Language Worldview and Action-Oriented National Folklore Elements Approach for Teaching Turkish as a Foreign Language

Aslı FİŞEKCİOĞLU[1]

Marmara University

Abstract

Linguistics studies have always influenced the field of foreign language teaching. In the 20th century, structuralism prevailed in linguistics. While language is a communication tool, language is also a structure that is formed and developed within the framework of its system. A great deal of important research has been done on these ideas. In addition, new methods and approaches inspired by the same ideas have emerged in foreign language teaching, influenced by linguistics and sub-fields of linguistics. However, the anthropological perspective observed in all fields of science in the last years of the 20th century paved the way for important studies focusing on the cultural studies approach. An applied scientific field of study inspired by the cultural studies approach is cultural linguistics. Country linguistics, a sub-field of cultural linguistics, is an applied field that researches the methods used in teaching a language as a foreign language. In this context, country linguistics has been studied based on the language worldview. Afterwards, the definition of national folklore elements in teaching Turkish as a foreign language was examined within the studies carried out in Western Europe. As a result, teaching Turkish as a foreign language is also accepted as cultural diplomacy. In order to reach a unique approach in this field, the basic principles of the action-oriented approach to national folklore elements were discussed.

Keywords: Cultural linguistics, Teaching Turkish as a foreign language, Cultural diplomacy, National folklore elements.

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[1]Dr., Institut of Turkic Studies, Marmara University,Istanbul, Türkiye, ORCID: 0000-0002-7109-9772

Correspondence: aslifisekcioglu34@gmail.com

Introduction

The anthropological perspective observed in all branches of science in the last years of the 20th century paved the way for important studies focusing on the cultural studies approach in all fields, especially social sciences and educational sciences. It is seen that Russian linguistics researchers, who can be said to have stayed away from the structuralism movement, especially in the field of linguistics, have achieved significant results in their studies in the field of language. It is observed that the basis of these studies, which draw attention to linguistics, philology, and teaching a language as a foreign language based on the anthropological point of view, focuses on the interaction of language-thought-culture. In the century we live in, it can be said that there are important changes in the field of acquisition of a language as a mother tongue and teaching it as a foreign language, from an anthropological point of view.

According to Gökberk (2018), language has a three-dimensional structure. This structure called physical, spiritual, and meaning dimensions, is valid for all languages. The sounds and fluctuations we make while speaking form the physical structure of the language. This structure of the language begins to function to understand the speech, that is, to send the message to the other party. This structure can be seen as the first element that initiates mutual agreement and understanding. However, it is not enough to hear the voices to achieve the agreement. It is essential to perceive, experience, and make sense of these sounds. At this stage, the spiritual and meaning dimension of the language comes into play. Thus, hearing sounds and making sense of these sounds can be accepted as functions of different structures in language. Therefore, it can be said that the spiritual and meaning dimensions of the language act together. Although the meaning of the sounds brings the spiritual dimension into action, an inadequacy is observed in this case. In this context, it is necessary to think about the meaning dimension of language. *"Meaning does not depend on a specific time dimension; it transcends time and space"* (Gökberk, 2018, 70). For this reason, it is seen that language has a way of thinking and valuation. The aspect of thinking and valuation present in language indicates that language is closely tied to culture. When it comes to the mother tongue, it can be said that a baby acquires language on the way to adulthood, thus internalising the thinking and evaluation aspect of language. It cannot be said that the baby who starts to analyse and use the physical dimension of the mother tongue, namely the sound structure, is a complete language user. In order to internalise the spiritual and meaning dimensions of the language, it is necessary to gain life experience in the native language speaking community. In other words, it needs to initiate and maintain the formation process in the society's culture to which it belongs. *"Being human; means to have a share in culture and civilisation and to a large extent, it means establishing a relationship between language and existence"* (Bayraktar, 2013, 21). For this reason, it can be said that acquiring a mother tongue also includes the process of being human, that is, the process of directing one's existence towards a meaningful existence. In this process, it is seen that it is vital for the individual to learn his mother

tongue, use it correctly and meaningfully, and grow up with a share of the culture and civilisation he lives in, that is, to feel belonging to that culture. Thus, the individual begins to impersonate a real language user. In the process of acquiring the mother tongue, what kind of difficulties might the individual encounter when they want to understand, learn or express themselves in a foreign language?

Cultural Studies from the Language Worldview

It can be said that the boundaries separating mother tongue teaching and foreign language teaching, mother tongue acquisition, and foreign language acquisition are hidden in the difficulties faced by the individual in these processes. In other words, it is thought that the difficulties faced by the individual in the process of acquiring a mother tongue, the teacher in the process of teaching the mother tongue, the difficulties faced by the individual in the process of acquiring a foreign language, and the teacher in the process of teaching a foreign language are quite different from each other.

"We read the words of the original text over and over in order to penetrate them, to tap into the idea or experience that brought them out. Then we gather up what we find there and take this shaky, almost wordless "thing" and put it behind the language that needs to be translated. Now the real challenge is to convince the host language to accept and host "this thing" waiting to be verbalised" (Berger, 2016/2017).

Berger (2016/2017) describes the words of a text she encounters in a foreign language as "shaky, almost wordless" in her work, in which she narrates her translation experiences. In this context, it is seen that a knowledge of the dictionary meanings of words is not enough to understand these words because the words belonging to a language are also the carriers of the thought system of that language, and therefore the culture, which came from centuries ago. Based on this sentence from Berger (2016/2017), it can be concluded that we may encounter significant difficulties in the process of making sense of the text we read when we do not know the main concepts, ideas and experiences that make up words in a language and enable them to live. It is the native language of what Berger calls the host language. The host language can sometimes have difficulties when faced with a guest language that it has to host. Hosting a guest language is the use of a language that a person does not know that can cause problems to arise. Based on the idea that language is not a list of words, it can be said that the meaning of the word is lost when the concept behind the word and its cultural origin is foreign. In his letter to Wolf, Humboldt mentions that languages are not born on their own; they develop according to the characteristics of the cultural environments they are connected to, and the ability to speak in human beings develops with the spiritual power found in nations, especially with

the power of thought (Akarsu, 1998). Thus, languages can be considered the most important part of the culture in which they develop, which is in constant motion. The reality that language, thought, and culture are inseparable can also make it easier to perceive why languages have distinctive features. For this reason, it can be said that languages have distinctive features in terms of their structural features, such as the alphabet and affix-root system and the spirits of the societies they belong to, as well as speaking and writing them. *"A language gives people another way of thinking, another way of seeing (Akarsu, 1998, 63).* Based on this idea, learning a language is also about thinking and feeling in that language. Acquisition of a mother tongue occurs naturally within the society, hence the culture to which the individual belongs. For an individual who thinks in their natural environment and develops in their own culture, there is nothing "foreign" in this natural process.

"The way of thinking of the speakers of a language, their philosophy of life, and their attitudes towards events are directly reflected in the language. On the other hand, language also shapes people and determines their way of thinking" (Akar, 2019, 18).

For this reason, in a language, it can be thought that the speakers' worldview of that language is hidden. But, at the same time, it can be said that the world view of the society speaking that language also shapes that language.

This interaction between language and worldview is closely related to linguistics and foreign language teaching. Based on this view, various new sub-fields have emerged in educational sciences, social sciences, and linguistics. Among these new fields, cultural studies draw attention. Cultural studies, which adopt an interdisciplinary method, deal with human, language, thought, behaviour, and cultural interaction. This field, which is also called cultural studies in the field of social sciences, deals with the way people shape and experience their life culturally and socially (Bourse &Yücel, 2017). Therefore, within the limitations of this study, this fieldwill not be mentioned. However, cultural linguistics, which is highly influenced by this new field and accepted as a sub-field of linguistics, will be discussed in its effects on foreign language teaching. For this reason, it should be noted that cultural studies and cultural linguistics are separate study subjects.

Alimjanova (2016) states that cultural studies and cultural language are different fields. According to Alimjanova (2016), while cultural studies focus on the formation and development of culture and its effect on human actions, cultural linguistics examines the language accepted as a transfer of cultural information and the culture formed through language. In this context, Bogdanovic (2014) underlines that cultural linguistics should not be confused with the field of study of ethnolinguistics. In order to avoid any further confusion, Bogdanovicstates that ethnolinguistics, like ethnolinguistics, is not only concerned with the diachrony of language, culture, and human relations but is a field that focuses explicitly on the simultaneity of this relationship (Bogdanovic, 2014). For this reason, it can be said that the tendency to focus on the cultural codes of the individual who

constructs this communication, rather than focusing on the communicative act of language, can be seen in cultural linguistics studies. Although the study subjects of the mentioned fields differ from each other, it is seen that the common point of view is the language worldview.

It is considered that studies based on language worldview in linguistics and foreign language teaching also criticise the idea that language is a system, a structure in itself, as an incomplete perspective in structuralist studies. However, at the same time, the language worldview does not define language only as a means of communication. "Language worldview is the sum of knowledge that has cultural value and is transmitted from generation to generation" (Alimjanova, 2016). Based on this definition, for language to provide communication between people, it must first be seen as a tool that conveys the shared cultural values that make this communication possible. Perhaps, for this reason, Gorobets(2014) defines language worldview as the knowledge that constitutes all linguistic forms and perceives the world by separating it into components based on this information. This situation reveals that people perceive the world based on their cultural values and naturally express this perception through words created from their cultural values. In this context, it can be said that all of the national folklore elements in their mind are activated in perceiving the world. At the beginning of this section, Humboldt's philosophy of language studies is the basis of the language worldview playing an active role in linguistics and foreign language teaching. In addition, Saphir and then Whorf (Başkan, 1984) also underline that language is not just a means of communication by mentioning that each language reflects the world differently. Language is accepted only as a communication tool, making it very difficult for those who use the target language to acquire any language as a foreign language. In the context of language worldview, acquiring a foreign language and memorising the words belonging to that language by listing seems to be a competence beyond learning the structural features of that language.

It can be said that the acquisition of a foreign language can only be achieved by trying to comprehend the world that words reflect with the national folklore elements they carry behind them, to make sense of the secrets in the structure of the language, and thus to understand the culture reflected by the language. As mentioned before, native speakers do not feel alienated from the national folkloric elements of their mother tongue, as they are kneaded with the culture of the society; they live in the process of acquiring their mother tongue. However, in acquiring an unknown language with an additional lack of any societal or cultural knowledge relating to that language, one encounters significant difficulties in the foreign language teaching processes where suitable approaches and methods are not used. In this context, the importance of using national folklore elements in foreign language teaching also emerges.

Elements of National Folklore and Foreign Language Teaching: From Western European Studies to Country Linguistics

The field of foreign language teaching, influenced by both language philosophy and linguistic studies, has sought new methods and approaches for centuries. The field of foreign language teaching, which is also affected by various political and social thought movements, has carried out important studies to minimise the difficulties faced by the learner and the teacher in learning a foreign language. Before mentioning these studies, it should be mentioned that teaching any language as a foreign language is accepted as a cultural diplomacy activity in the current century (Ateş, Köktürk& Barut, 2016). Cultural diplomacy, which uses a country's language, national folklore elements, and cultural values to attract target countries, is one of the most critical components of public diplomacy. Teaching a country's language as a foreign language and transferring national folklore elements in this process is also accepted as a soft power use that significantly contributes to the nation branding process (Nye, 2005). This view also paved the way for the emergence of an action-oriented approach based on the connections established between language, thought and culture in foreign language teaching, called cultural diplomacy in Western Europe.

The definition of the action-oriented approach and the recommendation of international criteria for teaching any language as a foreign language was realised with the Common European Recommendations Framework for Languages in 2001 (TELC, 2013). In this study, which brings new concepts and a new perspective to foreign language teaching, a foreign language learner is defined as a language user and a social actor. This new approach considers knowing any foreign language as understanding the discourses produced by the target society by the language level and creating discourse in the target language. Within the framework of this new approach, the language used is expected to be a social actor that fulfils all kinds of linguistic and cultural tasks and can almost act as a part of the communication network of the society where one learns the language.

> *"Language users and learners are primarily social actors; that is, it is an action-oriented approach in general, since it treats the members of the society assuming non-linguistic, communicative tasks in certain conditions, in certain environments and certain areas of action"* (TELC, 2013, 18).

For this reason, the European Common Recommendations Framework for Languages (TELC, 2013) defined and discussed in detail the cultural competencies of a community speaking a language and teaching any language as a foreign language, as general cultural knowledge, social knowledge, and intercultural knowledge. In the context of the frame text, general cultural information includes encyclopaedic information about the countries that speak the target language. For example, historical, economic, geographical, and political information of a target country's historical and current figures considered important in society are included in the foreign language teaching process curriculum.

Social knowledge includes all national folklore elements of the society speaking the target language. This information, which has a very important place in the framework text, is divided into various components: traditions, national and religious holidays, celebrations, daily life information, interpersonal relations, rituals, belief systems, communication between institutions in society, and folk literature elements that can be counted among the most important of these components. (Fisekcioglu, 2019). Intercultural knowledge can be defined as an effort to establish a connection between the individual's own culture and the target culture in learning the target language.

After the publication of the Common European Framework of Reference for Languages (CEFR), two more reference texts were published in 2018 and 2020 under the Extended Edition of the Common European Framework of Reference for Languages (CEFR, 2018). These texts are not mentioned in detail within the scope of the study's limitations. However, in both texts, regulations and innovations closely related to this study's subject stand out. In these texts, which have not yet been translated into Turkish, the inclusion of the culture of the target language in the foreign language teaching curriculum within specific criteria, from the lowest language level to the most advanced language level, has been discussed within the scope of mediation skills (CEFR, 2018). Some of these can be listed as the competencies of exploration of multicultural repertoire, personal reactions to the effects of creative texts including literary texts, examining and criticising creative texts including literary texts, mediating in communication, and mediating a concept. In particular, in the expanded edition published in 2020, framework writers underline that in order to connect with the target language, cultural knowledge of the target society, namely national folklore elements, should be included in the curricula prepared for foreign language teaching (CEFR, 2020). Cultural competencies and their components, which have a very important place in the expanded editions of the framework text. They are the basis of all the teaching materials to whichEuropean curriculums add their own culture (within certain academic criteria)in order to create an accurate and beneficial teaching process while teaching its language as a foreign language. It appears to have been prepared from this point of view. Thus, the action-oriented approach, which is accepted as a contemporary approach to foreign language teaching, is evolving towards an approach fed from the language worldview and requires the transfer of national folklore elements, especially within the scope of the published texts.

From Cultural Linguistics to Country Linguistics

While the Western world carries out these studies in foreign language teaching, the Russian linguistics community carries out studies based on the language worldview created under the name of cultural linguistics, influenced by philological studies in the field of cultural studies. Cultural linguistics, which was discussed in detail in the previous section, draws its boundaries with precise lines and inspires the emergence of a new field of linguistics.

"Besides the meanings of the words in the learned language and grammar rules, it is necessary to know when, where, to whom and how to speak/write in the world of that language, and how the contextual/conceptual aspect and essence of an idea emerges" (Alimjanova, 2016, 51).

Based on this definition, it would not be wrong to interpret the acquisition/learning of a language as a foreign language as an understanding of the essence of that language.

Based on the linguistic worldview, this approach has also led to the emergence of a new applied linguistics field called geolinguistics in the Russian linguistics environment.

"Country linguistics is a field that covers foreign language teaching and gives information about the country of the language taught. The main purpose of country linguistics is to try to explain exactly what the person speaking in a foreign language means and to provide intercultural communicative competence by aiming to be understood" (Alimjanova, 2016, 39).

Country linguistics is an applied discipline that conducts research within the framework of language education theory and is accepted as a branch of linguistics. This field, which emerged with the work of YE.M.Vereşçagin and V.G.Kostomarov, is the name given to the field of teaching the Russian language as a foreign language. Country linguistics can also be considered as a product of the studies of the Russian linguistics circle, which was inspired by the cultural approach. In the current century, its difference from other theories used in teaching a language as a foreign language is anintroduction, use, and reinforcement of national culture information (Kozan, 2014). Country linguistics, which offers a model within the framework of teaching Russian as a foreign language by Russian linguistic circles, draws attention with its approach based on language worldview and studies that care about transferring the national folklore elements of the societies speaking the target language in foreign language teaching. Country-linguistics, which emerged from the accumulation of linguistic studies based on language, thought, and cultural interaction, is a science that adopts a communicative approach, develops foreign language teaching methods, and adopts linguistic units at different levels as a research subject (Zinovieva, 2014). For this reason, country linguistics differs from cultural linguistics, which is another branch of linguistics in terms of its definition and research area. However, it can be said that cultural linguistics can also form a theoretical basis for country linguistics (Zinovyeva, 2014). According to country linguistics, words are accepted as a language material that reflects the target language-speaking society in the foreign language teaching process (Alimjanova, 2016). Based on the language-thought-culture interaction, it is thought that words are important elements that carry culture. According to the country linguistics method, country linguistics founders Vereşçagin and Kostomarov state,"According to the Country linguistics method, a person can only absorb a foreign language and become involved in a new culture and reach the high spiritual

richness hidden in the learned language" (Act. Alimjanova, 2016, p. 39). One of the most important goals of country linguistics is to provide intercultural communicative competence. Within the scope of this purpose, it is essential to share the knowledge of the target culture in foreign language teaching. However, the main purpose is to teach a foreign language. (Alimjanova, 2016).

As a result of these studies carried out in the Russian linguistics environment, it can be said that foreign language teaching has been carried out with a consciousness based on the language-thought-culture axis since the first years of the 21st century. However, it is also very important to define thought and culture in foreign language teaching. *"Culture in foreign language teaching is no longer intellectual gymnastics or a literary culture"* (Puren, 1991, 97). Based on this definition, it would not be correct to talk about a content that contains only general cultural knowledge of the target language, in other words,encyclopaedic knowledge, under the name of cultural transfer in the methods and approaches prior to the action-oriented approach in the history of foreign language teaching. This point of view is discussed in detail in the European Common Recommendations Framework for Languages (CEFR, 2001) with its components as general cultural knowledge content, social knowledge content, and intercultural knowledge content of the target language. In addition, within the scope of mediation skills briefly mentioned in this section, the cultural content of the target language that should be conveyed is also included in the Extended Edition of the Common European Framework of Reference for Languages (CEFR, 2018). Therefore, in the common view of both the first framework text and the two additional texts subsequently published, it can be said that the targeted achievement in teaching a foreign language is to reach the discursive proficiency appropriate for the language level. Discursive competence, which is defined as perceiving a discourse in the target language by the language level and being able to create a discourse in the target language by the language level, can be defined as the learner's development of the process of being a language user and a social actor in four language skills. This point of view shows that the language that carries and transmits cultural values, namely national cultural elements, is also the carrier of all the identity information of the target society. Günay (2016) always associates this connection of discourse with culture with the use of language in a context.

Action-Oriented National Folklore Elements Approach in Teaching Turkish as a Foreign Language

Studies conducted in the 21st century show that the transfer of cultural content of the target language in the field of teaching all languages as a foreign language has an important role both in the achievement of the discursive competence of the language learner and in the development of linguistic competence by meeting the values of the target society. Regarding studies in the field of foreign language teaching, from the language worldview of the Russian linguistic community to studies carried out in Europe to carry out foreign language teaching within certain criteria, and from the principles of the action-oriented approach adopted in the 21st century to the intercultural

approach, the common denominator is that a foreign language is a foreign language. Therefore, it is seen that there is an approach that focuses on the inclusion of the target culture in the curriculum with all its components in teaching as a language.

> *"Language is a powerful social tool that transforms masses of people into society, reveals the nation through the preservation and transmission of culture, traditions and self-consciousness of communities with the same language, and keeps track of the efforts of human beings to understand the universe and itself and to clarify the life they lead in this universe for many years."* (Keskin, 2020, 764).

Based on this definition, it can be said that teaching a language as a foreign language also means teaching it by accounting for all the national folkloric elements that that language carries.

It seems important to examine the concept in detail when it comes to the intercultural approach. In this context, Porcher (1995) underlines that in foreign language teaching, the learner must have cultural competence in order for intercultural awareness to be formed in the learner. However, the components that make up this cultural competence are not limited to the encyclopaedic cultural knowledge of the target language-speaking society (Peytard&Moirand 1992). It is essential to convey the knowledge of society, which includes original behaviours and attitudes in daily life, to facilitate understanding and even penetrate the target society in foreign language teaching (Porcher, 2004). In this context, it is necessary to remember the concept of duty, one of the essential concepts of the action-oriented approach. In the framework text, a task is explained as any action the learner takes to achieve a specific goal in the target language (TELC, 2013). In other words, the task can also be called the competence of transforming the linguistic performance of the learnerwho has reached linguistic competence within the limits of their language level into communicative performance. For the learner to take action in the target society as a social actor, it is not sufficient to have a command of the linguistic content of the target language. The learner needs to reach discursive proficiency by his language level.

On the other hand, discourse contains both linguistic and cultural elements (Kramsh, 1994). In this context, culture is a guide that shows how to behave, speak, writeandunderstand. Rather than an encyclopaedic knowledge that the learner should memorise in the foreign language teaching process, it is knowledge that sheds light on the learner's way to reach discursive competence.

As in teaching all languages as a foreign language, to transfer this knowledge to the learner in the teaching of Turkish as a foreign language, national folklore elements must be included in the curriculum and four language skills.

"In the book published under the title, General Opinions on Our National Cultural Elements by the Atatürk High Council of Culture, Language and History, our national cultural elements are identified as follows: Language, history, religion, science, intellectual culture and technology, art (book arts in our national culture, classical Turkish music), contemporary music, folk music, architecture, literature, theatre), customs, customs, traditions, folklore, morality, law, understanding and state structure, agriculture, military service, sports and press-publication" (Şengül, 2020, 23).

The national folklore elements listed in this definition show a remarkable similarity with the elements that suggest that Western Europe should be included in the curriculum under the name of sociocultural knowledge while teaching its language as a foreign language (TELC, 2013). From this point of view, it can be said that in the process of learning any Western European language, students master almost all the national folklore elements of the target society within the limitations of their language levels.

Studies conducted in Western Europe and the studies conducted by the Russian Linguistics circle in the field of country linguistics not only mention that the cultural content of the target society should be present in foreign language teaching but also support the emergence of multi-methodical approaches in which more than one method is used together. For example, Puren (2020) explains multi-methodism by giving an example of a dinner plate. It reminds us that a meal consists of ingredients cooked together, not only the presence of different vegetables and meats on the plate. She attributes the meal's success to the fact that the ingredients are mixed and that there is not only the presence of mixed ingredients on the plate. For this reason, it seems to be a very erroneous attitude to think of multi-methodism as a variety of methods that express mixed, interspersed, variable, and indecisive attitudes like the food on the same plate. Instead, multi-methodism is a strategy that combines simultaneous, collaborative, self-consistent methodological matrices to create a new consistency (Puren, 2020). For this reason, it is essential that the action-oriented approach used in foreign language teaching in the 21st century should be reviewed and renewed in the field of teaching Turkish as a foreign language, based on the concept of multiple methods, and that it guides scientists to search for original methods suitable for teaching the Turkish language.

In the context of language-culture connection and cultural competencies, the inclusion of national folklore elements in method books and curricula as a consistent, standardised, and meaningful whole in the teaching of Turkish as a foreign language means that the learner achieves discursive competence in being a language user and a social actor, as well as in the previous section. It is seen as an inevitable necessity in terms of cultural diplomacy activity. Considering that cultural competencies are not only a cultural encyclopaedic knowledge of the target society, examining and interpreting the national folklore elements in their content and transferring and sharing the four

language skills to those who learn Turkish as a foreign language seems necessary for the context of multi-method contemporary approaches.

> *"According to the teachers' opinions, it has emerged that the content in the textbooks should be enriched and more subjects that describe and convey Turkish culture should be included in the textbooks. In this context, it has been expressed as an opinion that the texts describing Turkish scientists, Turkish-Islamic elements, cultural pictures in course materials, the necessity of reflecting daily life in the materials should be given more place to clothing, food and architecture in the texts and the visuality should be brought to the fore.* (Moralı&Göçer, 2019, 1126)

Contemporary international studies and research mention that the learner's formation and development of cultural competencies can only be formed by transferring actual cultural content. In this context, the cultural competencies of the target language consist of national folklore elements belonging to the society that speaks that language. Actual national folklore elements are the data obtained from folklore studies. It is also seen that sharing and transferring these data can only be possible through interdisciplinary studies. Therefore, the method by which national folklore elements will be selected, conveyed, and shared is excluded from this study's scope.

Considering the European Qualifications Framework for Languages and the studies carried out by the Russian Linguistics circle in the field of country linguistics, it is expected from the learner in the process of teaching Turkish as a foreign language to not memorise the knowledge of Turkish culture but to act with the national folklore elements that make up Turkish culture. Therefore, Porcher (1995) defines cultural competencies as the ability to develop and take joint actions according to contextual values. This definition also includes the concept of task specified in all three editions of the European Qualifications Framework for Languages (CEFR 2018, 2020; TELC, 2013). Thus, those who learn Turkish as a foreign language are expected to use the Turkish language based on Turkish culture in four language skills by their language level. For this reason, it seems very important to consider the elements of national culture in an action-oriented manner and to include them in the curricula prepared for teaching Turkish as a foreign language with a viewpoint suitable for the concept of duty. It is thought that this approach, which we can call the action-oriented national folklore elements to approach, can reveal a perspective that covers all the linguistic and cultural characteristics of Turkish and the Turkish world. Therefore, in the process of teaching all languages as a foreign language, it is seen that the structure of the language is included in the curricula together with the cultural structure of the society. In this situation, it is observed that studies in the field of foreign language teaching are carried out within the scope of original approaches based on international methods but suitable for the target language and culture. For this reason, it seems very important to adopt an approach based on contemporary approaches but specific to Turkish in the field

of teaching Turkish as a foreign language. In addition, through the process of teaching Turkish as a foreign language, knowledge of the Turkish world would be transferred to the students. In other words, the encyclopaedic knowledge of the Turkish world and the knowledge of the Turkish society shared, by referring to folklore sources, can be considered as an important step. For this reason, the field of teaching Turkish as a foreign language and the field of folklore seem to be two fields that feed into each other and should be evaluated from an interdisciplinary perspective. The basic principles proposed for this approach, which we can call the action-oriented approach of national folklore elements, can be listed as follows:

- Evaluation of cultural content in the process of teaching Turkish as a foreign language, based on two different definitions as an encyclopaedic knowledge of Turkish culture and knowledge of Turkish society (Fişekcioğlu, 2019),

- Preparation of encyclopaedic knowledge of Turkish culture and knowledge of Turkish society in a way that covers all Turkish states,

- Encyclopaedic knowledge of Turkish culture and knowledge of Turkish society includes not only historical but also contemporary information about the present,

- Paying attention to the equal presence of encyclopaedic knowledge of Turkish culture and knowledge of Turkish society in both method books and prepared curricula,

- Selection of encyclopaedic knowledge of Turkish culture based on studies in fields such as literature, history, and philosophy,

- Preparation of Turkish society knowledge in the context of national folklore elements, based on folklore data,

- Turkish national folklore elements are not considered as cultural knowledge to be learned or memorised in the process of teaching Turkish as a foreign language,

- Turkish national folklore elements are not considered as the fifth skill in addition to reading comprehension, writing, listening comprehension, and speaking skills in teaching Turkish as a foreign language,

- Turkish national folklore elements are not evaluated in the form of touristic brochures or advertisement texts in the books used in the process of teaching Turkish as a foreign language,

- Paying attention to sharing the elements of Turkish national folklore in teaching Turkish as a foreign language through the original texts used in the materials aimed at

developing the skills of reading comprehension, writing, listening comprehension, and speaking in the learner,

- Observing the cultural components of the action (in other words, all the activities included in the method books) in reading comprehension, writing, listening comprehension, and speaking skills,

- Preparing and evaluating the student's mastery of national folklore elements in the perception of discourse (understanding listening and reading comprehension) and production of discourse (speaking and writing) within the scope of language levels,

- Preparing sociolinguistic content with a perspective based on an encyclopaedic knowledge of Turkish culture and Turkish social knowledge,

- It is suggested that national folklore elements should be carefully chosen within cultural diplomacy elements.

Discussion, Conclusion and Recommendations

"Thinking is making connections between beings. This process takes place not with the entities themselves but with the concepts that are their imaginations in mind. Recognising what it is acquiring its concept. People give names to the concepts they know. Thus, nouns, i.e., words, take the place of existing ones. These names make up the language. In that case, language represents the existing ones due to the concepts in mind" (Öner, 2013).

Based on this idea, it can be said that language is a memory card that carries all the information about our identity. This memory card, which has unlimited capacity, contains elements of national folklore that have formed and developed the language for centuries. This memory card also renews and updates itself in light of social and cultural changes. This update also reminds us of the distinction that ZiyaGökalp (Gökalp, 2014) made years ago between the concepts of civilisation and culture. In the current century, this concept, which is called intercultural competencies in foreign language teaching, is an indispensable requirement for understanding and being included in civilisation and can also be considered as the first step in understanding the target culture while learning a foreign language. However, incorporating culture into the course materials prepared solely based on the concept of interculturality prevents the student from reaching the discursive proficiency required by the language level and directs them to prepare content incompatible with the general objectives of foreign language teaching. This is because, as in all other languages, teaching Turkish as a foreign language is accepted as a cultural diplomacy activity (Ateş et al., 2016). This activity is a study that deserves careful attention because when societies evaluate other societies differently, they

start from a stereotypical, unproven indicator called a stereotype. Turkish society, like other societies, has an image created through these indicators. Therefore, it is essential that teaching Turkish as a foreign language is used correctly to replace cultural evaluations due to misunderstandings and sometimes bad intentions with correct cultural knowledge.

Calling Turkish a "target language", as it is called in foreign language teaching, leads us towards an incomplete approach. Naming Turkish as a "host language" instead of naming it as a target language and thinking that "we host another language and another culture" in teaching Turkish as a foreign language may lead us towards a more original approach in teaching Turkish as a foreign language. In our ancient culture, it is known how decadent the treats are when welcoming guests. In this context, by teaching Turkish as a foreign language, it seems very important not to forget that we teach a language formed by the national cultural elements that belong to us, to be aware of the language and culture we host as guests, and to "what content" we serve prepared in our kitchen to the language we host and the culture we host. For this reason, the inclusion of national folklore elements in method books and curricula as a consistent, standardised, and meaningful whole in teaching Turkish as a foreign language is an inevitable necessity in terms of both the learner's discursive competence in being a language user and a social actor and in terms of how cultural diplomacy activity is seen.

Language can be defined as a way of interpreting, naming, and conveying the world. For this reason, if the content used in teaching Turkish as a foreign language is limited to the system and structure of the language, it will be challenging for the student to form a discourse as a language user. For this reason, we need to have a unique approach that we will say and define in the place that the West calls social actor, interculturality, cultural competencies, and Russian linguistics circle emphasises as country linguistics. Therefore, it is thought that an approach that we can describe as containing action-oriented national folklore elements can reveal a perspective that covers all the linguistic and cultural characteristics of Turkey and the Turkish world. This approach does not see culture as an encyclopaedic knowledge that should be introduced to students in the foreign language teaching process or that students should memorise. Instead, culture is a guide that shows how the student will speak, write, and understand, and it is a knowledge that sheds light on the learner's path in achieving discursive competence. Therefore, what is expected from the student, who is defined as a language user and social actor, can be defined as acting according to the language level, based on the cultural content they have acquired, and for bringing the acquired culture to the word. In order for language to function as a communication tool, it can be said that it must first be accepted as a tool that conveys common cultural values.

The most important principles on which the action-oriented approach of national folklore elements is based onthe awareness of two different cultural components called the encyclopaedic

knowledge of Turkish culture and knowledge of Turkish society in teaching Turkish as a foreign language. In order to summarise the perspective of the approach, the main principles include the inclusion of the content of Turkish culture, which is recommended to cover all Turkish states when teaching Turkish as a foreign language, and that the national folklore elements include not only the historical dimension but also current information about the present time. In order for the elements of Turkish national folklore not to be considered as cultural knowledge to be learned or memorised in the process of teaching Turkish as a foreign language, care should also be taken not to include the elements of national folklore in the form of touristic brochures, advertisements, promotional texts in the books used in the process of teaching Turkish as a foreign language. For this reason, sharing Turkish national folklore elements through original texts used in materials aimed at improving reading comprehension, writing, listening comprehension, and speaking skills in teaching Turkish as a foreign language and not being evaluated as a fifth skill apart from the four language skills can be counted among the significant factors. In this context, the most important principles of the action-oriented national folklore elements approach are to carefully prepare all the activities in the method books by taking into account the cultural components to pay attention to the equal presence of an encyclopaedic knowledge of Turkish culture and Turkish social knowledge and to take care that the sociolinguistic content is compatible with the shared Turkish social knowledge. It is also recommended to carefully select national folklore elements from folklore sources within the framework of cultural diplomacy elements and measure and evaluate the student's mastery of national folklore elements within the scope of language levels.

"Every society has words that have become a tradition to be said in certain situations and events, and stereotyped words that reveal emotions" (Temur & Arslan, 2018). Based on this definition, the action-oriented approach of national folklore elements gives a special meaning to vocabulary teaching. However, it is also important to create country-linguistic dictionaries, also called untranslatable words, which are loaded with particular meanings that do not have any equivalent in every culture, and to reconsider vocabulary teaching in the field of teaching Turkish as a foreign language based on these dictionaries. *"The works that best show the vocabulary of a language are dictionaries"* (Kartallıoğlu, 2015, 13). It is necessary to underline that the dictionaries used in the teaching of Turkish as a foreign language should be considered in the context of language worldview and the frequency of use in society.

Each language opens up for its speakers' areas of thought that are unparalleled in other languages because every language is already the product of these thinking areas and the cultural past that includes thought (Cassin, 2016/2018). For this reason, teaching Turkish as a foreign language should be approachedin light of contemporary international methods. However, a Turkish-specific approach and the realisation of this process through teachers who know and can evaluate the elements

of national folklore will reduce the difficulties experienced in teaching Turkish as a foreign language and make significant progress in foundational cultural diplomacy.

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