Kuşdil & Kağıtçıbaşı, 2000). Additionally, understanding human nature requires the study and explanation of values (Yapıcı & Zengin, 2003). It is important to recognize that values significantly shape individuals, particularly in social and cultural contexts (Gökçe, 1994). From these explanations, it can be inferred that understanding and interpreting values is essential to understanding humans.

To interpret and transmit values effectively, value education is necessary. Failure to transmit values properly can lead to issues such as immorality, a sense of emptiness, hopelessness, and, most importantly, a feeling of rootlessness (Ulusoy & Dilmaç, 2012). In contrast, effective transmission of values enables individuals to distinguish between right and wrong with ease, thus facilitating decision-making

* This study has been prepared based on the master's thesis titled "The Acquisition of Tolerance Value in 8th Grade Turkish Lessons in Middle Schools."

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(Kuçuradi, 1995). Although values are widely accepted by society, it is possible to systematize them and provide education based on these systems (Fichter, 1990).

In this context, education combined with values is seen to have a positive impact on individuals. Values shape the framework of the education system, its goals, and its direction (Doğan, 1997). Consequently, integrating values into education strengthens the system (Ulusoy & Dilmaç, 2012). Moreover, value education helps individuals develop high-level thinking skills (Veugelers, 2000).

A review of the literature reveals various classifications of values. Güven (2014) categorized values under eight main headings: love, respect, honesty, peace, benevolence, responsibility, self-confidence, and tolerance. Among these, tolerance stands out as one of the most comprehensive values. Tolerance is considered a necessary value for the peaceful coexistence of individuals in society (Weidenfeld, 2002).

Since people are inherently different, respecting differences is only possible through tolerance (Tunar, 2017). Given its importance, it is no surprise that Mevlâna Jalâl ad-Dîn Rûmî, a global advocate of goodness, addressed this value extensively. In particular, tolerance is a recurring theme in *Masnavi*, where Mevlâna advises people to embrace tolerance. This study focuses on the value of tolerance and aims to utilize *Masnavi* to instill this value in middle school students through Turkish lessons.

When discussing tolerance in Turkish literature, one of the first names that comes to mind is Mevlâna Jalâl ad-Dîn Rûmî. Mevlâna's belief in values is rooted in the Qur'an and the sayings of the Prophet Muhammad (Bardakçı, 2007). For Mevlâna, tolerance represents understanding, patience, compassion, trust, and peace (Taş, 2021). Therefore, the value of tolerance holds a significant place in Mevlâna's works.

This study seeks to answer the following research question: "What is the impact of Mevlâna Jalâl ad-Dîn Rûmî's stories in *Masnavi* on instilling the value of tolerance in 8th-grade middle school students during Turkish lessons?" A review of the literature highlights the limited number of studies focusing on value transmission and tolerance. Additionally, *Masnavi* is an important work in terms of value transmission, yet no specific study on the value of tolerance in *Masnavi* has been identified.

The aim of this study is to examine the effects of the stories in *Masnavi* on instilling the value of tolerance in 8th-grade middle school students. The study attempts to analyze how these stories influence students' attitudes toward tolerance.

To achieve this aim, the study seeks to answer the following questions:

- Is there a significant difference between the pre-test and post-test tolerance scores of the experimental and control groups?
- Did the pre-test and post-test scores of the groups show significant differences after an 8-week application?
- Is there a significant relationship between the demographic characteristics of the students in the experimental and control groups and the value of tolerance?

The study addresses these questions to achieve its general objective. Data were collected and analyzed accordingly. The findings of the research provide effective insights into the process of instilling the value of tolerance.

Methodology

This research was conducted using a pre-test post-test quasi-experimental design with a control group. This method provides a robust framework for determining the effects of the intervention by comparing experimental and control groups. In the study, the selected stories were read to the experimental group once a week for eight weeks, while no intervention was applied to the control group. Both groups were subjected to assessments before and after the intervention. These assessments were carried out in two stages: pre-test and post-test, to evaluate the effects of the intervention (Campbell & Stanley, 2015, p. 25). In the experimental design, the random assignment of groups and the meticulous control of the intervention enhanced the reliability of the findings (Creswell, 2012, p. 441). The collected data were analyzed by comparing the pre-test and post-test results.

Population and Study Group

The population of the study consisted of 8th-grade students studying at a private school in Antalya during the 2022-2023 academic year. The research included 40 students in total, with 20 students in the experimental group and 20 in the control group. These students were of the same age and had similar demographic characteristics. Based on the chosen data collection method (face-to-face), it was decided to include 8th-grade middle school students from Antalya.

The study group consisted of 40 students from the 8th grade during the 2022-2023 academic year. In the experimental group, there were 8 female students (40%) and 12 male students (60%), while the control group included 12 female students (60%) and 8 male students (40%). Regarding the educational background of the mothers, 9 (45%) of the mothers in the experimental group had education below

the undergraduate level, while 11 (55%) had undergraduate or higher education. For the control group, these numbers were 11 (55%) and 9 (45%), respectively. Similarly, in terms of the fathers' educational background, 12 (60%) fathers in the experimental group had education below the undergraduate level, while 8 (40%) had undergraduate or higher education. Among the fathers in the control group, half had education below the undergraduate level. These findings indicate that the experimental and control groups were demographically comparable.

At the start of the study, the tolerance attitude scale was administered to both the experimental and control groups. Subsequently, eight stories related to tolerance from *Masnavi* by Mevlâna Jalâl ad-Dîn Rûmî were read to the students in the experimental group, one story per week over eight weeks. Discussions were held in class regarding each story, and students' opinions were gathered.

Data Collection Techniques

A literature review was conducted on topics such as "Turkish language lessons, value transmission, tolerance, and *Masnavi*." As a result, it was decided to use the Tolerance Attitude Scale developed by Taş (2018), and necessary permissions were obtained. Exploratory factor analysis (EFA) revealed that the items on the scale were grouped under five factors: understanding, respect, empathy, flexibility, and prejudice. These five factors, each with an eigenvalue greater than 1, explained 88.46% of the total variance. Confirmatory factor analysis (CFA) showed the following fit indices for the scale: GFI=0.91, AGFI=0.90, CFI=0.93, RMR=0.028, RMSEA=0.53, and NFI=0.88, indicating a good model fit. Additionally, the scale's reliability, as measured by Cronbach's Alpha, was calculated as 0.87, demonstrating high reliability.

Ethical approval for the research was obtained from the Scientific Committee of Akdeniz University Faculty of Education, and the school where the intervention was conducted was contacted. The scale implementation plan was then prepared and executed within the required timeframes.

This study included 40 participants, with 20 in the experimental group and 20 in the control group. At the beginning of the study, the tolerance scale was administered to both groups. In the experimental group, eight tolerance-related stories from *Masnavi* were read to students over an eight-week period. Discussions were held in class regarding each story, and students' thoughts were recorded.

Data Analysis

The Tolerance Attitude Scale used in this study consists of 29 items. Items 2, 4, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, and 29 are reverse-scored. In these items, the scoring system ranges from 5 to 1. The remaining items are positively scored, ranging from 1 to 5. The data were analyzed based on the scoring criteria of the tolerance scale. Students' pre-test and post-test scores were compared to determine the impact of the *Masnavi* stories on their tolerance levels.

This study aimed to assess the impact of an eight-week *Masnavi* program on students' tolerance attitudes. The collected data were descriptively presented, and relevant analyses were conducted in line with the study's objectives. Before the analyses, the data were prepared, and no missing or outlier values were identified based on the criteria set by okluk et al. (2021).

The normal distribution of the data was checked using skewness-kurtosis values, the Shapiro-Wilk test, and histogram graphs. The results of the Shapiro-Wilk test for participants' scores were nonsignificant ($p > .05$), the skewness and kurtosis values were within the ± 2 threshold, and the histogram graphs supported normal distribution for both pre-test and post-test scores. Thus, parametric tests were employed in the data analysis (Bykztrk, 2020; Tabachnick & Fidell, 2013).

Independent samples t-tests were used to compare the data between the two groups, and a two-factor mixed ANOVA was applied to compare the pre-test and post-test scores of the experimental and control groups. In multiple group comparisons, Bonferroni corrections were applied to identify the source of significant differences (Field, 2009). All analyses were performed using quantitative analysis software, with $p < .05$ considered statistically significant.

Table 1. Distribution Results of Participants' Tolerance Pre- and Post-Test Scores

Scale	Group	Stage	n	Skewness	Kurtosis	Shapiro-Wilk Significance
Tolerance	Experimental	Pre-Test	20	-,385	-,247	,951
		Post-Test	20	,000	-,407	,825
	Control	Pre-Test	20	-,741	-,240	,156
		Post-Test	20	-,101	-1,460	,118

In this study, to assess the reliability of the measurements obtained using the Tolerance Scale, the internal consistency correlation coefficient was calculated for the pre-test scores of the groups (n = 40). In the internal consistency analysis, the item statistics revealed that inter-item correlations on the Tolerance Scale ranged from -.274 to .535, while item-total score correlations ranged from .063 to .582. The internal consistency coefficient for the total tolerance score was calculated as $\alpha = .812$.

A two-factor mixed ANOVA was conducted to evaluate the changes in the tolerance pre- and post-test scores of the experimental and control groups before and after the 8-week application of Mesnevi stories. Beforehand, the assumptions of the analysis were checked. It was found that the data set, which had no identified outliers and was determined to follow a normal distribution, showed non-homogeneous variances between the groups for the post-test scores (Levene's test statistic = .018, $p = .895$; 11.409, $p = .002$), as well as unequal variances for the within-group factors (Mauchly's test statistic = 1.000, $p = .000$). Additionally, Box's M test statistic (16.531; $p = .001$) indicated that the homogeneity of variance-covariance matrices was not met. Accordingly, the relevant results in the analysis tables were taken into account (Çokluk et al., 2021).

As shown in Table 4, the comparison of students' tolerance scores revealed that the main effect of time (pre-test vs. post-test) was not significant, $F(1,38) = 1.698$, $p = .200$, $\eta^2 = .043$. However, the results demonstrated a significant interaction effect between time and group (experimental vs. control) factors on students' tolerance pre-test and post-test scores, $F(1,38) = 15.626$, $p = .000$, $\eta^2 = .291$. Based on this finding, the score changes of the groups were analyzed. It was observed that the experimental group's post-test mean tolerance score ($\bar{X} = 119.45$) was statistically higher than their pre-test mean score ($\bar{X} = 107.55$, $p = .000$), whereas this was not the case for the control group ($\bar{X} = 105.50$ and 99.50, respectively; $p = .069$). Therefore, the experimental group showed a statistically significant increase

in tolerance scores after the 8-week application compared to the pre-application scores. Changes in the pre-test and post-test scores of the groups are visualized in Figure 1.

Table 2. Comparison of tolerance pre- and post-test scores of the groups												
Source of Variance	KT	sd	KO	F	p	Partial η^2	Group	Pre-Test		Post-Test		Change p
								\bar{X}	SS	\bar{X}	SS	
Group	1210,00	1	1210,00	7,68	,009	,168						
Error	5982,00	38	157,421				Experiment	107,55	14,80	119,45	9,83	*,000
Within Subjects												
Zaman	174,05	1	174,05	1,68	,200	,043	Control	105,50	14,66	99,50	17,42	,069
Time * Group	1602,05	1	1602,05	15,62	,000	,291						
Error	3895,90	38	102,52									
Toplam	5672,00											

KT= Sum of squares, sd = Degrees of freedom, KO= Mean of squares; *p<,05

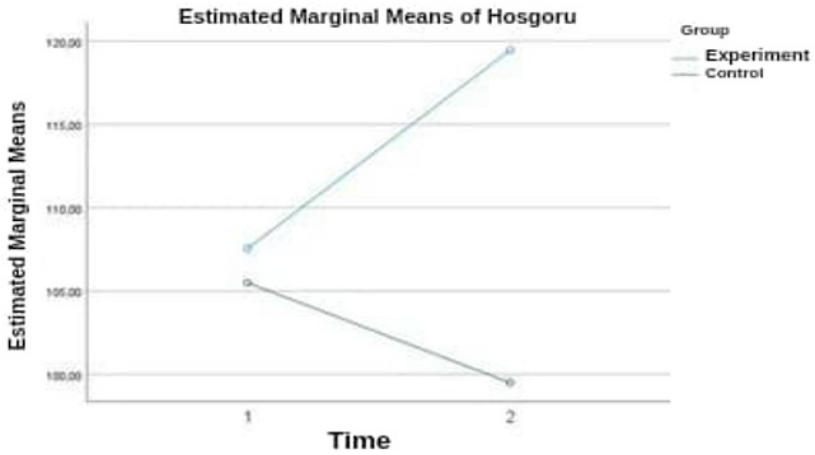


Figure 1. Changes in Tolerance Pre- and Post-Test Scores of the Groups

This study also examined whether there were significant differences in the tolerance scores of the experimental group students before and after an 8-week application of Mesnevi stories, based on students' gender and parental education

levels. To do this, the differences in the pre- and post-test tolerance scores of the experimental group were compared based on the specified demographic variables using independent samples t-test. According to the results given in Table 5, no significant differences were found in the experimental group's tolerance scores based on gender and parental education level ($p > .05$).

Table 3. Comparison of the Experimental Group's Tolerance Scores by Demographic Variables

Scale	Variable	Group	n	Pre-Test		Post-Test		sd	t	Change p
				\bar{X}	SS	\bar{X}	SS			
Tolerance	Gender	Female	8	111,62	11,90	125,25	9,77	18	,677	,507
		Male	12	104,83	16,38	115,58	8,09			
	Parental Education	Below Bachelor	9	107,44	18,66	120,22	11,12	18	,379	,709
		Bachelor and Above	11	107,63	11,74	118,81	9,16			
	Parental Education	Below Bachelor	12	109,91	16,91	120,58	9,75	18	-,728	,476
		Bachelor and Above	8	104,00	11,03	117,75	10,37			

CONCLUSION AND DISCUSSION

In this study, activities aimed at imparting the value of tolerance in Turkish lessons to 8th-grade middle school students were planned, and the effects of these activities on students' acquisition of the tolerance value were examined. Regardless of gender, every individual is shaped by education (Ulusoy & Dilmaç, 2012). Therefore, values should be addressed within education (Güven, 2014).

The data obtained from the scale were processed into a quantitative analysis program, and necessary examinations were made. The examinations revealed that the research results were significant. As a result of the implementation, a significant difference was found between the pre-test and post-test scores of the experimental group. This shows that the eight-week application of Mesnevi stories contributed to a significant increase in the experimental group's scores. Since the students' schools and ages were the same, no examination was made regarding these variables. Moreover, when the students' gender and parents' education status were examined, no significant difference was found. Therefore, it was concluded

that gender did not create a difference in the tolerance value. Kalın and Nalçacı (2017) reached the conclusion that female students' tendency towards tolerance was higher than that of male students in their research on the tolerance values of 5th-grade students. The difference in the results between the two studies may be attributed to the difference in grade levels. Additionally, in the study by Kalın and Nalçacı (2017), they examined the mother's education level and found that it did not create a significant difference. This study overlaps with Kalın and Nalçacı (2017).

Looking at the tolerance tendencies of the experimental and control groups, a two-way ANOVA test was used to evaluate the changes in their pre- and post-test scores after reading stories related to the value of tolerance over eight weeks. Upon examining the data sets, it was found that there was no similarity in the variance between the groups for the post-test, and the within-group variances were unequal. Following this, the post-test scores in the experimental group showed an increase compared to the pre-test, whereas no such change was observed in the control group. Therefore, it can be said that the activities had a significant impact on the students. In his study, Kurtoğlu (2017) also created a similar lesson activity, reading important poems by Âşık Veysel to the students, and a significant difference was obtained as a result. This suggests that using works with important values in lessons facilitates value education. Based on this, the results of the two studies can be said to align. Additionally, alongside the activities to be created for value education in curricula, including such activities in textbooks would significantly contribute to the value education provided to students.

In a study by Özbaşı (2020), the aim was to transfer root values to students using the genre of fairy tales. In line with this, it can be said that this study facilitated the transmission of values through literary works. Therefore, the results obtained in this study align with those from the previous study.

It was observed through this study that the use of Mevlâna Celâleddin Rûmî's Mesnevi work in lessons led to a significant development in students' tolerance attitudes. Taş and Kiroğlu (2019) examined the topic of imparting the value of tolerance through the use of Mesnevi. They also reached results similar to this study's findings. This shows that using Mesnevi to teach tolerance is effective. Moreover, in another study, Taş (2021) emphasized that Mesnevi is a valuable work for raising good people.

Çağlar and Aslan (2020), Ağca (2023), and Turan, Belenli, and Kiriş (2010) emphasized the importance of using Mesnevi in value education and concluded

that it should be used in education. With these results, the use of Mesnevi stories in this study aligns with the aims and findings of these studies. Schwartz and Bilsky (1987) stated that values guide people's social behaviors and stressed the importance of imparting these values at an early age. In this context, it can be said that the stories in Mesnevi are effective. According to Bruner (1991), using stories helps children understand cultural norms and values. The stories in Mesnevi take on this role, helping children grasp the concept of tolerance better, as the stories provide examples for understanding and accepting different perspectives (Khan, 2001).

In conclusion, the results of this study show the positive effect of Mesnevi stories related to tolerance on children. This result presents a strong suggestion that value education can be successfully implemented in both school and family environments. Educators and parents can make greater efforts to teach fundamental values such as tolerance by presenting such cultural and moral stories to children. Other studies show that these types of applications contribute to children's social and emotional development, supporting the beneficial nature of these practices (Lerner, 2005).

Recommendations

Based on the results of this research, the following recommendations can be made:

- This research focused on 8th-grade middle school students. Researches can be conducted in line with the purpose of this study at different grade levels.
- Although the study was prepared for Turkish lessons, similar activities can be carried out in other disciplines, and the results of these can be investigated.
- New variables can be added to the demographic variables included in this study, and it can be applied to people with different conditions. Thus, the studies can be compared.
- The study, which was conducted with 40 students from 8th grade, could be carried out with a larger number of students. This would make the generalization of the findings more comprehensive.
- These recommendations present various strategies for developing the tolerance value in children and helping them integrate these values into their lives. Educators, families, and community members can contribute to children's social and emotional development through such approaches.

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Chapter 4

CRITERIA FOR BEING A DRAMA LEADER IN TEACHING TURKISH AS A FOREIGN LANGUAGE

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INTRODUCTION

Mahmud al-Kashgari, who regarded Turkish as a world language and was a prominent linguist, wrote *Divan-u Lugati't-Turk* with the aim of teaching Turkish to Arabic-speaking people. This masterpiece is considered to be the first study written to teach Turkish as a foreign language (Biçer, 2012). In the contemporary sense, Turkish language teaching as a foreign language gained importance in the 1960s and afterwards. The adoption of the liberal economy in Turkey since the 1980s and the differentiating tendencies in the world have made teaching Turkish as a foreign language a necessity. With the end of the Cold War Period in the world, various social and cultural partnership and union facilities have emerged with the related Turkish communities living in the Caucasus and Central Asia (Şen, 2008). Since 2011, after the Syrian civil war, millions of Syrians who have been under temporary protection in Turkey have been obliged to learn Turkish. In addition, it is also known that there are people from Ukraine due to the war, from African communities for different reasons such as education and economy, and from various parts of the world who come to our country and want to learn Turkish. All these conditions have caused the necessity of learning and teaching Turkish as a foreign language. Both in teaching Turkish to Turks in Turkey and in teaching Turkish as a foreign language, the modern understanding of education focuses on how individuals should learn rather than what they should learn. In Turkish language teaching, it is emphasised that traditional practices are abandoned and modern teaching approaches, methods and techniques are used. In Turkish lessons, an integrated learning-teaching approach should be

* This study was presented as a seminar study at Mersin University Institute of Educational Sciences in June 2023.

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applied by utilising the advantages of many methods, techniques and teaching approaches (Sever et al., 2006, p. 21). There is a need for methods that will stir students' curiosity impulses, concentrate their interest in the lesson, enable them to express themselves, create a participative and active student model, and most fundamentally, an understanding that puts students at the centre of the lesson and activities. Based on this context, drama is one of the methods that puts the learners at the centre in the learning process and aims to make them acquire skills and behaviours instead of knowledge. Drama, which is a method suitable for the conditions of the modern age and related to different disciplines, has recently started to be more important in the education system (Kara, 2014; Kara, 2020).

Drama includes all kinds of actions and activities in its meaning. Drama includes the concept of role-playing in which what is designed is transformed into action. It consists of reproducing different situations that can be faced in human life in processes based on dramatisation. One or more people interact with each other, with nature or with various elements. The emotional and physical movements arising through this interaction become visible in the drama process, which is reproduction. Drama activities refer to a much more conscious experiencing process that enables people to experience in environments simulated to their real lives, has a guide and a much more conscious experiencing process (Ayrancı et al., 2023). Drama, which is a preliminary study of real life, has certain features. These features reveal the following realities of drama in particular: "Drama is a process. There is a difference between the beginning and now.

- "Drama is a process. There is a difference between the beginning and the present in drama.
- Drama is based on dramatic experiences.
- Drama consists of improvisations. There is no drama without improvisation.
- A situation is created through improvisations.
- In drama, reality and play are intertwined.
- In drama, reality and fiction are intertwined.
- Drama is social; it is created with single, double, multiple groups.
- Drama integrates education.
- Drama turns knowledge into real life experience' (Okvuran, 2003, p. 82).

The requirement to be able to talk about the activities in drama is to know the components of drama firstly. These components are participants, setting, subject and drama leader. The most basic component in drama is the drama leader. The drama leader is a person who has received drama-specific training, who can plan the work in drama and guide the participants while carrying out the work (Oruç,

2004, p. 69). Again Adıgüzel (2010, p. 89) emphasises that the leader is one of the most important elements for drama. He mentions that the dramatisation of the process and making sense of it in this way will be shaped by the purpose of the drama leader and the methods he may use. Offering the first stimulus, presenting, evaluating and re-performing in the process are the tasks to be performed by the leader. For these reasons, the initiation, execution and conclusion of drama activities depend on the leader. In schools where teaching activities are carried out, the most effective actor who can show the leadership feature are teachers whose communication with students is continuous. Teachers have the power to influence the whole environment with their words and actions. They can play an active role in the change and development of the cultural structure in society. It can be said that teachers are the most important group that can carry the leadership. The leader who teaches Turkish as a foreign language is at the centre of the drama components. The process develops according to the equipment and capacity of the leader.

Purpose of the Research

The main purpose of this study is to emphasise the characteristics of the teachers who will apply the drama method, which has taken its place in the systems of developed countries and which is accepted both as a teaching method and as an elective course in the education system of our country, in Turkish as a foreign language teaching courses, as drama leaders.

Method of the Research

Document analysis method, one of the qualitative research methods, has been used in the study. In this study, while creating the criteria of the study, the criteria determined by Kara (2014) and the principles of the declaration created by the Contemporary Drama Association (ÇDD) and Bundesarbeitsgemeinschaft (BAG) Spiel und Theater institutions on 30 March 2011 were used. While conducting this research, the literature on drama was analysed and attention was paid to leader characteristics in these studies. In the literature on drama, leader characteristics were analysed and the characteristics of the drama leader who teaches Turkish as a foreign language were examined. The leader characteristics determined by Kara (2014, 2023) are given as follows. The leader:

- “Must have Turkish Field Knowledge
- Should have theatre / drama background and skills
- Should be competent in the fields of pedagogy and child psychology

- Should be aware of different disciplines
- Use Creativity and Imagination
- Use Time Properly and Plan the Drama Process
- Must be eager to communicate and open to activity
- Love and care for children
- Have effective Observation
- Must be reliable, objective, tolerant
- Prepare the setting in advance, inform the students before the activity
- Avoid Being Interventionist”

These competences were determined for the leaders who teach Turkish to Turks in Turkey. For the qualifications that should be found in leaders who teach Turkish as a foreign language, 4 themes were directly quoted from these themes; 2 themes were combined with other themes. In the Ethical Declaration on the Behaviour and Attitude of Creative Drama Trainers/Leaders and Theatre Pedagogues, the following qualifications have also been reached:

Vocational Ethics:

- Human Dignity
- Validity of International Regulations
- Having a Worldwide concept / Prohibition of Economic Colonisation
- Privacy.
- Forbidden Agent
- International and Intercultural Approaches

Professional Behaviour

- General Code of Conduct
- Behaviour towards learners and trainers
- Mature/Adult Human
- Communication with Colleagues
- Strengthening Learners’ Capacities
- Behaving Equally and Respecting
- Consideration of the Learner’s Condition
- Consideration of the Living Environment
- To Trust Unconditionally
- No Violence
- Self-criticism
- Behavioural Objectives
- Being Prepared for Changes

- International Co-operation
- Avoiding Slander, Defamation and Insult (Contract, 2011)

These competencies were developed by the above-mentioned institutions and announced in Antalya on 30 March 2011 and published in English, German and Turkish. In addition, it is aimed to reach different audiences by translating into different languages. Among these competences, 5 themes have been directly approved for the characteristics of leaders who teach Turkish as a foreign language, and 1 theme has been associated with another theme.

Using Drama in Teaching Turkish as a Foreign Language

Drama is an activity method that is defined in different ways. And (1974, pp. 3-4) defines the meaning of drama as a word close to its current meaning, but closer to the meaning of 'simulation as a spectacle' in Greek *Dromenon*. This word is used in place of the word 'to play', which is another meaning in ancient Greek (Nutku, 1998, p. 27). When drama is considered in terms of method in education, it is seen that drama is used for a purpose. This purpose can be expressed as teaching different subjects in the educational environment. As a method in education, drama is a study that requires the student to be active in the activity.

"In traditional education techniques, learners are passive and the teacher is active. No matter how effective the active teacher is, he/she cannot maintain the attention of passive learners. Learners start to get distracted and move away from the learning environment. On the other hand, learners cannot mobilise their emotions sufficiently, they cannot adopt the information sufficiently because they receive it second-hand. However, the way of effective learning is to get information from first hand. The most effective method of this is learning by doing and experiencing" (Aytaş, 2011, p. 40).

As a method, the subject matter to be studied with drama must necessarily involve a dramatic conflict. Drama helps the participant to participate in activities as a group, to establish intimacy with others, to interpret the similarities and differences between what they have learnt and their own life. The fact that it is loved by children is based on the fact that it is a play-based activity. The fact that the student finds himself/herself in the activity is explained by the power of the play. The efforts of the participant in the play enable him/ her to search for solutions to problems and reach a conclusion with his/her own methods. Thus, the student has the opportunity to observe, research and find solutions in real life.

Permanent Learning Method in Word Teaching

Drama in teaching Turkish as a foreign language is carried out around common goals such as comprehension skills, expression, interaction skills, responsibility, self-confidence. For this reason, it is useful to use the drama method in Turkish as a foreign language lessons to help students acquire basic language skills. With the help of drama activities designed to gain basic language skills, the correct use of language in comprehension and expression skills becomes possible in a practical way. When it is considered that the main aim of Turkish as a foreign language course is to raise individuals who can do critical thinking in Turkish, reflect their thoughts in a clear and understandable Turkish and thus have a strong second language, it is important to use drama in Turkish as a foreign language course (Maden, 2010).

In order to support students to speak fluently, the leader in teaching Turkish as a foreign language should include student-centred work activities that will enable students to be active in taking roles. It is thought that the more the number of student-centred practices and activities in the lessons, the more successful and effective the language teaching will be. The drama method is considered to be effective in the development and progress of fluent speech. Because the drama method not only includes simple repetitions but also gives importance to the action dimension (Karadağ & Göçer, 2018).

With the drama method, students are given information, skills are gained and perception is presented. In teaching Turkish as a foreign language, drama activities, which have all these opportunities in terms of supporting the interest in Turkish language, should be emphasised sufficiently (Zeyrek, 2020). If this is achieved, it can be said that drama activities will contribute significantly to effective communication.

Being a Drama Leader in Teaching Turkish as a Foreign Language

Drama is the name of a work carried out in the context of workshop activities created with the principles of dramatisation, role-playing and improvisation, although it has a theoretical basis. Workshop activities are carried out in groups and accompanied by a leader. In drama, the process is in the form of group interaction with the guidance of a leader (Morgül, 1995; Üstündağ, 1998). The drama leader has to be equipped with educational, artistic, moral, conscientious and intellectual professional ethics. In teaching Turkish as a foreign language, the leader meets with those who have a demand for learning the language on one of the most important platforms for permanent and effective learning.

Using Body Language and Mastering Body Language

Using body language in teaching Turkish as a foreign language by knowing the limits of body language both enables the recognition of cultural situations and forms the basic ground for effective communication. Body language comes into play in meaningful and/or meaningless silences between people and this language is in the position of reflecting the emotional world of people. Global common assumptions such as the meaning of body language studies within the framework of cultural stimuli have been accepted by anthropologists. Body language constitutes the silent language of the person or persons and is interpreted according to the perceptions of the other person or persons. Ekman, Friesen & Tomkins (1971) developed the Facial Affect Scoring Technique (FAST) to analyse the emotion formations on the face, and with this, they aimed to interpret the expressions of six main emotions such as 'happiness, sadness, anger, fear, surprise and disgust' in the same way cross-culturally. Even if some body language indicators specific to countries differ, as a result of some studies, the similarity of basic emotional expressions related to the biological structure of human beings may show the existence of a common behaviour in terms of body language. In a random country in the world, it may be possible to understand which emotion an angry person or an unhappy person is in by observing their behaviour. "The differences are related to how they show these feelings" (Demir, 2012, p. 169). Drama activities to be carried out with students at A1 and A2 levels, which are the basic teaching levels in teaching Turkish as a foreign language, can make a significant contribution to language learning.

Having the Ability of Cultural Exchange

The question about recognising a foreign culture in intercultural communication can be asked as follows: Can recognising, knowing or learning about the culture of different immigrant communities make a positive contribution to communication? Gaitanide (2003, p. 48), as an answer to a similar question, emphasises that if the cultural background of the individual is not known, the amount of the effect of culture and communication cannot be known. Learners of Turkish as a foreign language will have the chance to compare their own culture with the culture of the language learnt through cultural exchanges. If some similarities emerge in these comparisons, this will be a motivational tool for the language learner. The leader should make an effective sharing with the appropriate studies in these studies.

Being Prepared for Changes

Heathcote, in general, carried forward the types of roles to be assumed by the leader and added to the theatre metaphors. The following items can be given as examples of the leader's role-taking styles:

- “The teacher takes on the role of a person who is completely opposed to the general opinion in order to give feedback and clear thoughts.
- As a group member, he/she takes on the role of a person who supports ideas
- Acting as a mediator in disputes
- Acting as a narrator who shows the events and sets the mood
- The role of a positive peacemaker who says ‘let them do it’
- The role of a person who does not understand clearly and needs to be told everything in detail
- ‘taking on the role of a reflective person who describe children’s expressions... etc.’ (Hesten, 1993).

In the perspective of these different metaphors, the leader should be an impartial and permanent companion to the participants as they endeavour to cope successfully with the possible risks of new, unfamiliar and uncertain developments.

Self Criticism

The leader should be able to convey himself/herself to the followers with his/her sincerity while leading; he/she should be able to attribute different meanings to behaviours while experiencing different situations, and he/she should be able to trigger his/her participants within the framework of his/her goals (Bakan, 2009). Wayne & Cecil (2012) define the categories of effective leadership as personality, motivation and skills. For the personality category, interpersonal and conceptual skills such as self-confidence, coping with stress, emotional maturity, and honesty are expected from the leader. The leader should be open to criticism in terms of empathising with students and keeping himself/herself dynamic and should be able to self-criticise. The leader should be open and prepared for self-criticism and act with the awareness of his/her function of being an example in terms of ethical behaviour. The leader who teaches Turkish as a foreign language should sincerely self-criticise in the face of language learners and strengthen the students’ bonds by using empathy skills.

No Room for Violence

The leader avoids psychological pressure and rejects violence and violent activities. He/she intervenes in any situation or action that may cause negativity to the participants. Especially neglect and abuse are two basic situations that will not be tolerated in drama. In drama activities, the leader should avoid topics such as death, war, violence and sexuality. He/she should determine the topics that are likely to contain negativities that may cause trauma in the past experiences of the students and should keep the participants away from the activities that may have this content.

Unconditional Trust

The leader must have unconditional trust in the learner. This trust will enable the participants to perceive the world of the language they are acquiring in real life, which is outside the field of activity, and will provide them with the opportunity and possibility to comprehend the nuances of the richness of the language they have acquired. Drama leaders should respect the personal characteristics of the participants. They treat participants equally and independently of their gender, social, cultural and family background, physical characteristics, world views and economic power. This approach also strengthens students' trust in the leader.

Considering the Living Environment / Avoiding Being Interventionist

The leader should be aware of the environment in which the student lives and the social characteristics of this environment. He/she should try to harmonise the artistic and aesthetic needs of the drama activities with the conditions of the social environment of the participants, taking into account the family environment, school obligations and the professional equipment needed. Each individual becomes a component of the drama in the activity. The leader recognises that the activities will help the students to communicate more effectively with each other. He/she should remember that the activities will help the participants to express their own thoughts freely and to learn to be conscious of the feelings and thoughts of others. The leader takes into account the wishes of the participants. He/she should not force any participant to take a role that no one wants and should not intervene in the group as much as possible. This attitude is important and necessary for the development of the participants' basic feelings of trust. In the drama process, the leader is a participant and part of this process as an adaptor and encourager rather than a manager. The leader should have the competence to lead the participants to meaningful learning processes and experiences (Cottrel,

1987, p. 102). The drama leader who teaches Turkish as a foreign language should keep his/her individual ideas out of the activity as much as possible. He/she should limit himself/herself to informative explanations before and during the activity. Otherwise, the participants' creativity skills and their desire to play games may be suppressed. The leader should encourage students to participate in drama practices, but should not force them to do so. It should not be forgotten that drama activities cannot be carried out in situations and times when students do not voluntarily participate in the drama process.

Equal Treatment and Respect

In societies that include more than one culture, cultural knowledge remains in the background, while individual skills and behavioural expectations come to the fore. In intercultural dialogues where moral judgments and role sharing are in question, dialogues and activities related to the effort to establish superiority over the opposite sex and foreigners drag the drama activity to failure. Care should be taken to ensure that the dialogue is always at an equal distance and in terms of respect. Otherwise, misunderstandings and communication disorders are inevitable (Roth, 2002, p. 25). The leader should keep an equal distance from Turkish language learners from different cultures and maintain this distance.

Having Turkish Field Knowledge

In teaching Turkish as a foreign language, the drama leader teacher is expected to have a good command of his/her own field knowledge. The leader should know the basic information about his/her field, different views and research methods in the field; he/she should be able to use the resources and educational tools of the field; be willing to do research in his/her field and develop himself/herself in these subjects. Adıgüzel (2010, p. 94) states that the drama trainer or leader should have sufficient field knowledge in terms of both theoretical and practical knowledge, should know what they do not know, and should be open and honest with the participants in these subjects. The drama leader who teaches Turkish as a foreign language should be able to combine his/her knowledge of the field with drama activities and make activity planning by taking into account the basic language skills of Turkish in the activities he/she will implement.

Having Theatre/ Drama Field Knowledge and Ability

Drama is a set of activities used in many fields. It is a known fact that drama activities are used in a wide range of fields from Turkish to history and geography, from basic disciplines such as mathematics and psychology to many areas of

life (Fulford et al., 2001; Levent, 1999). In drama studies, participants have the opportunity to experience problems in various social roles. The selection of reenactments from different social issues contributes to people to comprehend the social structure of the society and social relations more effectively. During these interactions, ways of solving problems are analysed and participants gain experience from problem-solving activities (Önder, 1999). Leaders who teach Turkish as a foreign language should have sufficient field knowledge and the ability to use this knowledge in order to carry out these studies effectively and efficiently.

Being Aware of Different Disciplines

A drama leader should have a rich cultural background and intellectual experience. A good drama leader should be able to specialise in many possible fields and keep his/her interest in different disciplines fresh. The leader should learn both academic and pedagogical disciplines, be aware of artistic fields and be able to interact with other professional groups when necessary. In this sense, competence and versatility are expected from the drama leader in terms of equipment. In this context, the drama leader should have a personality that is both open and favourable to the changes that the following age can see and understand.

Using Time Properly and Planning the Drama Process

The leader may encounter groups of students with different personal characteristics. He/ she should make separate plans for each group and should not repeat himself/ herself in these activity plans. In drama, the leader should draw a correct and effective path at the first point of the activity. The teacher, who will evaluate and re-implement the activity, is also obliged to select and prepare the most appropriate drama practice for the subject of the activity. This task imposes an additional responsibility on the teacher to realise the competence of the participants to make their own decisions and put them into practice. Both method selection and application sensitivity are required to reveal participant competence (Karadağ & Çalışkan, 2005, p. 107). Drama is an action-based discipline. The leader should take into account the motivation of the students to play freely and stimulate this motivation while planning the time. The teacher guides an activity group in which everyone participates in order to show that the work has been done in the best possible way. With this organisation, cooperation, group problem solving and decision-making become part of the group experience. In drama, group interaction is encouraged. Sometimes, however, the strength of the group can be a challenge for both the leader and the participants. The solution to the problem

depends on the leader's careful planning of the activity and the group's knowledge of what to do. Guidance in the form of supporting the participants is important for new drama participants (Ömeroğlu, 1999, p. 74). The leader is an important element in drama practices. He/she sets goals, makes plans for the participant to acquire behaviours that he/she deems essential, selects drama techniques suitable for the purpose and plan, and provides tools and materials. As a result, the leader decides on the behaviours that the participant will acquire and the evaluation of the learning process (Karadağ et al., 2008, p. 169). The leader should plan the process of the activity, the methods and duration of the activity for achievements well and correctly while choosing appropriate materials and methods for the activities.

TRAINING TURKISH TEACHERS AS DRAMA LEADERS

Drama leadership is not limited to a specific field. The reason why we consider this study as a leader who teaches Turkish as a foreign language is that drama and theatre activities in schools are carried out by Turkish language teachers. When considered in the context of Turkish course contents and the acquisition of basic skills, drama comes to mind as one of the most appropriate methods. When considered from these aspects, the teacher is naturally positioned as a drama leader. However, considering the positioning of this leadership in our education system, it is a fact that is discussed at the point of being able to do it fully. Training drama leaders is an important problem of the system. The teacher should have different equipment, theatre field knowledge, basic techniques related to theatre and at the same time educational science competencies as a discipline. Since the leader will work with people and in groups, he/she should have pedagogical competence in finding solutions to the problems that may arise in the group. It can be said that drama practices and methods in schools are not carried out in accordance with their own rules and that drama and theatre disciplines are confused. However, although drama and theatre are known as disciplines close to each other, they differ in terms of their aims and contents. Drama is a discipline that does not have an audience and has not included the show among its aims. It is a participant activity. Üstündağ (2002, p. 245) states that the aim of drama activities is not to show the works to the audience. Moreover, drama activities are mostly not exhibited in front of the audience. The creation of the process in drama studies does not have to be dependent on the text. A text is not absolutely necessary in drama work. Here, theatre and drama fall into a deep differentiation.

Because drama activity and theatre differ in terms of being dependent on a ready text. Text is an important part of theatre, drama can use any text as a subject and tool. This is another aspect of drama that differs from theatre. Another difference of drama is that the participants express themselves in the activities and are active in role-playing. This is related to the fact that drama is not result-oriented but process-oriented. Drama, which should be considered with its own field dynamics, is a discipline that requires trained leaders.

Today, drama courses in faculties of education cannot be considered sufficient in terms of training leaders. In the previous periods, drama courses were named as 'Theatre', 'Theatre and Animation' and 'Drama Practices' in terms of name and content, but in the new period they are named as 'Theatre and Drama Practices'. 'Theatre and Drama Practices' course is a course that is given together with theatre in the first semester of the 4th grade and has 3 credits in a single semester. Considering that theatre and drama are separate disciplines and the differences in their curriculum, it may be considered more accurate to consider these courses as two separate and independent courses (Kara, 2014).

DISCUSSION

Teaching Turkish as a foreign language is based on four basic skills. These skills are reading, writing, listening and speaking and the Turkish Teaching Programme aims to develop these skills equally. It is known that drama is an effective method for effective and permanent learning. The effect of the drama leader on the planning, implementation and conclusion of drama activities is an indisputable fact. In the study, it was seen that 12 qualities that the drama leader who teaches Turkish as a foreign language should have stand out. These qualities are 'Using and Mastering Body Language, Having Cultural Sharing Skills, Being Prepared for Innovations, Self-criticism, Avoiding Violence, Unconditional Trust, Considering the Living Environment / Avoiding Being Interventionist, Treating Equally and Respecting, Having Turkish Field Knowledge, Having Theatre / Drama Field Knowledge and Skills, Being Aware of Different Disciplines, Using Time Correctly and Planning the Drama Process'.

Words belonging to the language asset gain their meanings in sentences. The meanings we encounter in sentences have emerged with the cultural background brought by centuries. In a sense, language teaching is also a cultural exchange. The individual who comes from a foreign culture and encounters different cultures in the classroom environment where he/she attends to learn Turkish as a foreign

language will experience a cultural balance problem when he/she cannot adapt to the teaching process, and this situation will bring cultural conflict for the individual (Gün, M. & Şimşek, 2020). It is the leader who will prevent such negativities. The leader should pay attention to avoid such negativities between the learners' cultures and the target culture and should have competence in cultural sharing.

When aiming to learn a foreign language, the priority is considered to ensure communication through that language. Those who want to learn Turkish as a foreign language will experience activities for this purpose through drama activities. The leader may encounter different situations in these activities. The leader should be prepared for all kinds of situations. Having competence and equipment in the field is an essential issue for the leader. This competence will help the leader to make appropriate decisions in different situations that Turkish as a foreign language learners may encounter.

The drama leader who teaches Turkish as a foreign language should be able to make self-criticism and should not include violent activities while planning drama activities. In his study, Kasapoğlu (2019) states that a leader should be open to criticism, be solution-oriented in times of crisis, be constructive in a critical sense, think critically, and not give up on the ideal.

The drama leader has unconditional trust in Turkish learners. Trust brings along mutual trust. In the drama activity, it will be easier for the participants to realize the activity in this environment based on mutual trust. McCaslin (1999) states that using drama in education provides participants with the opportunity to develop independence in thinking and cooperation as a skill. Through the activities, each participant demonstrates his/her achievement within the context of his/her physical and mental abilities; the resulting situation is the product of teamwork (Çokyaman & Beydoğan, 2022).

The drama leader who teaches Turkish as a foreign language should have knowledge about the learners' living environment. He/she should plan activities taking into account the characteristics of this environment, learners' cultures, norms, values and beliefs. In interactive activities with different learner groups, it also depends on this that he/she can keep an equal distance and respect each participant equally. While planning these activities, the drama leader utilizes his/her drama field knowledge. It is obvious that the leader who has theater/drama field knowledge and skills can decide which case study can be done within the framework of which activity more easily. Another feature to be considered by the drama leader who has sufficient Turkish content knowledge by using different

disciplines together is to plan the activities. Planning the activities and using the time correctly is a sine qua non of drama. Because while the leader will learn Turkish through a case study with the learners he has brought together for a purpose, he will also share a culture and reach a result. There can be no talk of an incomplete drama activity. The leader uses time in the most effective way by planning correctly.

CONCLUSION AND RECOMMENDATIONS

- 1- It is important to include drama education not only in Turkish Education but also in teaching Turkish as a foreign language.
- 2- It is essential to increase the course hours of Drama course taught in the departments of Turkish Language Teaching, Preschool Teaching and Classroom Teaching and to teach subjects related to teaching Turkish as a foreign language within these course hours.
- 3- The inadequacy and limitation of the theory, practice and activity books related to the teaching of drama in general and Turkish as a foreign language in particular draws attention. In this context, it is important to carry out studies to encourage the writing of sample texts and books.
- 4- It is an activity carried out in a setting with drama features. It would be useful for both the school administration and the relevant drama leader to create different options for creating appropriate practice environments and settings, both in TÖMERs and, considering Syrian students, in schools.
- 5- On the use of drama in teaching Turkish as a foreign language, both in the Turkish as a foreign language teaching program and in the Maarif Mektepleri and Yunus Emre Enstitüsü programs, the activities related to the application of the drama method and the studies on the development of the program in the program related to the method itself are not sufficient. It is important that both academicians and relevant experts should carry out studies to eliminate the deficiencies in the program and include the relevant subjects in the program and this area should be included in the program.
- 6- This study is a qualitative study on the criteria of a drama leader. It was conducted using document analysis. It is important to conduct field studies to see which of the criteria of drama leader, who teaches Turkish as a foreign language, is effective on students.

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Access date: 26.05.2023 at:01:00



Chapter 5

THE USE OF GENERATIVE ARTIFICIAL INTELLIGENCE TOOLS IN TURKISH EDUCATION

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INTRODUCTION

Productive Artificial Intelligence and Its Applications Generative AI has emerged as a significant instrument across several domains, including art, literature, music, design, science, and engineering. This technology expedites users' creative processes, facilitating the generation of novel ideas and solutions.

The term 'AI' was introduced during a project and workshop at Dartmouth College in the mid-1950s. Between the 1960s and the 1990s, interspersed with intervals of 'AI winter', AI research and development initially concentrated on formalizing human reasoning principles to replicate human intelligence, subsequently shifting to 'expert systems' that emulated the procedural decision-making processes of specialists based on established knowledge bases. The domain of AI has progressed through two interrelated avenues: the creation of AI-driven educational technologies and the use of AI to analyze, quantify, and enhance learning (Holmes, Bialik, and Fadel, 2019). A recent study by Diliberti et al. (2024) revealed that, as of autumn 2023, 18% of K-12 educators reported employing AI for instructional purposes.

Art and Design

Generative artificial intelligence (AI) is transforming the creative processes of artists and designers. This technology use algorithms and software to provide novel concepts, visuals, and designs. Analyzing the use of generative AI in art and design, as well as its implications for the future of creativity, is challenging due to the daily emergence of new iterations. Artificial intelligence programs can generate the needed image, sketch, or other creations in only seconds. In the

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realm of art, generative AI has emerged as a tool that artists utilize to augment their creativity. A multitude of artists are utilizing AI to produce digital paintings, sculptures, and installations. An artist may employ AI to generate a sequence of abstract pictures, subsequently refining and manipulating them to produce a final outcome and output. This partnership between human ingenuity and AI yields new outcomes unattainable without the technology.

A notable instance is artwork generated by AI applications like DeepArt and DALL-E. AI applications like ChatGPT, Copilot, and Grok generate artwork rapidly and at no cost. These tools may transform a basic concept or drawing into an intricate and aesthetically pleasing piece of art. Artists can enhance their creations by employing these techniques to generate ideas or surmount creative challenges. Proponents of generative AI tools suggest that applications like ChatGPT may serve as teaching assistants by generating course activities, assessments, and lesson plans, while other AI tools, such as Dall-E, could produce images for classroom presentations (Mollick & Mollick, 2023).

Generative AI is employed in design to produce a wide array of items, including logos and fashion collections. Designers may provide characteristics including colors, forms, and themes, prompting the AI to produce several design alternatives. This conserves time and enables designers to rapidly investigate a broad spectrum of options.

Literature and Content Production

In contemporary society, technology significantly influences the creation and dissemination of information. A notable advancement is the application of Artificial Intelligence (AI) in content creation. AI-powered tools may assist in composing many forms of content, including blog articles (Wekelet, etc.), essays (Wattpad, etc.), and social network updates (X, Instagram, etc.), with unprecedented practicality and efficiency. Artificial Intelligence is a technology that allows computers to execute activities often necessitating human intelligence and complexity. AI is capable of generating text depending on particular stimuli or subjects. It analyzes certain pages and frequently derives inferences from widely read content. For instance, if you want an essay about climate change, you may input this subject into an AI tool, which will generate an outline for you. This can significantly reduce the time required for authors and facilitate brainstorming; nevertheless, it does not ensure its application as an academic text or project.

Common technologies utilized for AI content generation encompass methods for natural language processing (NLP) that enable algorithms to comprehend and

generate human language. These technologies may evaluate current content and discern trends in writing styles to generate significant and cohesive material.

Material Diversity: AI is capable of generating material of differing breadth and duration, ranging from brief social media updates to extensive papers and narratives tailored to the specified subject matter. This adaptability enables educators and researchers to sustain a uniform online presence across many platforms.

Economics: By employing AI, educators and researchers may save expenses related to sourcing, coding, and collaboration with co-researchers.

Idea Generation: AI can assist authors in surmounting topic obstructions by offering recommendations and concepts derived from contemporary and trending subjects. This can provide significant benefits for both students and professionals. The incorporation of AI into literature and content creation is transforming the processes of knowledge generation and consumption. Although AI has several benefits, it is essential to acknowledge that human creativity and insight remain vital for generating relevant and entertaining content. Artificial intelligence is undoubtedly a valuable tool; nonetheless, a balance must be maintained with human intellect. This equilibrium will enhance writing proficiency and augment the manner in which we convey our thoughts to stakeholders. When a teacher formulates a lesson plan or utilizes AI to generate content on a value to convey to pupils, they need also use their own cognitive filter.

Music

In recent years, the music industry has seen a transformation due to the emergence of generative artificial intelligence applications. These groundbreaking technologies are transforming the methods by which artists compose, explore, and disseminate their music. Generative AI technologies employ algorithms and machine learning to create music that aligns with specific preferences. Numerous prominent generative AI applications are utilized by musicians in the literature. The following are some examples:

AIVA (Artificial Intelligence Virtual Artist): This AI composer generates music for films, video games, and ads. It can generate flawless music based on user choices. Amper Music enables users to compose music by selecting various moods, styles, and instruments. The AI can thereafter generate a distinctive track according to the user's preferences. **OpenAI's MuseNet:** MuseNet is capable of generating music across several genres, ranging from classical to modern. It can amalgamate several styles, showcasing the adaptability of generative AI.

Science and Research

Productive AI technologies are facilitating scientific research by offering unique solutions for data analysis, simulation, and idea production. Artificial intelligence offers researchers enhanced speed and efficiency in scientific pursuits. From this point of view, it can be said that artificial intelligence is machines that perform human-specific cognitive activities, as well as exhibiting complex skills such as communication (Kara et al., 2024).

A fundamental advantage of productive AI in research is its ability to rapidly analyze huge volumes of intricate data. Conventional data analysis techniques can be labor-intensive and frequently need considerable human involvement. Conversely, AI systems can identify patterns, correlations, and anomalies in datasets far more rapidly than a human researcher. This efficiency enables scientists to concentrate on analyzing results and developing new theories, rather than being inundated with data processing. Moreover, generative AI may assist in simulating scientific processes and in generating and visualizing data, being beneficial in both verbal disciplines like language instruction and quantitative domains. Researchers may utilize AI techniques to swiftly identify solutions based on grade level, student level, and learning disabilities by inputting the pertinent parameters into the system.

Generative AI significantly contributes to scientific research by facilitating the ideation process. Artificial intelligence can provide novel research concepts by examining current literature and pinpointing areas of insufficient understanding. This is especially beneficial in swiftly advancing domains where it is essential to remain current with emerging advancements. Researchers can investigate unexplored areas in their field by utilizing AI to propose novel research avenues.

Education

Enhancing Education with Generative Artificial Intelligence
In recent years, the use of technology into education has created novel methods to improve the learning experience. Generative artificial intelligence (AI) is a notable transformational invention. This technology may customize educational experiences to address the varied needs and interests of learners, therefore promoting a more interesting and effective learning environment. Generative AI denotes algorithms capable of producing novel content derived from existing data. In the realm of education, this may encompass the development of customized learning resources, assignments, assessments, and interactive simulations. The main objective is to customize instructional material for each

student, enhancing its relevance and engagement. The word “AI in education” possesses a distinct connotation compared to the two individual concepts. It pertains to the application of AI technology to improve instruction and learning inside educational environments (Chen et al., 2020; Xie et al., 2021). This may encompass the utilization of AI-driven tools and platforms to customize learning experiences, evaluate student achievement, provide feedback to educators, and automate administrative functions.

An AI tool may evaluate a learner’s performance and preferences, subsequently generating practice questions that target areas for enhancement, so augmenting the learner’s comprehension and memory of the subject. When students see content that aligns with their interests, they are more inclined to connect profoundly with the topic. Generative AI can assist by producing pertinent examples, case studies, and scenarios that relate to students’ lives and ambitions. A student pursuing environmental science may obtain case studies pertaining to renewable energy options relevant to their locality. This not only enhances engagement but also motivates students to utilize their knowledge in practical situations.

A notable characteristic of generative AI is its capacity to deliver instantaneous feedback. In conventional educational environments, feedback may frequently be postponed owing to educators’ time limitations. AI can assess student presentations in real time and offer constructive comments that facilitates instant improvement of their work. This prompt feedback mechanism is essential for efficient learning, enabling learners to promptly modify their approach and derive lessons from their errors. Generative AI significantly aids learners with diverse educational requirements. Artificial intelligence can accommodate diverse learning preferences by generating various material formats, including visual aids, audio recordings, and interactive modules. This flexibility guarantees that all pupils, even those with learning disabilities or varying language skills, can efficiently access and comprehend instructional content. AI tools may be utilized in several educational methodologies, including distant learning, blended learning, and flipped learning. Blended learning, which integrates generative artificial intelligence (AI) tools, is an effective educational method that merges conventional face-to-face instruction with online learning platforms and AI-generated materials. This method facilitates a more adaptable and individualized educational experience for learners. Generative AI systems may provide material like quizzes, interactive simulations, and personalized learning suggestions according to individual student progress and preferences. These technologies assist instructors in developing a more engaging and flexible learning environment,

while also offering vital data insights to customize education according to each student's requirements. Flipped learning is a novel pedagogical strategy that inverts conventional instructional techniques. In this model, students acquire new knowledge at home from diverse resources, including videos and texts, and subsequently attend class to participate in practical activities, debates, and problem-solving exercises. This method promotes active learning and enables instructors to offer more individualized assistance to students during class sessions. Artificial Intelligence (AI) solutions significantly enhance the flipped learning experience by offering customized learning routes, promoting engagement, and optimizing evaluation procedures. A key benefit of AI technologies in flipped learning is their capacity to customize the educational experience. AI algorithms can assess pupils' distinct learning styles, preferences, and advancement. Utilizing this data, AI may suggest tailored resources, such educational videos or articles, that address a student's individual requirements. This customized method guarantees that students interact with material that aligns with their interests, enhancing the efficacy and enjoyment of learning. Platforms such as Knewton and Smart Sparrow employ artificial intelligence to modify material instantaneously. Should a learner encounter difficulties with a certain idea, the AI might recommend further materials or activities to enhance comprehension. AI solutions provide individualized recommendations, enabling students to assume control of their learning and address knowledge deficiencies prior to classroom engagement. AI technologies enhance engagement and cooperation among students in a flipped learning setting. AI-driven discussion systems may evaluate student contributions to pinpoint prevalent misunderstandings or areas of interest. This information enables instructors to customize class discussions to tackle unique issues encountered by students, so promoting a more collaborative learning environment. Furthermore, AI-powered chatbots can offer instantaneous support to students studying at home. These chatbots can respond to inquiries, offer elucidations, or assist students in navigating intricate challenges, guaranteeing they do not experience isolation while autonomous learning. This interactive support system promotes active student engagement with the curriculum and encourages seeking assistance when necessary. Assessment is an essential element of any educational system, and AI technologies may greatly enhance this process in flipped learning situations. Conventional assessments can demand considerable time and effort from instructors for their creation, administration, and evaluation. Artificial intelligence can automate several processes, enabling educators to concentrate more on instruction and less on administrative responsibilities. AI-driven evaluation systems may generate quizzes and examinations tailored to the information pupils

have interacted with at home. These evaluations can be automatically assessed, offering prompt feedback to students and enabling educators to monitor progress effectively. Furthermore, AI can evaluate assessment outcomes to discern trends and learning deficiencies, allowing educators to modify their instructional approaches in real time.

Distance education has revolutionized the educational environment, rendering it accessible and adaptable for students globally. The incorporation of artificial intelligence (AI) techniques in distant education can markedly improve the learning experience, addressing the varied demands of students. This essay examines the efficient utilization of AI in distant learning, emphasizing its influence on language acquisition, individualized education, and student assistance.

A notable benefit of AI in distant education is its capacity to provide individualized learning experiences. AI algorithms can assess students' learning styles, preferences, and progress, enabling instructors to customize curriculum to address individual requirements. Adaptive learning platforms utilize AI to adjust task complexity according to student performance, ensuring that learners are consistently challenged without experiencing overload. This customization also applies to feedback. AI technologies offer immediate feedback on assignments and tests, assisting students in recognizing areas for enhancement. By comprehending their strengths and shortcomings, students may concentrate their efforts on certain talents, resulting in a more effective learning process. Engagement is essential in remote education, as students frequently encounter difficulties such as isolation and diminished motivation. AI technologies may cultivate a feeling of community and support among learners. Discussion forums and AI driven chatbots can enhance communication between students and professors, enabling prompt solutions to inquiries and issues. Furthermore, AI-driven gamification aspects can enhance the enjoyment of the learning experience. Integrating gamified elements into educational platforms enhances student engagement and motivation. Artificial intelligence can monitor student advancement and acknowledge accomplishments, fostering a more engaging and gratifying educational experience.

Distance education frequently accommodates pupils with diverse comprehension levels and distinct educational requirements. Artificial intelligence techniques can proficiently discover and rectify these deficiencies. For example, AI-driven diagnostic evaluations can ascertain a student's existing knowledge level, allowing instructors to offer tailored resources and assistance.

Moreover, AI can aid in the development of extra resources that target certain learning gaps. For instance, if a learner encounters difficulties with a certain

grammatical idea, AI might produce supplementary assignments or suggest pertinent video lectures. This focused support enables students to progress at their own speed, guaranteeing the establishment of a robust foundation prior to advancing to more complex subjects.

The Role of Artificial Intelligence in Teaching Turkish

Artificial Intelligence (AI) is starting to revolutionize the domain of language education, encompassing the instruction of Turkish. Turkish, being a complicated language with distinctive grammatical patterns, poses several problems for learners. AI techniques can augment the efficacy of Turkish instruction in four primary domains: speaking, listening, reading, writing, and grammar. This section examines the functionality of these technologies and their uses within a university context.

Usage areas of artificial intelligence in Turkish education (Kara & Furtun, 2023):

Exam preparation

Preparing measurement and evaluation activities in Turkish teaching

Obtaining, storing and updating course records

Chat engines

Online discussion boards

Academic research on language education

Learning Turkish as a foreign language

Spelling checks and different types of writing

Language checks and auto-corrections

Speaking and Listening

Language applications driven by generative AI utilize voice recognition technology to assist students in enhancing their pronunciation and fluency. Instruments such as virtual instructors and diction applications offer immediate feedback, enabling students to enhance their speaking abilities in real time. Moreover, AI can facilitate the creation of conversational simulations (such as daily speaking exercises, talks, travel scenarios, etc.) that enable students to participate in dialogues reflective of their required contexts, so enhancing their confidence and speaking skill. The advancement of educational technology has integrated creative pedagogical approaches with modern technologies to improve the student learning experience. Virtual assistant or chatbot technology streamlines and improves the educational

experience for students by using pedagogical techniques and cutting-edge technologies (Hsu, M. H., et al., 2021).

AI systems developed for listening exercises may adjust to the student's proficiency and deliver audio information that aligns with their abilities. While these programs primarily provide English lessons in their literature, research on listening training may also be performed using sophisticated applications like Duolingo. These programs include a range of resources, including podcasts, dialogues, and comprehension assessments tailored to the phonetics and intonations of the Turkish language. Utilizing AI for tailored listening exercises enables students to progressively enhance their comprehension abilities, facilitating a deeper understanding of native speakers across many situations. Interactions between humans and robots or chatbots will assist low-achieving students or those with poor self-esteem in feeling less ashamed and enhancing their self-confidence when confronted with obstacles or challenges (Chiu, Moorhouse, et al., 2023; Yang et al., 2020). This has been demonstrated to substantially enhance kids' academic performance (Kim et al., 2021).

Table 1. Speaking and Listening Tools

Vozard, Lovevoice AI Voice Generator, Notevibes

It employs sophisticated artificial intelligence technology to convert users' voices into diverse characters, celebrities, and sound effects for both real-time and pre-recorded material. It possesses an extensive sound effect collection comprising cartoon characters, film characters, celebrities, and unique vocalizations. It provides real-time speech modulation for live engagements and recorded mode functionality for altering pre-existing audio and video files. It is a software suite featuring an intuitive interface designed for generating sounds used in digital storytelling and sketching.

TxtVoice

TxtVoice is a sophisticated text-to-speech (TTS) system that use artificial intelligence to transform written text into lifelike voice. It provides customers with an extensive array of voice options by accommodating more than 50 languages and regional accents. This tool is highly beneficial for audiobooks and online education.

Audeus, Fluently, PDF2Audio AI

Its is a web-based program that transforms textual material into audio via text-to-speech technology. It enables users to audibly access their documents, encompassing PDFs, Word files, DRM-free EPUBs, and several other text types. Its provides a solution for anyone, particularly students, seeking to enhance their reading and learning efficiency by effectively managing extensive reading resources. It employs OpenAI's GPT models for text creation and text-to-speech conversion, enabling users to produce podcasts, lectures, summaries, and many audio formats from intricate documents and data.

Table 1. Speaking and Listening Tools

Podcrafter, ttsMP3.com, NaturalReader

It is a SaaS service that autonomously transforms textual information into premium podcasts. It generates scripted audio renditions with introductory and concluding music, transitions, and narration, thereafter distributing them to prominent podcast sites. It transforms textual information into professional-grade podcasts with introductory and concluding music, transitions, and superior audio quality. NaturalReader is an AI-driven text-to-speech technology that transforms text, documents, photos, and web pages into lifelike audio, employing realistic AI voices in many languages.

UnaPod, Typecast

UnaPod is the inaugural AI-driven “read later” application aimed at augmenting the reading experience. UnaPod is an AI-driven application designed for deferred reading, enabling users to capture information and then access AI-generated summaries in both textual and auditory formats. It is applicable in speaking and listening exercises in extracurricular environments.

Reading and Grammar

Artificial intelligence assesses reading habits and preferences, allowing pupils to select both stimulating and captivating topics. Text summarizing and vocabulary enhancement technologies assist students in understanding intricate texts and foreign terminology. AI-driven interactive reading systems may enhance students’ critical engagement with the subject and elevate their reading skills in Turkish through tailored comprehension activities. Utilizing resources in the literature, such as text completion, quiz generation from text, and genre-specific writing, students may enhance their independent study, while educators can efficiently develop content-driven studies for extracurricular learning. Technologically advanced disciplines have conceptualized a future where AI facilitates virtual tutoring for pupils, providing help at any time they have inquiries (Alam, 2022; Du Boulay, 2016).

Turkish significantly differs from European languages regarding grammar and sentence structure. Consequently, while several AI tools exist for English, there is a scarcity of tools available for Turkish grammar assistance. Given that a substantial number of these technologies do translation and back translation, it is essential to verify their correctness. Consequently, AI-powered systems can assist in overcoming the grammatical challenges of the Turkish language, noted for its agglutinative structure and extensive use of suffixes, notwithstanding occasional errors. Intelligent tutoring systems offer real-time grammar exercises,

assessments, and explanations, enabling students to practice at their own speed. Nevertheless, conventional language acquisition has occurred passively inside the school setting. The rise of AI technology in language education has established an improved practice framework within schools, accommodating individual students' learning statuses and needs (Amaral & Meurers, 2011), thereby enhancing student engagement in the learning process (Tafazoli et al., 2019).

Table 2. Reading and Grammar Tools

Notaic, WritingTools.ai, AI-Text-Humanizer.com, QuickMail, ChatGPT Writer, WriteMail.ai, AI Letter Generator

Typical characteristics of these instruments: Employs artificial intelligence to autonomously produce email replies reflective of the user's writing style. Ensures coherence with the user's own writing tone and style in the generated answers. Provides an extensive array of templates for SEO-optimized blog articles, product descriptions, social media material, and more formats. Proficient at generating long-form content, rephrasing existing material, and automating publication to platforms such as WordPress and Shopify. Robust web-based instruments engineered to convert robotic AI-generated writing into coherent, captivating, and human-like material. The accurate and efficient utilization of Turkish in the virtual realm serves as a mechanism to facilitate excellent communication within that context.

GetBooks.ai

GetBooks.ai is an AI-driven application that assists users in identifying their subsequent preferred books. It employs artificial intelligence to deliver tailored book suggestions according to user interests and reading history. The application may incorporate functionalities such as book search, summary retrieval, and genre exploration, therefore augmenting the book discovery experience.

YouLearn, DeepLearning.AI

YouLearn is an AI-driven teaching assistant that improves the learning experience through tailored instruction, topic summaries, and interactive functionalities. It accommodates several content formats, such as PDFs, videos, and presentations, enabling users to pose inquiries, receive immediate responses, and retrieve essential information from study resources. The platform seeks to optimize time, enhance comprehension, and increase learning efficiency for students, professionals, and lifelong learners. It is applicable for academic instruction, online course creation, research support, and professional development monitoring.

MagicSchool, QuillMinds

Table 2. Reading and Grammar Tools

MagicSchool is a robust AI-driven educational platform tailored for educators and students, including more than 70 AI capabilities for teachers and over 40 resources for students. It assists educators in lesson planning, differentiation, assessment development, IEP formulation, and communication, while advocating for the proper utilization of AI in education.

QuillMinds is an AI-driven educational platform that provides customized learning and instructional resources. It provides functionalities like AI-generated content generation, lesson preparation, study guides, practice questions, and interactive learning materials for students and instructors.

SAI, Unstuck AI, Prepform

SAI (Systematic Artificial Intelligence) is an extensive AI platform tailored for educational and research applications, emphasizing the provision of regulated, transparent, and adaptable AI solutions. It integrates extensive language models with specialized model libraries to tackle intricate AI challenges, while upholding educational integrity and security compliance.

Unstuck AI is a complimentary AI-driven study resource enabling students to upload and interact with various course resources, such as PDFs, PowerPoints, YouTube videos, lectures, textbooks, and notes.

Prepform provides practice questions, analytical data, error documentation, and focused review to enhance learning and examination readiness.

Writing

AI writing aids can assist students in organizing their works, enhancing grammar, and augmenting general coherence. These programs may evaluate written manuscripts, offer corrective criticism, and recommend improved expressions, words, or phrases. Diverse writing activities can enhance the enjoyment of writing habits. Currently, virtual classrooms and various artificial intelligence tools facilitate the following tasks: translating written text into alternative rhetoric, identifying textual errors, completing text, implementing desired corrections, selecting suitable visuals for the text, and generating subtext questions. AI writing tools are designed to evaluate written text and offer feedback on several aspects, including grammar, vocabulary, syntax, content, and structure (Hosseini et al., 2023; Strobl et al., 2019; Thorp, 2023).

Table 3. Writing Tools

Writers-Copilot, Somme.ai, Co Writer

Writers-Copilot is a complimentary AI-driven writing helper that provides instantaneous editing recommendations, critiques, and enhancements to elevate writing quality. The tool offers customized directives for writing style and word limits, delivering an all-encompassing solution for diverse writing requirements.

Somme.ai is an AI-driven content generation solution emphasizing contextually relevant writing. The platform provides functionalities such as context management, personalized writing styles, support for numerous clients, and reusable templates to enhance the content creation process.

CoWriter is an AI-driven text editor and content production tool aimed at transforming creative writing. It provides functionalities such as real-time autocomplete recommendations, citation aid, library management, draft support, and AI-generated material for diverse writing activities.

Research Topics Generator, AI Answer Generator

The Research Topics Generator is a digital application that assists users in formulating research questions and topics aligned with their interests and academic disciplines.

The AI Answer Generator is a web-based application that use sophisticated artificial intelligence to deliver immediate, precise, and comprehensive responses to various inquiries. It employs natural language processing, machine learning, and deep learning to comprehend inquiries and generate pertinent, human-like responses.

Stories With Dory, Your Story Our AI, Plotlime

Stories with Dory is an interactive storytelling application for children, utilizing voice activation to facilitate the creation of personalized narratives.

Your Narrative Our AI is a book writing platform driven by artificial intelligence that assists authors in producing whole books from inception to completion. It integrates artificial intelligence with human ingenuity to assist authors in generating book titles, blurbs, character profiles, chapter outlines, and comprehensive material, while preserving creative authority over narrative trajectory.

Plotlime is an AI-driven platform enabling users to generate customized narratives across many genres.

Table 3. Writing Tools

Hello Literature, Storychat, AnyDoor: Diverse AI worlds, character.ai

Literature is an AI-driven application that enables users to engage in interactive dialogues with characters from renowned literary works. It employs sophisticated AI technology to generate authentic voices and replies, enabling users to investigate narratives, enhance their comprehension of literature, and engage with books in novel manners.

Storychat is an AI-driven platform enabling users to generate, disseminate, and profit from interactive chat narratives. It provides AI characters for user interaction, a social feed for exploring others' narratives, and tools for creating and disseminating unique material.

AnyDoor is a smartphone application that generates varied AI environments, providing an immersive area where narratives develop in real time and people are animated.

Character.ai is a complimentary AI chatbot platform enabling users to engage with AI-generated personas inspired by real or fictitious individuals.

Adventure Stories, AIStoryGenerator

Adventure Stories is an AI-driven collaborative storytelling platform enabling children and parents to build interactive choose-your-own-adventure narratives. AIStoryGenerator is a complimentary online application that use sophisticated AI models to generate distinctive and captivating narratives according to user specifications. It provides endless creation, customization possibilities, and supplementary functions like as picture generation and NSFW content keys.

Assessment and Evaluation

Effectively constructed assessments are crucial for evaluating student learning (Almond, Steinberg, & Mislevy, 2002; Mislevy, Steinberg, & Almond, 2003). Measurement and assessment are crucial in the efficacy of language instruction. This is especially applicable to the instruction of Turkish, a language abundant in structure and cultural importance. The use of artificial intelligence (AI) tools enables educators to refine their assessment and evaluation methodologies, hence delivering more tailored and effective learning experiences for students.

AI systems provide immediate feedback on language exercises, enabling students to rectify errors in real-time. This prompt feedback enhances retention

and elevates students' confidence as they observe their advancement in studying the Turkish language.

Educators may employ AI analytics to obtain insights on longitudinal student performance trends. By identifying the areas of difficulty for pupils, educators may employ specific instructional techniques to mitigate these problems, therefore enhancing overall learning results.

Table 4. Assessment and Evaluation Tools
Flashcards X AI, Flashlab
Flashlab is a multifaceted platform that integrates AI-driven flashcard generation, examination preparation, and gamified education. Flashcards X AI technologies, autonomously generate cards from diverse input sources, such as text, PDFs, photos, and videos, utilizing artificial intelligence. These applications may swiftly generate tailored study materials, facilitate spaced repetition learning, and frequently include supplementary features like as quizzes, explanations, and export capabilities to widely used card systems.
SuperStudentAI
SuperStudentAI is a complimentary AI-driven academic assistant that aids students in organizing study materials, generating quizzes, constructing diagrams, and delivering tailored learning experiences.
QuizNex
QuizNex is an extensive platform for quiz design and hosting that integrates both human and AI-driven quiz development.
Gizmo
Gizmo is an AI-driven educational tool that converts study materials into interactive flashcards and quizzes. It employs sophisticated methods such as spaced repetition and active recall to enhance learning and retention.
Quizlet
Quizlet is an extensive digital learning platform that provides an array of study aids, including flashcards, practice assessments, games, and AI-enhanced functionalities.

Results

Artificial Intelligence (AI) is swiftly revolutionizing the approaches employed in language instruction, particularly in Turkish. This section explores how AI might enhance the learning process of Turkish, rendering it more entertaining and effective for students. The primary contribution of AI in language education is its ability to personalize learning. Each student possesses distinct demands and learning preferences. This requires the implementation of various activities in

classroom practice and the concurrent use of diverse learning methodologies. In this scenario, it is evident that the educator requires an immediate and pragmatic aide. Artificial intelligence can evaluate a student's advancement and recommend modifications to the educational model accordingly. For instance, if a learner encounters difficulties with language acquisition and misunderstandings, AI can provide supplementary exercises targeted at that particular domain. This tailored approach enables each student to advance at their individual pace. This is essential for comprehending a language such as Turkish, which possesses distinctive grammatical rules and lexicon. Turkish possesses a linguistic framework that necessitates the simultaneous application of many learning domains, including reading, listening, speaking, and writing.

Artificial intelligence technology can augment interactive learning experiences. AI-powered applications and platforms offer immediate feedback, evaluations, and interactive activities that maintain learner interest. Language learning applications can facilitate students' enhancement of speaking abilities in a secure setting by simulating conversations in Turkish. This interactive element enhances the pleasure of learning while also reinforcing the provided topic matter. Artificial intelligence may play a significant role for both instructors and pupils. Educators may utilize AI to generate materials such as lesson plans, quizzes, and additional teaching tools tailored to their curriculum. AI provides students with access to an extensive array of resources, including online dictionaries, grammar checkers, and pronunciation assistance. In addition to this, AI technologies serve as effective writing and research help. They can offer suggestions based on the specific genre of text to be composed (petition, email, narrative, etc.). Artificial intelligence significantly contributes to Turkish education by enabling adaptive evaluations. Conventional assessment methods may fail to adequately reflect a student's comprehension of the language. AI can deliver adaptive assessments that pose suitably tough questions corresponding to a student's skill level. This technique enables a more accurate evaluation of a student's development and areas needing enhancement.

With the advancement of AI technology, the difficulties associated with teaching Turkish will diminish. Developers are continuously enhancing AI algorithms to augment their efficacy in comprehending linguistic patterns and pupil requirements. This continuous advancement indicates that resources for educating Turkish will grow more complex, offering more innovative choices for educators and learners.

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Chapter 6

THE IMPORTANCE OF LANGUAGE AND COMMUNICATION BARRIERS IN INTERCULTURAL COMMUNICATION

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INTRODUCTION

Language is not only a means of interpersonal communication but also one of the foundational elements that provides a logical basis for thinking. Through language, individuals have the opportunity to convey their emotions, thoughts, traditions, beliefs, values—in short, their culture—to others. For interpersonal communication to occur and for accurate understanding by others, healthy communication is essential, which is only possible through language (Byram, 1997). With the rapid spread of different cultures, the phenomenon of intercultural communication has gained significance. In today's modern world, globalization has brought forward topics such as intercultural communication, multilingualism, and multiculturalism (Samovar et al., 2016).

Since language and culture are interrelated, they cannot be considered independently of each other. Language is a product of culture, and for effective communication, it must be used within a cultural context. Discussing a language without considering its cultural dimension is impossible; otherwise, achieving the intended goals of communication may become problematic (Kramsch, 1998).

This study examines the role of language in intercultural communication and the challenges caused by language barriers. Various academic articles have been analyzed and compared on these topics. The purpose of this review is to explore how individuals who have migrated to or traveled to other countries for various reasons engage with the culture of those countries, the adaptation problems in intercultural communication, and the language issues encountered when

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communicating with different cultures (Giles et al., 1977).

Europe plays a crucial role in addressing cultural diversity within the context of multilingualism. In an open and globalized world, heterogeneity is increasing, shaping the landscape of many countries while bringing various outcomes at every level. This situation emphasizes the importance of fostering social cohesion and addressing the constructive aspects of diversity (Council of Europe, 2001).

Germany, with its diverse immigrant population, serves as a focus for a literature review on different generations of Turkish immigrants in various regions (Hülya & Şule, 2018). Brazil presents a vibrant blend of various cultures and traditions. However, social and economic inequalities persist, affecting access to opportunities. Ethnic and racial tensions continue to impact marginalized communities. In summary, Brazil's multicultural landscape offers a dynamic mix of cultural influences, but challenges related to inequality and preserving cultural identity remain (Silva & Almeida, 2020).

This study is theoretical in nature and is based on a literature review. With the rapid advancement of technology and globalization, it is evident that avoiding intercultural communication in our modernizing world is not feasible. The efforts of individuals who have left their countries and encountered different cultures to adapt to those cultures, along with the challenges they face, are discussed. For a better understanding of the subject, the concepts addressed in this study are briefly defined at the outset.

Culture

Although there are numerous definitions of the term “culture,” new attempts to define it continue to emerge in modern times. The difficulty in defining culture stems not from a lack of information or material but from the advancement of civilization and the complexity of human societies. Some sociologists describe culture as encompassing a society's architecture, art, music, theater, dance, and literature (Geertz, 1973). Other scholars take a narrower perspective, defining culture as the entirety of social systems that enable the development of humans' abilities to speak, think, rest, and create, even as their physical and mental makeup remains unchanged (Tylor, 1871).

Culture is primarily a phenomenon related to the structure of a society. The institutions of a societal structure are the primary creators of culture and derive their existence through it. As a collectively created and shared system of knowledge and values, culture owes both its existence and continuity to social life (Çeçen, 1996).

Another explanation of culture can be found in the writings of Cemil Meriç, who highlights the specificity of cultural definitions. According to Meriç, there are numerous cultures worldwide, each with its unique characteristics. Great civilizations possess their own distinct cultures, and each culture has its unique language. Meriç asserts that there is no universal culture; rather, cultures, like thoughts, are subjective. They are shaped by the language, ideas, and actions of the societies to which they belong. Therefore, each culture belongs to its specific society and can only be fully understood by that society itself (Meriç, 1993). This perspective aligns with Ziya Gökalp's concept of *hars* (national culture) and underscores the intimate connection between culture and its societal roots (Akin, 2018).

Communication

Communication is essential for humans as social beings, constantly requiring interaction with their environment. It is a critical element in transforming humans from biological beings into social beings. From an early age, individuals acquire the knowledge necessary to prepare themselves for the world through communication. Communication can manifest in various ways in daily life. It can be defined as the verbal transfer, transmission, or exchange of information; the process of interaction that fosters mutual understanding and shared behavior; or the conveyance of information aimed at influencing others (Vural, 2012).

Özcan Köknel outlines the conditions necessary for communication to occur:

1. Two communication units that are mutually connected.
2. The exchange of information between these two units.
3. The impact of this exchange on both communication units, leading to behavioral changes (Köknel, 1997).

In summary, communication can be defined as a process in which information transmitted from one unit reaches another, creates an effect, and then returns to the originating unit (Shannon & Weaver, 1949).

Language

Language is not merely a tool for interpersonal communication but also the logical process underlying cognitive activity. Through the words of a language, even the most abstract thoughts take on a concrete form in memory. Furthermore, language serves as a channel that nurtures the cultural uniqueness of the society in which it is spoken. In this sense, language and culture are deeply intertwined. A culture's richness is directly related to the vocabulary of its language. This existing vocabulary includes meaning codes formed within a framework of coherence and

systematic usage, enabling individuals to express themselves. Thus, the parameters of social agreement are established. The relationship between language and culture is evident in individuals' behaviors (Sapir, 1921).

The aphorism, "Watch your words; they may become actions. Watch your actions; they may become character. Watch your character; it may shape your life," demonstrates the impact of language on cultural formation (Göçer, A., 2007).

Intercultural Communication

The relationship between language and culture has been discussed since the 19th century, particularly in the works of German thinker Wilhelm von Humboldt. This exploration was further developed by Edward Sapir and Benjamin Lee Whorf, who introduced the Sapir-Whorf Hypothesis, emphasizing language as a prerequisite for cultural formation (Humboldt, 1836) (Sapir & Whorf, 1949).

In today's interconnected world—often referred to as a "global village"—where people of different languages, religions, and nationalities are easily ed through various communication channels, especially digital networks, it has become nearly impossible to avoid encountering and communicating with the "other." This intense interaction has led to diminishing differences among people in various parts of the world, with societies and cultures becoming increasingly similar (McLuhan, 1964).

When an individual learns a foreign language, they inevitably encounter a different culture and must be open to understanding it. To truly learn a language, one must also incorporate the culture of that language into their life. Every nation has its unique proverbs, idioms, traditions, and customs. Similarly, the target culture has its distinct cultural elements and values. It is impossible to learn a foreign language without understanding its associated culture (Byram, 1997).

In the age of technology and communication, learning about different cultures has become more accessible. Cultures can be experienced through international travel, reading, or building friendships with individuals from other cultures. Beyond learning the specific culture of the language, individuals must develop general cultural awareness. Those with cultural competence are less likely to face difficulties in using the language and can accurately interpret intended meanings (Deardorff, 2006).

While intercultural communication has existed for centuries as a human practice, it is relatively new as an academic discipline. It emerged as a field of study in the 1950s, with Edward T. Hall's work between 1951 and 1955 marking its inception (Hall, 1959). Intercultural communication differs from interpersonal

communication in that the latter focuses on interactions within the same culture, whereas the former examines communication between different cultures.

Moreover, intercultural communication should be distinguished from comparative cultural studies (cross-cultural studies), which analyze cultural aspects within multicultural societies. In contrast, intercultural communication focuses on interactions between individuals from different cultural backgrounds (Göker & Meşe, 2013).

The Importance of Language in Intercultural Communication

The Council of Europe advocates for multilingualism and multiculturalism and considers the development of intercultural communication essential for the future of the world. Language is not only a product of culture but also a tool for culture. In the 21st century, multilingualism and multiculturalism are among the prominent concepts in education and societal advancement (Günday & Aycan, 2018).

As individuals become acquainted with other cultures, their horizons broaden, and their perspectives shift. They also adopt a sense of tolerance and develop respect for universal values. The *Common European Framework of Reference for Languages* (CEFR) emphasizes that “Intercultural awareness involves an understanding of the regional and social diversity of both one’s own world and the foreign world. Awareness of multiple cultures beyond one’s first and second language enriches this consciousness. Such a broad perspective aids in contextualizing the cultures of both languages” (CEFR, 2001). This creates the foundation for intercultural communication and co-culture acquisition.

“To establish effective communication with an individual influenced by another culture, the sender must re-code the message with empathy, taking into account the receiver’s cultural context, so that the message is perceived on the desired ‘frequency’ by the receiver” (Dökmen, 2012). Thus, for accurate understanding, the message must be transmitted correctly.

An individual’s upbringing within a particular culture shapes their values, thought processes, perceptions of others, self-perception, and behavior. However, people are often unaware of how deeply their native culture influences their communication styles. For instance, individuals from different cultures might all agree on the importance of greeting in social interactions. Yet, in practice, one might bow, another might shake hands, while someone else might greet verbally. Although the values may be the same, their application can differ. Therefore, understanding the culture to which the language belongs is crucial for effective communication (Hall, 1959).

In a multicultural society composed of various ethnic and cultural groups, it is unrealistic to expect everyone to be familiar with all cultures. However, for effective communication, all members of society must at least have a good command of the national culture (the dominant group's culture) and its official language. This allows individuals from foreign ethnic backgrounds to encode their messages based on their own cultural frameworks and transmit them in a language understandable to the receiver (Özgüzel, 2013).

In today's interconnected world, where intercultural communication is an inevitable process, individuals who migrate to different countries for reasons such as education, migration, economic opportunities, or conflict often face challenges. Studies have examined the experiences of individuals who interact with other cultures, especially those who migrate to countries like Germany, France, and Brazil, and how they establish communication in those contexts (Şahin & Altın, 2019). The challenges faced in intercultural communication, such as language barriers, have been analyzed, particularly focusing on the experiences of Turks in European countries and Armenia. Solutions for overcoming language barriers are also emphasized in these studies (Erdenir, 2024).

Intercultural Communication Barriers: The Case of Turkey-Armenia Relations from 1991 to the Present

Language is the first and most critical layer of communication. The 2006 Recommendation of the European Parliament and Council states: "... Communication in a foreign language includes the ability to understand, emphasize, and interpret thoughts, feelings, ideas, and facts. It varies depending on social and cultural status as well as current needs" (European Parliament and Council, 2006). Communication in a foreign language requires skill and an understanding of the culture.

For neighboring countries like Turkey and Armenia, which share a common cultural heritage but lack direct communication, intercultural communication studies aim to establish dialogue. When examining Turkey-Armenia relations, the primary communication barrier is language. Armenian, a member of the Indo-European language family, was developed in the 5th century CE by Mesrop Mashtots, a religious figure. However, the number of Armenian speakers in Turkey and Turkish speakers in Armenia is insufficient to facilitate meaningful communication between the two countries (Hovannisian, 1997). For Turkey and Armenia, neighboring nations that speak different languages and lack mutual linguistic familiarity, language constitutes the most significant barrier in intercultural communication.

The more differences there are between two cultures, the greater the barriers to intercultural communication. Another significant communication barrier between the two cultures is nonverbal communication. While some researchers believe that nonverbal cues are universal, this is not the case for Turkey and Armenia (Sarı Güven, 2015). Gestures, facial expressions, and sign language differ between the two societies.

The third communication barrier is stereotypes and prejudices. While stereotypes can be either positive or negative, prejudices are always negative. Both are influenced by an individual's native culture. Additional communication barriers include anxiety and racism. Some cultures react with anxiety when faced with the differences of a new culture, while racism serves as a severe barrier, fueling intercultural misunderstandings (Erdem & Günlü, 2006).

One of the most significant problems Turkish citizens face in foreign countries is language barriers. Particularly for the younger generation, overcoming language-related issues is crucial for adapting to the culture of the host society. Socio-cultural integration, where individuals maintain their identity while adapting to their environment and fostering shared values and emotions, requires considerable effort. For Turks to adapt to their host societies and be equipped for the globalized world, they need to have a strong command of both their native Turkish language and the language of the host country. In collaboration with host country authorities, the Turkish government sends Turkish teachers to provide native language education in schools abroad (Ulucak, 2017).

Language is the fundamental factor in establishing relationships between different cultures. While it is the cornerstone of communication, it can also serve as a barrier among speakers of different languages. Obstacles such as language barriers and misunderstandings can hinder effective and reliable communication. Finding ways to overcome these barriers is critical for intercultural communication.

Communication does not always occur successfully, and intercultural communication cannot always yield positive results. The interaction of individuals from different cultures often gives rise to problems. "Communication conducted without awareness of cultural differences leads to misunderstandings and a loss of communication effectiveness" (Erdem & Günlü, 2006). "Intercultural communication is likely to encounter invisible walls or barriers. Although these barriers are unseen, they are not imaginary" (Jayaswal, 2009).

The probability of individuals from different cultures understanding each other correctly is much lower than for those sharing the same culture. Since communication is an inherently complex and challenging process conceptually

and in practice, the barriers encountered in intercultural dimensions are inevitably more numerous (Ulucak, 2017).

Transnational Connections and Language: The Case of Turks Living in the USA

The primary objective of this study is to understand the role and significance of language in the development of transnational connections resulting from migration. For this purpose, the language skills, preferences, and efforts to preserve and develop their native language among Turkish immigrants living in the United States were evaluated from a transnational perspective. According to the 2014 American Community Survey conducted by the U.S. Census Bureau, the Turkish population in the U.S. ranges between 136,000 and 182,000 (U.S. Census Bureau, 2014).

The study sample consists of 511 Turkish immigrants aged 18 and over residing in the United States. The research employed both quantitative and qualitative methods to gather data. The participants' language skills in Turkish and English, their preferences, and their thoughts on language use in a transnational context were investigated. This evaluation focuses on how Turkish immigrants in the U.S. preserve and develop their native language and adapt to the host society through the lens of transnationalism.

One of the characteristics of transnational social spaces is the activities migrants engage in as part of their daily lives. These activities influence their integration into the host society, their cultural environment (Göker, 2015), and their relationships with one another. At this point, the language skills of migrants gain importance.

The study aimed to explore the role and function of language in the development of transnational ties among Turks living in the U.S. Participants were asked whether they had the conditions to preserve and develop their native language and culture. Among them, 40.9% stated that they fully had these conditions, 46.6% partially, 9.8% believed they did not have these conditions, and 2.5% expressed no opinion.

A significant 96.5% of the participants in this study were immigrants born in Turkey. When asked about their most proficient language, 86.9% responded with Turkish, while 8% stated English.

Proficiency in the host country's language facilitates and accelerates the adaptation process for immigrants. However, 47% of the participants rated their English-speaking skills as moderate or poor. Additionally, the frequency of using English in daily life was strikingly low, with only 8.8% stating they use English

“always” or “frequently.” Many participants identified limited English proficiency as a major issue affecting the social integration of Turkish immigrants in the U.S. These findings indicate that Turkish immigrants in the sample lack confidence in their English-speaking skills, leading to challenges in adapting to social life (Yiğittürk Ekiyor, 2018).

Ertem (2013) argues that immigrants in the U.S. face difficulties in preserving and maintaining their native languages and cultures. According to Ertem, families generally aim for their children to learn English proficiently and adapt to American culture while also preserving their native language and culture. However, Ertem highlights that the current situation is the opposite: while children’s English skills improve, their fluency in their native language declines. Linguists emphasize that maintaining one’s native language and culture is not only a personal issue but also a social problem (Ertem, 2013) (Yiğittürk Ekiyor, 2018).

The Role of Foreign Language Teaching in Enhancing Students’ Intercultural Competence

Multilingualism plays a vital role in addressing cultural diversity across Europe. In an open and globalized world, heterogeneity is increasing, shaping the landscape of many countries and producing various outcomes at every level. This development emphasizes the need to foster social cohesion and address the constructive aspects of diversity (Council of Europe, 2001).

Diversity in Europe is an inevitable reality. Consequently, the past two decades have focused on swiftly implementing policies to integrate immigrants into society, addressing their needs, and deepening their commitment to European identity (Amara, 2020). In essence, the underlying rationale of Europe’s immigrant policies is to better integrate immigrants into European society.

Despite these efforts, inequality persists in the adoption of pluralistic identities across EU member states. This inequality has, in some cases, led to exclusion and, ultimately, academic failure. Evidence suggests that immigrant students lag behind their native-born peers and are more likely to drop out of school at an early age (OECD, 2015).

According to the OECD’s 2015 PISA study, the proportion of low-achieving immigrant students exceeds that of native-born students in many EU countries. This demonstrates that many nations, including developed ones, are far from achieving Sustainable Development Goal 4 (SDG 4). Under SDG 4, particular emphasis is placed on establishing adequate infrastructure to ensure equal access to formal and vocational education for children and individuals with disabilities

or those belonging to vulnerable groups, thereby promoting gender equality in education (UNESCO, 2016).

The heterogeneity of European societies significantly influences various aspects, including general education policies and policies related to interculturalism and multilingualism. It also impacts the effective integration of immigrants into schools and society, enhancing individual competitiveness and employability while contributing to realizing a prominent European identity as a globally influential entity (Amara, 2020).

Individuals exposed to different cultures due to migration, education, or technological advancements often encounter barriers in areas such as communication, lifestyles, and cultural values. Establishing effective communication is essential for recognizing and adapting to foreign cultures. For this reason, it is crucial for individuals to familiarize themselves with the culture they aim to integrate into (Byram, 1997).

The Reflections of Migration in the Society-Culture-Language Triangle: The Case of Germany

This study is based on data collected from a compilation of articles about Turkish immigrants, gathered during field research conducted in various regions of Germany with high immigrant populations. The primary research areas included Berlin's districts with the highest immigrant populations, such as Kreuzberg, Neukölln, Wedding, and Spandau. Additionally, data were collected from Hamburg, Düsseldorf, Hanover, Munich, Stuttgart, Kiel, Nuremberg, and their surrounding areas, where Turkish immigrants are densely settled.

The data used in this study were obtained from field research conducted as part of a doctoral thesis on migration in Germany. Following World War II, Germany experienced significant waves of migration to rebuild its economy. The country signed labor agreements with various nations, including Italy (1955), Spain (1960), Greece (1960), Turkey (1961), Morocco (1963), South Korea (1963), Portugal (1964), Tunisia (1965), and Yugoslavia (1968) (Bade & Oltmer, 2008). German history has been shaped by centuries of mass migration, and as Bade and Oltmer state, Germany is a "space of fluid borders across centuries" (Bade & Oltmer, 2008). With approximately 13.4 million foreign residents, Germany is today recognized as a country of immigration. The multicultural nature of German society and the centrality of migration and multilingualism have garnered significant academic and public interest. Turkish immigrants, a key focus of migration and integration discussions in Germany, have been more widely debated compared to other European countries (Karakaşoğlu, 2008).

This study aimed to investigate the dynamics of linguistic diversity in the daily conversations of Turkish immigrant generations in Germany. It analyzed the sociolinguistic and ethnographic aspects of Turkish immigrants' everyday communication practices in various regions of Germany. The focus extended beyond language use to include generation-specific communication behaviors. To comprehensively understand the linguistic and sociocultural interaction processes emerging in German-Turkish migration contexts, the ethnographic characteristics of the research setting and the sociocultural structures of the target group were thoroughly examined.

According to data from the German Federal Statistical Office (Destatis) in 2022, Germany's population includes approximately 23.8 million people of migrant origin, accounting for 28.7% of the total population. Among these, Turks represent the largest immigrant group, making up 11.89%. For analyzing the linguistic profiles of the first guest worker generation, the study focused on participants aged 65 and older, selected based on family migration history and age (Destatis, 2022).

The first phase of Turkish migration to Germany began with the signing of labor agreements and the subsequent arrival of the first group of workers, continuing until the suspension of labor recruitment in 1973. Initially labeled as "guest workers," these migrants were expected to return to their home country. However, family reunification transformed guest workers into permanent migrants, marking the second phase of Turkish migration history (Bade & Oltmer, 2008). The introduction of the Aliens Act in 1991 increased the naturalization of Turkish migrants, and since 2000, dual citizenship has been granted to children of immigrants born in Germany (Karakaşoğlu, 2008).

The German-Turkish multilingual context represents a paradoxical reality of migration. It both facilitates the emergence of new linguistic and cultural mechanisms and is simultaneously shaped by them. The movement of Turkish immigrants within and beyond these boundaries provides a critical starting point for analyzing their linguistic and cultural practices. This context underscores the evolving dynamics of language and culture in migration, making it a central focus for understanding the broader implications of integration and social cohesion in multicultural societies (Canoğlu, 2023).

Findings on the First-Generation Immigrants

When examining the language usage rates of first-generation immigrants who migrated to Germany in 1961, the following statistics emerge regarding their use of Turkish and German:

- **Overall usage:** 12% of first-generation immigrants speak German, while 88% speak Turkish.
- **Gender distribution:** 14% of women speak German, while 86% speak Turkish; 11% of men speak Turkish, while 89% speak German (Canoğlu, 2023).

For this generation, which arrived in Germany through labor agreements, German was primarily encountered in the workplace. For them, German served as a “survival strategy,” enabling them to perform their duties and navigate daily life in Germany (Bade & Oltmer, 2008).

Now in retirement, this group has largely ceased regular contact with the social networks that involved interaction with Germans. Unlike subsequent generations, the guest worker generation struggles to transition fluently between the two languages in daily communication. It can thus be concluded that their relationship with the German language was “systematic,” using it primarily for “functional communication” purposes (Karakaşoğlu, 2008).

The language skills of the guest worker generation can be categorized based on their relationship with their social environment. Participants belonging to this generation demonstrate increased usage of German when actively engaged in multilingual social networks involving both German and Turkish (Canoğlu, 2023).

The key parameters defining this generation’s language usage mechanisms are:

1. The frequency of contact with individuals of German origin.
2. The contexts in which they use German in daily life.
3. The environments where they interact with the German language.

The alternation between Turkish and German is employed by participants only when necessary—for instance, to navigate emotional or challenging communication situations. This indicates a direct correlation between the dominant language used in communication and the individual’s relationship with that language (Karakaşoğlu, 2008).

In summary, the guest worker generation had a communication-focused relationship with the German language, using it mainly to fulfill job requirements, manage daily life, and maintain continuity in their lives (Canoğlu, 2023). Thus, for the first generation of immigrants to Germany, German was primarily a tool for survival and communication, enabling them to integrate into the workforce and handle daily responsibilities effectively.

Common Mistakes in Intercultural Communication and How to Overcome Them

Intercultural communication has become increasingly important with globalization in recent years. However, despite its significance, numerous barriers to effective communication persist. While advancements in technology have reduced some intercultural barriers, there remains a strong need to understand how to establish meaningful relationships with individuals from different cultures (Samovar et al., 2016).

To facilitate the removal of these barriers and promote successful intercultural communication, it is essential to identify common mistakes people make in communication and explain how to avoid them. Below are the most common errors in intercultural communication and strategies to overcome them:

1. Assuming Everyone Shares the Same Values and Beliefs

One of the biggest pitfalls in intercultural communication is assuming that everyone holds the same values and beliefs. Cultural differences significantly influence attitudes toward hierarchy, deadlines, hard work, and other aspects of life. Making assumptions about someone's background can lead to misunderstandings or conflicts (Hofstede, 2001).

How to Avoid:

Take the time to learn about and understand the culture of the individual you are interacting with. Educating yourself about their background and values fosters mutual understanding and respect.

2. Being Unprepared for Cultural Differences

Communicating with individuals from different cultures requires prior knowledge about their culture and an awareness of intercultural differences. Understanding the language, traditions, and expectations of a foreign culture can simplify interactions (Ting-Toomey, 1999).

How to Avoid:

Familiarize yourself with stereotypes associated with a particular culture, while recognizing that stereotypes are generalizations that may not represent the diversity within that culture. Be mindful of subtle cues that may indicate you've made an inappropriate comment, and be prepared to apologize and correct your behavior if necessary.

3. Failing to Acknowledge Cultural Biases

Cultural biases can create barriers, hinder effective communication, and negatively impact intercultural interactions. Negative associations, beliefs, or attitudes toward other cultures reduce the likelihood of engaging in open and respectful dialogue, leading to misunderstandings and conflicts (Gudykunst, 2005).

How to Avoid:

Acknowledge your own biases and work actively to set them aside. Strive to understand and appreciate the unique perspectives and values of other cultures.

4. Overlooking Nonverbal Communication Differences

Nonverbal communication and body language play a crucial role in how messages are received in intercultural communication. Ignoring these differences can lead to confusion. For example:

- Smiling and nodding, seen as signs of approval in Canada or Japan, may be interpreted differently in other cultures. In Indonesia, for instance, these gestures might indicate understanding rather than agreement.
- Eye contact varies widely across cultures. While direct eye contact signifies honesty and respect in many Western cultures, it may be considered rude or aggressive in some Eastern cultures.

How to Avoid:

Be aware of cultural norms related to nonverbal cues and adjust your behavior accordingly when interacting with individuals from different cultural backgrounds (Chavez, 2023).

Strategies to Overcome Communication Barriers

1. **Learning the Language:** Even at a basic level, learning the language of the other party can significantly facilitate communication and foster intercultural understanding. It demonstrates respect and effort to connect (Byram, 1997).
2. **Using Interpreters:** For technical or formal matters, employing an interpreter can ensure clearer communication. Interpreters help convey messages accurately, reducing the risk of misunderstandings (Ting-Toomey, 1999).
3. **Simple and Clear Communication:** Avoid using complex terminology and focus on clear, straightforward expressions. Maintain a relaxed demeanor and ensure your sentences are concise and easy to understand (Samovar et al., 2016).

Understanding and embracing cultural differences, along with learning the language and being aware of cultural norms, can help eliminate intercultural communication barriers. Recognizing that different cultures communicate differently is crucial, and avoiding these common mistakes is essential.

With practice, patience, and an open mind, effective intercultural communication skills can be developed. Remember that good communication is built on mutual understanding and respect, fostering meaningful relationships across cultural boundaries.

Critical Evaluation

In today's interconnected world, intercultural communication is an inevitable process driven by factors such as education, migration, economic needs, and conflict. However, it also brings numerous challenges for individuals moving to different countries (Samovar et al., 2016).

Turkey-Armenia Relations: Language and Cultural Barriers

Turkey and Armenia, two nations with shared cultural heritage, face significant communication challenges despite their proximity. Efforts to establish communication have been hampered by language barriers. Research indicates that the number of Turkish speakers in Armenia and Armenian speakers in Turkey is insufficient for effective communication (Erdenir, 2024). However, the key to good communication lies not in the number of speakers but in understanding and respecting the language, culture, beliefs, values, and traditions of the other society (Byram, 1997).

Turkish Immigrants in the USA: Language and Cultural Integration

Studies on Turkish immigrants in the USA evaluate their language skills, preferences, and efforts to preserve their culture from an intercultural communication perspective. Immigrants strive to maintain their native language and culture while learning the language and culture of their host country for adaptation. However, many face difficulties in preserving and sustaining their native language and cultural identity (Yiğittürk Ekiyor, 2018).

Families often aim for their children to excel in English and adapt to American culture while retaining their native language and culture. Yet, research suggests that as children's English skills improve, their proficiency in their native language tends to decline, creating a cultural and linguistic gap (Ertem, 2013).

Multilingualism and Cultural Diversity in Europe

Migration to Europe has led to inevitable multilingualism and cultural diversity. European immigration policies primarily aim to integrate immigrants and facilitate their adaptation. However, some policies inadvertently violate immigrant rights. For example, students migrating to Europe for educational purposes often face injustices, falling behind their peers in their home countries and sometimes even dropping out of school (OECD, 2015).

Germany's Guest Worker Generation: Language Use

Field research on Germany's guest worker population focuses on Turkish immigrants who migrated for work in 1961. The first generation of immigrants primarily used Turkish and relied on German as a survival strategy for daily communication and fulfilling workplace duties. This generation struggles to switch fluently between the two languages in daily interactions, demonstrating that German was primarily a functional tool for them (Canoglu, 2023).

Globalization and Intercultural Communication

As globalization accelerates, intercultural communication, multilingualism, and multiculturalism become increasingly widespread. Interactions among individuals from diverse cultural backgrounds bring enriching exchanges but also potential misunderstandings due to unique perspectives and expressions (Samovar et al., 2016).

Brazil exemplifies cultural diversity, showcasing a vibrant mix of traditions. However, social and economic inequalities persist, limiting access to opportunities and maintaining ethnic and racial tensions, particularly among marginalized communities (Silva & Almeida, 2020).

Recommendations for Overcoming Barriers

1. **Facilitating Communication:** Societies must provide virtual platforms, technological tools, and cooperative frameworks to ease communication among individuals from different cultural backgrounds (Ting-Toomey, 1999).
2. **Promoting Multicultural Policies:** Policies that recognize and celebrate cultural diversity are essential for effective communication. These policies should prioritize the equitable distribution of resources and opportunities for all (Deardorff, 2006).
3. **Supporting Multilingualism:** Encouraging the learning and use of multiple languages can bridge cultural gaps and foster better understanding (Byram, 1997).

Conclusion

Intercultural communication is both a necessity and a challenge in today's world. By recognizing cultural diversity and implementing supportive policies and tools, societies can overcome communication barriers and create a more inclusive and cooperative global community.

Conclusion and Recommendations

In a globalized world, avoiding encounters with other cultures is nearly impossible. As reviewed studies indicate, interacting with different cultures—whether through technological tools, social media, or face-to-face communication—is inevitable (Samovar et al., 2016). Individuals who encounter foreign cultures due to migration, education, or work seek to establish healthy communication and to be understood by members of those cultures (Byram, 1997).

However, effective communication requires knowledge of several key factors, such as the language, values, beliefs, traditions, customs, and proverbs of the foreign society. Particularly for intercultural communication, knowing the language of the culture is essential. Yet, language alone is insufficient; respecting the values of that culture and understanding its characteristics are equally crucial for meaningful communication (Ting-Toomey, 1999).

Intercultural communication often encounters barriers that can be addressed through two vital keys: language and respect for cultural values. Prejudices, perceptual differences, misunderstandings, negative stereotypes, cultural shocks, and racist behaviors are among the obstacles that can be resolved through respect for language and belief systems (Gudykunst, 2005).

To foster mutual understanding and cohabitation among people from different cultures, achieving cultural harmony is essential. Societies and individuals should strive to create an environment where diversity is embraced, and cultural exchange is encouraged, enabling smoother interactions and better coexistence in an increasingly interconnected world (Deardorff, 2006).

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Chapter 7

COGNITIVE PROCESS-ORIENTED MODELS OF BILINGUALISM

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INTRODUCTION

Contemporary societies encompass a wide variety of cultures and ethnic structures. Factors such as advancements in communication, migration, and wars contribute to this multiculturalism. According to UNESCO data, more than half of today's global population is bilingual. Bilingualism is the ability to communicate in two different languages, while individuals who use more than two languages are referred to as multilingual. It is quite challenging to provide a singular, overarching definition of bilingualism. Various definitions have been proposed based on factors such as the language acquisition process, age, environment, manner of acquisition, and level of proficiency in the language. Additionally, fields like sociology, ethnography, and linguistics offer different perspectives and approaches when defining bilingualism.

Bloomfield (1933, p. 56) defined bilingualism as “the ability to know both languages at a level close to one another and to use both languages as effectively as a native speaker.” According to this definition, Bloomfield suggests that individuals who use both languages equally or at a comparable level of proficiency can be considered bilingual.

* This study is an expanded version of the oral presentation titled “Cognitive Process-Oriented Bilingualism Models” presented at the 4th International Symposium of Academic Studies on Education and Culture, held on September 19-21, 2024.

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Mohanty (1994, p. 13) defined bilingualism from a societal perspective, stating, “Bilingual individuals are those who can meet their individual and societal communication needs in interactions with speakers of one or more languages.” Grosjean (2013) described bilingualism as “the regular use of two or more languages (or dialects) and individuals who use two or more languages (or dialects) in their daily lives are bilingual.”

Lewandowski (1984, p. 184) defined bilingualism as “the ability to be equally proficient in two languages, to express oneself in the second language as well as in the first or native language, to understand others, and to be understood by them.” Some linguists, however, take a more simplified view of the matter. For example, Diebold (1961) argued that it is sufficient for an individual to understand a second language in order to be considered bilingual.

According to the most general definition in the Turkish Language Association’s (TDK) Contemporary Turkish Dictionary, bilingualism is defined as the possession of two distinct languages (TDK, 2024). However, Baker (2011), focusing on language proficiency, asserts that an individual does not need to be equally proficient in both languages used in daily life to be considered bilingual. He argues that using both languages in daily life, even at different levels of proficiency, qualifies a person as bilingual. This perspective is supported by the Common European Framework of Reference for Languages (CEFR), which emphasizes that the goal of second language education is not to achieve the level of an ideal native speaker in multiple languages. Reaching such a level is not only highly improbable but also not equitable (Cook, 2010). Vardar (2002, p. 118) similarly defines bilingualism as the condition of an individual knowing or using two languages in society.

As can be seen, the concept of bilingualism is examined from various angles, including sociological, psychological, neurological, and linguistic perspectives. Therefore, bilingualism is an interdisciplinary concept. The fact that researchers approach bilingualism in relation to different disciplines has led to a variety of definitions. Linguists, building on these definitions, have developed various classifications of bilingualism. Researchers who examine bilingualism from a cognitive perspective have focused on concepts such as mind, memory, psychology, and neurology, drawing connections between these concepts and bilingualism to produce different definitions.

Francis (2005, p. 251) first suggested a conceptual system shared between languages and cultures, which he linked to an inherent aspect of human cognition—the universe of possible ideas or concepts that a person can learn or understand.

He then argued that all possible concepts have the potential to be expressed in language, but individuals who speak the same language differ based on which of these infinite possible concepts are embodied in the language. “Semantic representations can be concepts referred to by specific words or sentences... The meanings of words or their semantic representations are a specific type of concept” (p. 252). In this sense, Francis emphasized that lexical concepts form a significant portion of thinking and grounded his view in the innate dimension of cognition.

In most studies conducted in the first half of the 20th century, two possibilities for the representation of language in the brain were proposed. The first possibility is that both languages are represented in the same regions of the brain and utilize the same neural system (Paradis 1977; Albert & Obler 1978; Pitres 1983). The second possibility is that the two languages are represented in different regions and are supported by separate neural systems (Paradis 1977; Albert & Obler 1978).

Deak (2003) examined bilinguals from the perspective of cognitive flexibility. He defined cognitive flexibility as the structuring and modification of representations and responses to verbal and non-verbal information in the environment. According to Deak (2003), cognitive flexibility, which is a feature of human intelligence, requires effectively monitoring and regulating performance while transitioning between familiar and changing rules with an awareness of the familiar, in order to adapt to unfamiliar and unexpected situations, creatively combine concepts, and generate various representational syntheses and actions. This is made possible by the activation of metacognitive functions. Thanks to this cognitive functionality, bilingual individuals are positioned at an advantage compared to monolingual individuals. Two or more those who can use multiple languages at the same time are more valuable and their preferability increased, quantitatively outnumbering bilinguals (Günaydın, 2020). Due to their engagement in communication across multiple languages, bilingual individuals are exposed to a more enriched environment, allowing them to view each language from different perspectives through various regulatory transitions between languages. Rather than thinking of the languages as independent from one another, it is more accurate to conceptualize both languages as part of a related and interacting system. Cummins (1979), in his studies following the threshold hypothesis, also suggested that the development of two languages could be interconnected, highlighting the importance of teaching the first language. In the developmental interdependence hypothesis, which posits that the more developed the first language is, the more the second language will develop, the development of the second language is tied to the richness of concepts in the first language (Yağmur, 2007, p. 63).

As seen in the explanations above, various definitions have been made regarding the relationship between language and cognition. To make more comprehensive definitions and to clarify the relationship between cognition and language, researchers have proposed various classifications. In distinguishing forms of bilingualism, we can refer to the following four models proposed by Kara & Şihanlıoğlu (2019):

- Process-Oriented Bilingualism
- Cognitive Process-Oriented Bilingualism
- Language Usage-Oriented Bilingualism
- Language Status-Oriented Bilingualism

In light of this classification, the cognitive process-oriented bilingualism model will be examined, and a literature review will be conducted.

METHOD

The survey method is a research approach aimed at describing a situation as it exists, whether in the past or the present (Karasar, 2012, p. 77). This research, conducted using the survey method, is based on the data from studies related to cognitive process-oriented bilingualism found in the literature.

ADVANTAGES AND DISADVANTAGES OF BILINGUALISM

Bilingualism has brought numerous advantages both in the past and in today's world. According to many researchers, bilingual individuals are more advanced than monolinguals in understanding linguistic structures. For example, Blanc and Hammers (1989) suggest that bilinguals are intellectually one step ahead in both verbal and non-verbal forms of expression, and they find it easier to establish semantic connections between words. Since mental perceptions develop in both languages, bilinguals hold an advantage in the structuring of perceptual processes. A study conducted in Spain by psychologist Rivera and colleagues revealed that bilingual individuals outperform monolinguals in skills such as problem-solving and planning (Westly, 2011). Bilingualism also encompasses different cultures, making bilingual individuals more adaptable to new environments due to these cultural differences. According to Fishman (1991), bilingualism serves as a bridge between cultures and societies, merging and uniting them by blending different cultural elements. These advantages make bilingual individuals more versatile and tolerant of people from different races.

However, it would be incorrect to assume that bilingualism only brings advantages without acknowledging its disadvantages. For instance, Aktan & Erciyes (2019) highlight that one of the known limitations of bilingualism is that bilingual children may lag behind monolingual children in narrative skills. Individuals who are not equally proficient in both languages may experience confusion up to a certain age. Nonetheless, with education and time, this confusion tends to dissipate, turning bilingualism into an advantage. Bilingual children who frequently switch between languages develop cognitive skills such as inhibition and advancement, which provide an advantage in executive functions (Bialystok, Craik, Klein, & Viswanathan, 2004). Considering its advantages and disadvantages, it should be addressed in education and policies should be developed in an international dimension, as in the case of the European Union (Günaydın & Demir, 2023). As a result, these individuals will be better equipped to solve problems and possess flexible thinking skills. While bilingualism may present temporary disadvantages, it is clear that its long-term advantages far outweigh them.

COGNITIVE PROCESS-ORIENTED BILINGUALISM

Bilingualism is a rapidly evolving field today. While the general meanings of the concepts of language and cognition are widely accepted, as with most words, these terms have been defined in numerous ways. Bilingualism significantly impacts various cognitive processes such as attention control, planning, and problem-solving. As the name suggests, cognitive process-oriented bilingualism focuses on the concepts of process and cognition. Researchers have explored the relationship between language and cognition by considering factors such as the individual's level of language exposure, language proficiency, and the age at which they are exposed to the language.

Bassetti and Cook (2011) provide an explanation regarding the micro and macro-level effects and contrasts of bilingualism on cognition. Micro-level effects refer to those caused by specific structural contrasts between the two languages spoken by a bilingual person. For example, the way French and English encode movement, Chinese and English encode time, or Greek and English encode the color blue. Macro-level effects, on the other hand, are impacts that arise from bilingualism independent of the specific structural contrasts between the two languages involved. For instance, the daily use of two languages can have a beneficial effect on “executive control”—a broad term for various mental processes involved in planning and executing behaviors, such as paying attention to relevant information, inhibiting irrelevant information, monitoring behavior, and

correcting course when off track. Bilingualism may provide an advantage in terms of executive control because, when using one language, the brain must engage the executive control system to inhibit interference from the other language.

Slobin (1987) proposed an idea called “thinking for speaking,” suggesting that individuals who speak different languages think differently when actively using language but do not necessarily need to think differently when not engaged in language use. This perspective is generally accepted in light of the “Linguistic Relativity Theory,” also known as the Sapir-Whorf hypothesis, which posits that conceptualization during language use must align with the grammatical and lexical structures available in the target language. Another dimension of this theory is that the thoughts or cognitive processes of people speaking different languages may differ even in situations where they are not using language but are engaging in non-verbal cognition. In other words, researchers have interpreted the influence of linguistic structure on human cognition and thought processes from two different angles within the concept of linguistic relativity. For example, when the word “köpek” (dog) is mentioned to a Turkish child, the mental image it evokes may differ from the mental image evoked in an English child when hearing the word “dog.” The Turkish child may visualize a “Sivas Kangal” dog, while the English child might picture a “terrier.”

Numerous studies have been conducted to identify the cognitive and linguistic differences between bilingual and monolingual children. For example, Kovács and Mehler (2009) conducted an eye-tracking study with 7-month-old monolingual and bilingual infants and reported that bilingual infants were better than monolingual infants at suppressing a previously learned response pattern in order to use a newly learned pattern.

The relationship between cognitive process-oriented bilingualism and various concepts has been addressed in many studies. Some of these concepts include cognitive flexibility, social skills, memory, and intellectual abilities.

Possessing more than one language plays a significant role in the development of cognitive flexibility. Bilingual individuals constantly interact with the languages they know and form connections between these languages. This, in turn, leads to a more functional and flexible cognition. Cognitive flexibility is the ability to adjust cognitive processes to adapt to new and unexpected conditions (Canas et al., 2003). Stevens (2009) defines cognitive flexibility as an individual’s ability to adapt to certain conditions, shift from one thought to another, and approach a problem with various methods. Martin and Rubin (1995) describe cognitive flexibility as the awareness of available options and alternatives in any situation, the willingness

to be flexible and adapt to the situation, and possessing self-efficacy in being flexible. As these definitions suggest, bilingual individuals, through cognitive flexibility, are better equipped to quickly adapt to new situations and can easily switch between different thoughts.

Just as there are various classifications of bilingualism, there are also classifications within cognitive process-oriented bilingualism. Below is the classification of cognitive process-oriented bilingualism proposed by Şihanlioğlu & Kara (2019):

Table 1. Cognitive Process-Oriented Bilingualism Models	
Cognitive Process-Oriented Bilingualism Models	Compound Bilingualism
	Coordinated Bilingualism

Source: Kara & Şihanlioğlu, 2019

COMPOUND BILINGUALISM

Although the concepts of compound bilingualism and coordinate bilingualism may appear similar, they are actually quite different. Compound bilinguals learn both languages in the same context and simultaneously. According to Kail (2015, p. 10): “In compound bilinguals, the two language codes (for example, ‘chien’ [French for dog] and ‘dog’ [English for dog]) exist within the same unit of meaning, whereas in coordinate bilinguals, each language code is organized into two different units of meaning.” In defining compound bilingualism, Kail takes into account the way words and concepts are stored in the mind. Compound bilingualism begins very early, even in utero, as the child is exposed to both languages spoken by the parents. As a result, compound bilingual children are often able to use both languages more equally and proficiently than regular bilinguals. Although compound bilingualism is commonly seen in children of parents from different nationalities, it can also occur in children of families who move abroad due to reasons such as war, migration, education, or the desire for better living conditions, depending on their level and timing of exposure to both languages.

According to Şihanlioğlu (2021), “Compound bilingualism involves two sets of linguistic signs linked to a single set of meanings. Coordinate bilingualism, on the other hand, involves a series of translation equivalents corresponding to two separate sets of representations in two languages. The distinction between these two types of bilingualism arises from the way linguistic codes are cognitively

organized in the brain. This does not imply a difference in proficiency. Coordinate bilingualism develops through distinct context experiences where the two languages are rarely switched, meaning that coordinate bilinguals use only one language in specific settings (e.g., home, school, or workplace) and do not mix the two languages. In contrast, compound bilingualism tends to develop across various contexts, where compound bilinguals use both languages interchangeably inside and outside the home, frequently switching between them.” As this definition suggests, Şihanlıoğlu focuses on the organization of language codes in the brain.

One of the important aspects of compound bilingualism is the distinction between language acquisition and language learning. Language acquisition has been a topic of focus for researchers for many years. Studies on language acquisition often emphasize concepts such as brain structure, neurolinguistics, cognition, and the critical period. According to Bickerton (1981), before children even begin to speak, they develop comprehension skills by listening and are able to understand complex utterances. Researchers have made various definitions regarding children’s language acquisition and learning. For instance, Asher (1977, pp. 31-32) suggests that children have an innate mechanism in their brains that facilitates the learning of grammar. Additionally, researchers such as Ervin-Tripp (1974), Milon (1974), and Hansen-Bede (1975), in their studies on native language and bilingualism, have found that children use similar strategies and linguistic features in both native language and foreign language learning activities. These studies clearly show that children apply similar strategies and linguistic elements when learning their native language and a second language.

Compound bilingualism emphasizes language acquisition rather than language learning. Individuals acquire both languages equally and proficiently at a young age, often without conscious effort. Therefore, it would be inaccurate to describe compound bilingual individuals as having “learned” one or both languages. Another critical concept is the critical period. American neurolinguist Lenneberg (1967) examined the relationship between language and the brain in his work, proposing the “Critical Period Hypothesis” in neurolinguistics. Similarly, Krashen supported the Critical Period Hypothesis in the context of language and the brain. The critical period refers to the time frame during which an individual can acquire both languages without effort. If the two languages are not acquired during this critical period, they can only be learned later through formal language learning.

During the critical period, the more stimuli provided to the brain, the faster language acquisition occurs. Experiences and stimuli sent to the brain promote the

development of both the brain and cognition. In short, compound bilingualism refers to the simultaneous acquisition of both languages. Compound bilingual individuals create the same mental coding for words that fall under the same conceptual field in both languages, rather than using different codes. The critical period and language acquisition are two essential concepts for understanding compound bilingualism.

COORDINATED BILINGUALISM

Coordinate bilingualism refers to the process of learning languages at different times and in different environments. Coordinate bilinguals first acquire their native language and then learn a second language in different contexts or at later stages. Akıncı (2016, p. 208) defines coordinate bilingual individuals as follows: “A coordinate bilingual has two conceptual systems for a single cognitive representation (one for each language they know). For example, the French term ‘voiture’ corresponds to the Turkish term ‘araba.’” According to Yılmaz (2014), in coordinate bilingualism, linguistic signs and their semantic contents are learned separately in each language. In this case, the bilingual individual acquires each language in different social domains, resulting in two distinct linguistic coding systems.

As the definitions suggest, coordinate bilingual individuals develop two separate and independent mental representations for the same concept in each language. This form of bilingualism can provide certain advantages over other types of bilingualism. Since the individual learns each language in different contexts and times, they form separate structural rules and schemas for each language. Because the individual creates distinct coding systems for each language in the brain, they can internalize the rules of both languages more easily. When experiencing mental confusion, the individual can transition between the two coding systems, using the independent representations for the same concept in each language to resolve the confusion on their own.

However, some researchers argue that pure forms of compound and coordinate bilingualism are not entirely possible. For example, Weinreich (1953) and Ervin and Osgood (1954) previously suggested that “a person’s or a group’s bilingualism does not need to be completely of type A or B because some of the linguistic signs may be compound while others are not” (p. 10), and that “we would expect multilingual speakers to distribute themselves along a continuum from a pure compound system to a pure coordinate system” (p. 141).

Therefore, when defining compound and coordinate bilingualism, it is more appropriate to use flexible explanations rather than rigid ones. This allows for the recognition that bilingualism can exist along a spectrum, where individuals may exhibit characteristics of both types to varying degrees.

CONCLUSION

In conclusion, cognitive process-oriented bilingualism enables individuals to enhance both their language skills and cognitive abilities. This approach fosters greater flexibility and adaptability in thinking by improving the ability to think, solve problems, and be creative in both languages. It examines the impact of bilingualism on brain structure and functions. In this study, models of cognitive process-oriented bilingualism have been discussed, with a focus on its two subtypes: compound bilingualism and coordinate bilingualism. As the world evolves, the increasing interest in cognitive process-oriented bilingualism has led various researchers to delve deeper into this field.

As a result, cognitive process-oriented bilingualism has proven to make individuals more flexible and adaptable in both social and academic life, while offering significant lifelong learning and development advantages by shaping their cognitive structures. Researchers have provided various definitions related to bilingualism. One of the main reasons for the existence of multiple definitions is that bilingualism is an interdisciplinary concept. Researchers have examined bilingualism from different perspectives, considering factors such as the language acquisition process, language proficiency, and the degree of exposure to each language.

This study can be viewed as a continuation of previous research by Kara & Şihanlıoğlu (2019), which aimed to explain the phenomenon of bilingualism through four different models. The models discussed in relation to this research include process-oriented bilingualism models, cognitive process-oriented bilingualism models, usage-oriented bilingualism models, and position-oriented bilingualism models.

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