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Editors

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PREFACE

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We thank all of the authors with whom we collaborated to publish their books across disciplines.

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Chapter 1

THE FLIPPED CLASSROOM MODEL IN TURKISH EDUCATION

Uğur ÖZBİLEN[1]

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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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 DÖNMEZ[1]

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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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

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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 laguage 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

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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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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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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.

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