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 <https://orcid.org/0000-0002-0181-1812>

KADEMLI Ali Hidayet

PhD student, Baku Slavic University,
e-mail: alikademli2834@gmail.com

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CULTURE TRANSFER IN MOTHER TONGUE TEXTBOOKS

One dimension of Turkish textbooks is related to culture. In addition, language is the carrier of culture, because there are relations between language and culture in many respects, culture is mentioned when describing language acquisition processes; When talking about cultural acquisition processes, the mother tongue is mostly mentioned. In the Turkish qualifications framework, three of

the eight competence areas include targets directly related to the acquisition of culture. It is stated that an appropriate and creative language interaction in the social and cultural context is aimed in the four basic skill areas of communication in the mother tongue. It is emphasized that cultural accumulation in the field of communication in foreign languages is decisive in foreign language acquisition. At the

last point of the title of competence, there is a cultural function and cultural fields such as music, performing arts, literature and visual arts are handled as a priority and attention is drawn to the importance of individuals' being able to express themselves in these fields. Turkey's education programs are prepared within the framework of the general objectives and basic principles of Turkish national education. This curriculum aims to provide students with certain qualifications. One of the qualifications is to recognize and adopt aesthetic and artistic values through Turkish and world cultural and artistic works.

Keywords: culture; mother tongue; Turkish national education; educational program; curriculum.

Formulation of the problem. People living in different parts of the world have different cultural backgrounds and use different languages. Although language and culture seem to be two separate fields in appearance, they are in an intertwined relationship and mutually influence each other. H. Gleason (1961) [1] stated that languages are not only the product of cultures, but also symbols of cultures. The development of a language often affects the relevant culture, and patterns of cultural cognition and tradition are often clearly encoded in the language.

Moreover, language is also a social institution that both shapes and is shaped by society (E. Armour-Thomas & S. Gopaul-McNicol, 1998 [2]). This means that language is not an independent construct, it is social practice both created and created by the structures and forces of the social institutions in which we live and operate. Of course, language cannot exist in a vacuum and there is an inevitable kind of "transference" between language and culture (N. Fairclough, 1989 [3]). It follows, then, that learning a new language will also require dealing with the concept of culture in relation to language.

Textbooks maintain their importance in terms of being the most used material in the teaching process. As in many disciplines, problems regarding the quality of textbooks are an important issue in the field of Turkish learning. In his study, C. Alyilmaz (2010) [4] also addresses the problem of quality textbooks among the current problems of learning Turkish. The philosophy and every purpose of the curriculum has been translated into practice as a kind of theory in the textbooks. Accordingly, the link between the ability to reflect the curriculum in the textbooks and the achievement of the program's objectives is directly proportional. However, the backbone of learning activities consists of many elements, especially

textbooks, and texts, activities and visuals in textbooks. The qualities of these elements can affect the teaching process of the course and the performance of the two most important elements of education, the teacher and the student, in both directions.

Theoretical foundations of the research. The fact that textbooks have such important and decisive functions requires that the components in their contents be created by examining many aspects by different field experts. While preparing textbooks, it is necessary not to be content with the data of a field, but to focus on studies between fields (K. Isheri, 2014 [5]). One of the most important stages of preparing a quality textbook is undoubtedly the creation of visuals. Children can easily understand the abstract or complex parts of the text with the help of visual elements (M. Shirin, 2000 [6]). Although images are seen as concretized forms of text content in Turkish textbooks at first glance, it would be a serious mistake to limit their function in this way. The main features expected from the visuals are to attract the attention of the reader to the book or text it belongs to and to contribute to the development of a positive attitude towards it. Visuals are generally used in books in order to benefit from the decorative, complementary and interpretive functions of the text (A. Oghuzkhan, 2010 [7]). In a more detailed classification of the functions of visuals in the textbooks, it is mentioned that they have concentration, problem-creating, situational, creativity-encouraging, activating, critical, and establishing a priority-current relationship (H. Koksall, 2011 [8]). With the help of similar visuals, it is possible to increase the functionality of the textbook and achieve the targeted outcome. Being surrounded by books with artistic value will help children develop their taste and sensitivity (S. Diliduzgun, 2006 [9]). From this point of view, it is necessary to expect individuals to develop their artistic sensitivities from textbooks and the visuals of the books. Because when the developmental characteristics of individuals are examined, it has been seen that visuals have important effects on mental development. Individuals begin to perceive visuals from a young age and experience changes according to aesthetics and developmental periods. For this reason, while preparing the textbooks, visual designs should be created by paying attention to the aesthetic perception characteristics of the age group addressed. In the results of Parson, Johnston and Dunham's research on aesthetic sense and response in children, experts such as Kolberg

and Piaget revealed that individual aesthetic senses qualitatively pass through various stages and begin to take shape from an early age.

The purpose of the study is to explain the transfer of culture in primary school mother tongue textbooks.

Method. When studying this issue, historical and comparative methods, analysis, theoretical analysis and generalization methods were used.

Presentation of the main material.

Culture. According to E. Condon (1973) [10], culture can be defined as a way of life. No matter where people live, their behavior and thoughts follow each other and are usually based on their own culture. There are many different dimensions of culture. It includes the ideas, traditions, skills, arts and tools that characterize a group of people of a certain time period; it is also the beliefs, values and material objects that create our way of life. Culture creates the context of cognitive and emotional behavior for every person. It affects individual predictions and attitudes, and can also have an impact on practical aspects of life, such as hobbies.

Culture is also a matter of habit, and it is habit that turns into tradition, and tradition that gives birth to culture. Local people start with habitual actions and continue to create common stereotypes. Condon also explained that stereotypes assign group characteristics to an individual purely on the basis of cultural affiliation. Cultural stereotypes affect how people think, talk, behave and interact with each other. L. Samovar, R. Porter, N. Jain (1981) [11] also stated that culture and communication are inseparable because culture not only determines who will talk to whom, about what, and how communication will proceed, but also helps determine how people encode messages and the meanings they carry.

Without culture, we cannot understand the lives and motivations of others, we cannot connect with their concerns and interests. Culture is inherent in our existence and is a powerful human tool for developing our society, increasing our knowledge and establishing relationships between people. But culture is fragile. The characteristics of culture are constantly changing and easily disappear.

Linguistics. Linguistics is the scientific study of language. It is a fundamental discipline in the sense that it bridges the social sciences, natural sciences and humanities (Z. Harris, 1951 [12]). Linguistics is an exciting field, not only because of its own achievements, but also because of its contributions to other fields. In the field of

language, linguistic studies attempt to answer many questions; one of them is this: What is language and how is it represented in the mind? Linguists focus on describing and explaining language. It is a discipline that deals with similar and different aspects of languages. In addition, linguistics is also a social science that has common denominators with other social sciences such as psychology, anthropology, sociology and archeology. Therefore, to understand the changing nature of language, we need to look at psychological issues such as learning ability, perception, and social factors. In order to use language successfully, we need to understand the structures and functions of languages that play a role in our social activities.

Structure of Language. Language is a system of symbols and rules used for meaningful communication. The structure of language in many ways reflects the structure of how our mind processes the world. According to B. Douglas (2000) [13], there are four different dimensions of language. There are: competence and performance; understanding and production; nature and nutrition, and universal grammars. Before analyzing the structure of a language, three problems need to be considered:

1. What are the rules or principles that prescribe how sounds are made and how they are used (phonology-pattern of sounds)?
2. How do sound strings convey meaning and how are meaningful sound strings put together to form words (morphology-pattern of sound strings and words)?
3. How are words put together to form phrases and sentences (Deconstruction of sentences and phrases)?

Understanding a language should first involve understanding its sound patterns. In all languages, there are certain patterns in the sounds used by the speaker, how these sounds are combined to form symbols, and how these symbols are organized Decently into meaningful sentences. B. Douglas (2000) also stated that each language structure consists of four different areas: phonology (the basis of speech sound), semantics (word meanings and concept arrangement), grammar (includes morphology and syntax), and pragmatics [13]. In fact, some languages have similar structural patterns, while others are completely different. One of the reasons why some people have difficulty learning another language is usually related to language structures. Chinese and English languages, for example, have their own unique and completely different structures.

Only the structure of a language can be learned because human beings have a

natural and innate ability to acquire a language. According to the theory of language acquisition, language learners often need a transformation process when learning a new language. They should apply and compare the structures of their native language to understand the patterns of the new language. We see a good example of this in bilingual education. Bilingual education theories believe that new second language learners are often confused and disoriented when they encounter a foreign language for the first time. However, after becoming familiar with the structure of the language, they eventually discover the rules of the language and how the various parts relate to each other (S. Krashen, 1994) [14].

Functions of Language. Language is a system of signals that encodes and decodes information, including sounds, gestures, or written symbols. The purpose of language is to convey meaning. When we start to develop our language skills, the main goal is to communicate or interact with others. M. Halliday (1973) [15] suggests that the functions of language can be divided into seven areas:

1. Instrumental function: When language is used to manipulate the environment, to make certain events happen.

2. Editing function: When the language controls events. Edits may encounter the listener's approval or disapproval.

3. Function of representation: When language is used to make statements, convey facts and information, explain or report.

4. Interactive function: When language serves to provide social care, this requires knowledge of slang, jargon, jokes, folklore, cultural traditions, politeness and expectations of formality in social exchange.

5. Personal function: The way language expresses feelings, emotions and personality.

6. Intuitive function: When language is used to acquire and learn information.

7. Imagination function: Language is to create fairy tales, write novels, write poems, rhymes, etc. when used for writing.

All the functions of language lead to three essential elements for the formation of a proposition: the subject, the predicate, and the connection between them. Each function has the purpose of helping us cope with the necessities of daily life.

The relationship between language and culture. Language and culture are intertwined, and one influences the other. Language and culture have a kind of deep and symbolic relationship. Language represents the whole of culture because language represents culture in the minds of those who speak it. Conversely, culture also symbolizes language

and is summarized in the economic, religious and philosophical systems of a country.

The effects of language on culture. Language is created to present our ideas or concepts; these can change depending on which cultural elements are dominant at any given moment. As the language expands, the culture also changes. An obvious advantage of human language as a learned symbolic communication system is that language has infinite flexibility. This means that the meaning of a word can be changed, and then a new symbolism can be created. For example, the English word "nice" now generally means pleasant, polite, and kind. But in the 15th century, "beautiful" meant stupid, immoral, lustful, or even evil. This simple example demonstrates that languages can evolve in response to changing historical and social conditions. As we know, the culture of the United States consists of many different cultures and languages. Each of these individual cultures influences, shapes, and redefines American culture. Many new words are being added to normal American everyday speech. Many new words are being added to normal American everyday speech. For example, the sentence "we haven't seen each other for a long time" is not standard English. Translated from Chinese; others, such as sushi and tofu, are also seen in American society. People accept and understand these because these adaptations have already become part of the "local" culture and are involved in people's lives (S. Allison and C. Vining, 1999) [16].

The Effects of Culture on Language. Culture can be defined as a system of values, beliefs and/or norms learned among a group of people (M. Greey, 1994) [17]. Broad definitions of culture include ethnicity, nationality, gender, disability, race, sexual orientation, and religion. Culture not only changes people's values and habits, but also affects people's language and behavior. Cultural knowledge is very important in achieving language proficiency, and the culture of a society can change depending on the language used. For example, some old words still exist even though they are no longer used culturally. New words emerge as they become identified with certain cultural activities. The slang words our parents used were probably different from the slang words we use today. Different eras often have different "pop languages". These languages are mostly influenced by television programs, politics or music and gradually create their own cultural currents. It is possible to see examples of this in the Beatles and most recently in Hop Pop music. In short, language is always cultural in some ways.

Language should be conceptualized integrally as part of a society and its culture.

Culture in Language Learning. According to the National Standards for Language Education project, students cannot truly master the new language until they have mastered the cultural context in which the new language is formed. This means that understanding a new culture is an important element in achieving success in second language acquisition. In fact, language learning and cultural learning can be compared with the child's first experiences with the family he was born into, the society he belongs to and the environment he lives in (M. Lu, 1998) [18]. When we are babies, we acquire our mother tongue naturally because our society, environment and culture constantly nourish us. Similarly, when we acquire a new language, we need to absorb the nutrients of the new culture.

Teachers' perception of the student's culture can affect the second language learning process positively or negatively (E. Stevick, 1982) [19]. Cultural perception and intercultural education are very important to become a second language or bilingual teacher. If children are given cultural knowledge, immersed in a culturally rich environment, and introduced to culturally essential materials, they can learn a second language more easily because their background knowledge of second language culture will make it less difficult to understand.

As R. Lado (1957) [20] points out in his book *intercultural linguistics*, if some elements of the second language are very different from the student's mother tongue, that student will likely face difficulties. From this it can be assumed that learning a second language becomes easier when there are similarities between the second language and the learner's mother tongue, because languages often have differences in syntax, pronunciation and structure. Perhaps through cultural support and understanding, language differences can be resolved and students' learning stress reduced.

Mother tongue learning includes a number of different dimensions, including grammar proficiency, communicative proficiency, language proficiency, and cultural understanding (D. Thanasoulas, 2001) [21]. Teaching a second language is not just about having conversations about syntactic structures or learning new words; should include cultural elements. Cultural activities and objectives should be carefully organized and included in second language lesson plans to enrich the teaching context. Six strategy suggestions for the inclusion of

cultural elements in second language classes are described in the section below.

Cultural Learning Materials. Using appropriate materials can help students engage in real cultural experiences. These materials are; may include movies, news broadcasts, television programs, Web sites, magazines, newspapers, menus and other printed materials. Teachers can adapt the use of cultural materials according to students' age and language proficiency level. For example, language beginners can watch and listen to video clips from a TV program in the target language and focus on cultural traditions such as greetings. The teacher can provide students with a detailed translation or give them a graph, diagram or outline to complete while listening to a dialogue or watching a video. The use of appropriate audio-visual resources can strengthen students' images of the target culture and improve their second language learning.

Using Common Proverbs as a Transfer Tool. Discussing common proverbs in the target language can help students understand how different or similar proverbs are from their native language. This can also help them understand how differences highlight a country's historical and cultural background (A. Ciccarelli, 1996) [22]. Using proverbs as a transmitted tool to explore two different cultures can guide students in analyzing the similarities and differences of cultures. It is also a good method for students to discover both the target culture and the values that are often represented in their own proverbs.

Applying role playing as a sociocultural approach. Role playing is also a useful teaching technique in the sociocultural approach. The sociocultural approach is currently the most useful method used in second language teaching (J. Wertsch, 1991) [23]. The main aim of the sociocultural approach is to prepare students for intercultural communication and intercultural dialogue. According to S. Savignon (1997) [24], sociocultural strategies can be seen as one of the most effective ways for students to reach sociocultural competence within the scope of second language communication competence. B. Tomalin and S. Stempleski (1993) [25] also stated that role-playing activities can examine cultural behaviors and communication patterns. For example, in one of these role-plays, students can dramatize an event that has happened to them and caused cross-cultural misunderstandings. In this way, it will be possible to develop communication strategies to overcome similar problems in real second language communication.

To encourage students to seek and present through cultural capsules. The use of culture capsules is one of the most well-known and established methods of teaching culture (J. Jerrilou, 1979) [26]. The concept of the cultural capsule was developed by H. Taylor and J. Sorenson in 1961 [27]. It is a brief description of the contrasting information received from the students' native language cultures, as well as some aspects of the target language culture. Contrasting information can be provided by the teacher, but it is usually more effective for students to indicate the contrasts themselves. Taylor and Sorenson also suggest that students may be presented with objects or visuals that originate from the target culture. Students are then responsible for finding information about the item in question by conducting research or giving tips for research. They may write a short summary or make an oral presentation to the class about the cultural significance of the topic. In fact, Brigham Young University has already published culture capsules titled "Culturgrams" for 100 different countries. Each Culturgram is divided into sections related to family lifestyle, attitudes, traditions, courtesies and history. Through the application of culturgrams, students can compare and contrast the traditions and customs of other cultures with their own.

Seeing students as a cultural resource. Currently, second language classes are more culturally and ethnically diverse than ever before. Teachers can take advantage of the resources provided by these resources. Teachers can invite exchange students, immigrant students or international students to the classroom as specialist resources to present various aspects of their own culture. In this learning activity, students not only learn about the diversity of cultures, but also have the opportunity to connect and organize between their native culture and the target language culture through these presentations.

Using computer technology to help students gain cultural knowledge. Educators state that the current computer technology has many advantages in terms of second language and cultural learning (M. Rost, 2002) [28]. A computer and language learning programs connected to it can provide second language students with more independence in classrooms and give students the option to work on learning materials at any time of the day. Second language students usually come from different countries and have different cultural backgrounds. It is difficult to create a wide variety of different learning environments due

to the limited space in a normal classroom. The use of computer technology can provide multicultural interactions without the need for students to go to class. It is easy to use computers to create various sandboxes in order to meet the needs of each student. Today, the communications of 580 million network users and the information of 4 billion websites work like a large library. Through computers and the Internet, second language learners can connect anytime and anywhere to access appropriate materials and information about learning. The World Wide Web can provide instant access to websites in other countries. Students can find resources written in the target language and learn about the cultures of other countries. These websites cover various topics such as news, sports, entertainment and health. They provide various cultural learning opportunities for students to maintain their cultural understanding and improve their reading and vocabulary skills.

Conclusion. Cultural learning helps us discover that there are many ways to see the world. Understanding the relationship between culture and linguistics will help us develop teaching strategies and pedagogies for second language teaching. In the knowledge-driven world, language ability is increasingly becoming an essential skill. According to Kramsch (1993), culture in language learning is not a sacrificial skill. In order to understand the language correctly, culture and language must be learned together. After all, the more cultural concepts we learn, the more language skills we gain; The more languages we acquire, the more competitive we will be.

The ICH Agreement aims to prevent the extinction of cultural wealth that has existed for thousands of years due to the financial and technological power of several dominant cultures around the world, as a result of nations adopting a certain type of culture, by transferring it from generation to generation. One of the basic steps of this struggle for survival is the transfer of the compiled cultural riches to new generations. For this reason, it is important to include cultural elements thematically in Turkish textbooks, as well as it is important for students to get to know their own culture better. Students recognize and keep their own culture alive; we can think that these are among the steps that make up the main philosophy of the UNESCO Intangible Cultural Heritage Agreement. Therefore, the inclusion of Intangible Cultural Heritage in educational activities is one of the responsibilities of other countries, such as Turkey, which are party to this agreement. For this reason, it will be

necessary and beneficial to increase the type and number of cultural elements that can be consistently associated with Turkish lesson themes in textbooks. Thus, it will be possible for students to have information about many cultural elements through Turkish lessons.

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КАДЕМЛІ Алі Хідаєт

докторант, Бакінський слов'янський університет

ПЕРЕДАВАННЯ КУЛЬТУРИ У ПІДРУЧНИКАХ З РІДНОЇ МОВИ

Анотація. Однією з функцій турецьких шкільних підручників є забезпечення зв'язку з культурою. Крім того мова є носієм культури, оскільки між мовою та культурою існують тісні взаємозв'язки, зокрема, культура згадується при описі процесів опанування мови, а коли йдеться про процеси набуття культури, то вони постають як невіддільні від рідної мови. У турецькій системі професійних кваліфікацій три із восьми областей компетенції охоплюють цілі, безпосередньо пов'язані з набуттям культури.

Мета дослідження – схарактеризувати особливості передавання основ культури у підручниках з рідної мови для початкової школи.

Методи. При вивченні теми використовувалися історико-порівняльні методи, теоретичний аналіз та узагальнення.

Оригінальність. Стверджується, що адекватна їй творча мовна взаємодія у соціальному та культурному контексті спрямовується на розвиток основних навичок спілкування рідною мовою. Наголошується, що культурні надбання у мовній сфері є вирішальними також в опануванні іноземних мов. Окрема увага приділяється компетенційному забезпеченню реалізації культурної функції в таких галузях культури, як музика, виконавське мистецтво, література та образотворче мистецтво. Цей напрям розглядається як пріоритетний для створення умов самовираження людей в цих галузях.

Результати. Освітні програми в Туреччині розробляються відповідно до цілей та основних принципів системи національної освіти. Відповідно, освітньо-професійна програма підготовки вчителів початкової школи передбачає опанування кваліфікаційної складової, яка забезпечує визнання та переймання естетичних та художніх цінностей у творах турецької та світової культури та мистецтва. У цьому контексті важливого значення набувають підручники з рідної мови для початкової школи.

Висновки. Угода ІСН (Intangible Cultural Heritage) спрямована на запобігання зникненню культурного багатства, яке існувало протягом тисячоліть завдяки фінансовій та технологічній потужності кількох домінуючих культур по всьому світу, внаслідок того, що нації мають певний тип культури, передаючи його з покоління в покоління. Одним із основних кроків у цій боротьбі за культурне виживання є передавання накопичених культурних цінностей новим поколінням. З цієї причини важливо включати «культурні елементи» до певних тем у підручниках з турецької мови, щоб учні краще пізнавали власну культуру.

Ключові слова: культура; рідна мова; турецьке національне виховання; освітня програма; навчальний план.

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