

A1.1 Intangible Cultural Heritage Elements in Turkish Textbooks (Maarif Turkish Example)

A1.1 Ders Kitaplarında Somut Olmayan Kültürel Miras Unsurları (Maarif Türkçe Örneği)

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Abstract

This study, which aims to examine the intangible cultural heritage elements in the A1.1 Maarif Turkish textbooks prepared by the Maarif Foundation, used an actual case study from qualitative research designs. Criterion sampling, one of the purposive sampling methods, was preferred as the object of investigation, and A1.1 level primary, middle, and high school textbooks prepared by the Maarif Foundation in 2021 were used. ICH list was used as a data collection tool, and the textbooks' activities were analyzed in line with this list. Descriptive content analysis was used to analyze the collected data. Knowledge and practices related to nature and the universe, performing arts, rituals and feasts, oral traditions and narratives, social practices, handicraft tradition, place names on the temporary list, mixed heritage, and natural heritage were identified as the main themes in the list and descriptive analysis was carried out according to these themes. It was concluded that in all of the textbooks examined, greetings under the upper element of ICH oral traditions and expressions were given more space, the diversity of ICH elements increased as the level of education increased, and greetings from ICH elements were quantitatively given enough space. In contrast, other elements weren't given enough space.

Keywords: Maarif Turkish, Textbooks, Intangible Cultural Heritage, ICH.

Öz

Maarif Vakfı tarafından hazırlanan A1.1 Maarif Türkçe ders kitaplarında bulunan somut olmayan kültürel miras unsurlarının incelemeyi amaçlayan bu çalışmada nitel araştırma desenlerinden gerçek durum çalışması kullanılmıştır. İnceleme nesnesi olarak amaçsal örnekleme yöntemlerinden ölçüt örnekleme tercih edilerek 2021 yılında Maarif Vakfı tarafından hazırlanan A1.1 düzeyindeki ilkökul, ortaokul ve lise kitapları kullanılmıştır. Veri toplama aracı olarak SOKÜM listesi kullanılmış ve ders kitaplarındaki etkinlikler bu liste doğrultusunda incelenmiştir. Toplanan verilerin analizinde betimsel içerik analizi kullanılmıştır. Listedeki doğa ve evrenle ilgili bilgi ve uygulamaları, gösteri sanatları, ritüeller ve şölenler, sözlü gelenek ve anlatımlar, toplumsal uygulamalar, el sanatları geleneği, geçici listedeki yer adları, karma miras ve doğal miras ana temalar olarak belirlenmiş ve betimsel analiz bu temalara göre gerçekleştirilmiştir. İncelenen ders kitaplarının tümünde SOKÜM sözlü gelenek ve anlatımlar üst ögesi altında yer alan selamlaşma sözlerine fazlaca yer verildiği, öğretim kademeleri yükseldikçe Somut Olmayan Kültürel Miras öğelerinin çeşitliliğinin arttığı, Somut Olmayan Kültürel Miras öğelerinden selamlaşma sözlerine nicel olarak yeterince yer verildiği, diğer öğelere ise yeterince yer verilmediği sonucuna ulaşılmıştır.

Anahtar Kelimeler: Maarif Türkçe, Ders Kitabı, Somut Olmayan Kültürel Miras Unsurları, SOKÜM.

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Introduction

As social creatures, people need to communicate with their environment to take an active role in social life. Communication between people can be achieved in different ways (sign language, pictures, gestures, and mimics). Language is one of the most effective tools in providing such communication. Due to the effect of language on communication, individuals need language to communicate effectively both with their society and with a different society (Memiş, 2016). According to Er (2006), language, which is a tool that reflects the way of thinking of the society to which it belongs, develops with the society. Hence, the first condition of mastering the target language is to think like that society. Being able to think like a society speaking the target language depends on knowing the culture of the society speaking the target language.

Culture is also inclusive in terms of richness of meaning. The common experiences and accumulations of people's lives are transmitted from generation to generation; they are all a society's material and spiritual elements. There are many definitions of the word culture. Culture in Turkish Dictionary (2011); All material and spiritual values created in the historical and social development process and the tools used in creating and transferring them to the next generations, revealing the extent of man's dominance over his natural and social environment, are defined as culture. Culture is a society's way of life, tradition, instrument, word, sitting, departure, and everything about a community. Everything that makes a nation a nation is in the culture.

Language and culture are two closely related concepts. While language lives with culture, culture develops and accumulates with language (Günay, 1995). Language is actually a product of a culture. The language used by society also reflects the culture of the individuals living in that society. Culture is one of the most important foundations of society, which must be conveyed objectively and has some characteristics unique to each country. Culture is an accumulation of knowledge, and the source of this accumulation is the language of that society. For this reason, it is not possible to separate language from culture. Language and culture are intertwined. In addition to being a cultural element, language is the carrier of culture, while culture is the nurturer of language. The cultural accumulation of societies is transferred to future generations through language. Akarsu (1998) emphasizes that language is the most important tool that ensures continuity and is a cultural transmitter. According to Bölükbaş and Keskin (2010), language contains all the features of culture, all historical and social accumulations. Language, body, and culture are in the measure of blood (Jiang, 2000). Portes and Schauflier (1994); Culture, with its intertwined complex structure, emphasizes that culture is a comprehensive structure that includes language by defining it as a set of symbolic systems that have norms, values, beliefs, language, and tradition, as well as skills and habits transmitted by the society to the individual as a member of the community. Therefore, it is impossible to ignore the culture that feeds the language while teaching language because language teaching is not vocabulary or grammar teaching; it is also the teaching of the culture of that language. Language teaching, by its nature, is not independent of culture. During language teaching, individuals can compare the cultural elements of the target language with their own culture through intercultural interaction. Through comparison, individuals' language learning motivation and interpersonal communication skills are developed, and cultural exchange is provided. Cultural teaching, both in mother tongue teaching and in teaching Turkish as a foreign language, is a subject that is considered and given importance. Language is learned through culture, which clearly states that culture cannot be considered independently of language and its place in language teaching (Boylu, 2014). For this reason, Göçer (2012) reveals the relationship between language and culture by likening language to a river. Just as the river gives life to the places where it flows and feeds on the areas where it flows while giving life, so does the language. Language not only carries the cultural values of the society but also benefits from the cultural treasure of that society. Without culture, language dries up like a river without water.

Through language, cultural heritage elements are transferred from past generations to communities living in different periods. Cultural elements are now considered at the international level as tangible and intangible cultures (Ahmad, 2006). Practice, representation, expression, knowledge, skills, and related tools, materials, and cultural spaces, considered part of cultural heritage elements, are considered intangible cultural (Oğuz, 2013). What is included or not in the said elements is determined in the first article of the Convention for the Protection of the Intangible Cultural Heritage, which was accepted at the general assembly organized by UNESCO in 2003. According to this determination, oral expressions and oral traditions, performing arts, social practices, rituals and festivals, folklore, practices related to the universe and nature, and handicraft tradition constitute the list of intangible cultural heritage. In the same contract, it aims to determine, document, research, protect and prevent extinction, production, evaluation, transfer from generation to generation, and revitalize the list of intangible cultural heritage. In addition, the convention's objectives are to protect intangible cultural heritage, respect the cultural heritage of other groups or groups, ensure mutual appreciation of the importance of intangible cultural heritage at national and international level and establish international cooperation. Ensuring the continuity of cultural heritage is indicated by the term protection in the convention (Gülden, 2023). Turkey was included in the process with Law No. 5448 in 2006. Many studies on intangible cultural heritage emerged in folklore, education, literature, museology, architecture, anthropology, handicrafts, and tourism.

The Turkish nation, which has a deep-rooted civilization dating back to ancient times, has interacted with many nations throughout history. It is an undeniable fact that the language of the Turkish nation, which founded many great states, has attracted attention and tried to be learned in the historical process. Divânu, which is accepted as a milestone in terms of Turkish teaching resources. Although various works have been written to teach Turkish to foreigners in the period from Lugâti't -Türk to the present, teaching Turkish to foreigners has gained importance in our country after the 1970s. The fact that Turkish is among the most spoken languages, political and economic reasons, TV series, etc. situations are seen as the most important reason for the increasing importance. Efforts are being made to respond to this interest in Turkish through Yunus Emre Institute, Turkish Teaching Centers established within universities, and various voluntary organizations. Through these organizations, not only Turkish language teaching but also cultural transfer is carried out directly or indirectly. Intangible cultural heritage is being lost and forgotten due to economic changes, a globalizing world, loss of value of traditional knowledge, advancement of technology, and indifference of the young population. Through in-school and out-of-school education (including courses on intangible cultural elements at all levels of education, integrating supernatural cultural elements into existing course content, etc.), intangible cultural heritage elements are transferred to other individuals and protected in this way. One of the important institutions in teaching Turkish to foreigners is the Turkish Maarif Foundation, established with law no. 6721 dated 17.06.2016. The Foundation operates in many areas, from the development of educational programs to the production of educational content and the preparation of periodicals and non-periodicals. It is essential to examine and evaluate the publications of the foundation, which not only teaches Turkish but also indirectly transfers culture in terms of teaching Turkish and sharing culture. Maarif Turkish A1.1 level primary, secondary, and high school books examined within the scope of the study were also published by the Maarif Foundation in December 2021.

In the literature, there are studies carried out by researchers who realized the importance of reviewing the publications of institutions or organizations that teach Turkish from this perspective (intangible cultural heritage elements). Gazi TÖMER, Yedi İklim, Yeni Hitit and İstanbul Turkish as a foreign language teaching sets were examined in this context. Tüm and Sarkmaz (2012) examined the extent to which TÖMER Yeni Hitit books contain cultural elements scanned the reading texts, and found that cultural elements were not distributed evenly across the units. Akcaoğlu (2017); The textbooks of the Seven Climates and New Hittite Turkish teaching sets were analyzed and stated that the use of intangible heritage elements should be increased quantitatively and qualitatively. Güven (2018): By examining the books Yeni Hitit (all levels), İzmir (all levels), İstanbul (all levels), and Gazi Turkish Teaching Set for Foreigners (all levels) in terms of intangible cultural heritage elements, any of the books Teaching Turkish for Foreigners A1-A2 are included in Gazi University A1 book. While it was not possible to identify an intangible cultural heritage element, the İstanbul A2 book includes more intangible cultural heritage elements than other publications: In 3 places in Gazi A2, In 3 areas in İzmir A1, 1 place in İzmir A2; 1 place in İstanbul A1; Hittite has determined that there is an element in 1 place in A1-A2. Moralı & Öner (2019) examined the Turkish textbooks for foreigners published by Gazi TÖMER and revealed that more place should be given to ICH elements in the reading texts in the textbooks. Öztürk (2020) examined the İstanbul Turkish as a Foreign Language Teaching Set in his research and determined that the texts and activities in the course and workbooks are not balanced and sufficient to all areas of ICH. Sever (2019) also examined the number of cultural elements in Yedi İklim and New Hitit Turkish textbooks and found that as the language level in the textbooks increased, the number of cultural elements decreased. Akın and Özenç (2020), who examined ABC Turkish Teaching Set for Children A1-A2, analyzed the texts in the book and found that the cultural transfer in the texts was sufficient. Çetinkaya (2021) examined open-education secondary school books and revealed that intangible cultural heritage elements should be diversified, and their number increased in the Turkish textbooks used. Yazıcı (2021) Van Yüzüncü Yıl University It has been revealed that it is possible to gain cultural elements with Turkish textbooks for foreigners, thus enriching the language teaching process. Yılmaz & Çetinkaya (2018) determined to what extent the cultural elements in Yedi İklim textbooks reflect the target culture and the situation of the elements belonging to the universal culture. Researchers say that cultural transmission they found that it was not included sufficiently in his books, especially at the A1 and A2 levels. Protection of intangible cultural heritage; It is important to transfer culture to future generations, to connect the past and the future, to give a sense of belonging and identity to society, to develop intercultural dialogue, and to encourage mutual respect for differences (Ekici, 2004). In the textbooks teaching Turkish to foreigners, ICH reviews are limited. Precisely at this point, considering the fact that the Maarif Foundation has prepared the Program for Teaching Turkish as a Foreign Language, the examination of the Primary, Secondary, and High School A1.1 books of the Turkish Maarif Foundation is important because of its currency and its decisiveness in teaching Turkish as a foreign language. Research: It is very important because of the limited number of studies in this field, the up-to-dateness of the study, the fact that Maarif Foundation primary, secondary, and high school A1.1 level textbooks have not been examined in terms of ICH elements, and the social and economic impact of intangible cultural heritage.

This research thoroughly examines the A1.1 primary, secondary, and high school textbooks named Maarif Turkish, prepared by the Maarif Foundation in 2021, according to Oğuz (2017) ICH list. Based on the results of the study, it is

expected that awareness of the existence of intangible cultural heritage items in Turkish as a foreign language teaching books will be raised, and textbook authors will show the necessary sensitivity to the subject. Answers to the following questions were sought in the study:

Educational Turkish;

1. What are the ICH elements in the A1.1 primary school textbook?
2. What are the ICH elements in the A1.1 secondary school textbook?
3. What are the ICH elements in the A1.1 high school textbook?

1. Method

1.1. Model of the Research

A1.1 A real case study, one of the qualitative research designs, was used in the study, which aims to examine the Turkish primary, secondary, and high school textbooks in accordance with the ICH list. In case of studies, researchers examine a circumscribed case through documents containing various sources, observations, and interview reports, defining contextual themes (Creswell, 2007). In the real case study, the researcher focuses on a single situation and evaluates the situation in its own peculiarity and ordinariness without developing a theory (Kaplan, 2013). In this study, the researchers determined the intangible cultural heritage element as a situation. The activities in the A1.1 level primary, secondary, and high school book prepared by the Maarif Foundation have been analyzed and identified the themes related to the situation.

1.2. Inspection Object

A1.1 level primary, secondary, and high school books prepared by the Maarif Foundation in 2021 were determined as the object of study in the research. Criterion sampling, one of the purposive sampling methods, was preferred in the selection of the textbooks above (Büyükoztürk, Çakmak, Akgün, Karadeniz, & Demirel, 2017). The literature shows an inverse correlation between the language level and the number of cultural elements used in the textbooks prepared for teaching Turkish as a foreign language (Sever, 2019). For this reason, it is recommended to associate cultural elements at the A1 and A2 levels (Al-Sharabi, 2018). Considering the current findings and recommendations in the literature, primary, secondary, and high school books at the A1.1 level were included in the study object and were limited to the A1.1 level. On the other hand, when the Maarif Turkish A1.1 level textbooks were included in the sample, the Maarif Foundation prepared the Program for Teaching Turkish as a Foreign Language, and examined textbooks prepared according to the program were also taken into consideration.

1.3. Data Collection Tools

Oğuz (2017)'s ICH list was used as a data collection tool in the research. The list includes knowledge and practices related to nature and the universe, performing arts, rituals and feasts, oral traditions and expressions, social practices, handicraft tradition, place names in the tentative list, mixed heritage and natural heritage super-items, and sub-items related to these elements. A frequency table with the existing upper and lower items has been prepared. The textbook activities were examined per this frequency table, and the research data were collected.

1.4. Analysis of Data

Descriptive content analysis was used to analyze the data collected in the study. In deductive (descriptive) analysis, there are themes determined before the analysis, and the analysis is done accordingly (Yıldırım & Şimşek, 2013). The main themes in Oğuz (2017) ICH list were taken into account, and descriptive analysis was carried out according to these themes. While analyzing the data, data reduction, data presentation, conclusion, and validation steps of (Türnüklü, 2000) descriptive analysis were used. The presentation of the analyzed data was based on (Ünver, Bümen, & Başbay, 2010) striking, explanatory, diverse, and extreme examples. The data were coded in the analysis, and categories were determined to outline the research findings after coding. For the r analysis's reliability, the coders' agreement was calculated. For the coding performed separately by the researchers, a coding dump form was kept, and these forms were then compared. Reliability calculation was made with the formula of a percentage of agreement (Agreement / (Agreement + Disagreement) x 100) (Huberman & Miles, 1994). The coding reliability was considered sufficient, with the post-computation rate being over 70%.

2. Results

2.1. Findings Related to the First Sub-Problem

A1.1 The findings gathered from the activities in the Turkish primary school level textbooks are included:

Table 1. Intangible Cultural Heritage Elements in Maarif Turkish Educational Turkish Primary School Textbook

| Unit | Section | ICH parent | ICH Sub-Item |
|------------------------------|--|-----------------------------|-------------------------|
| Starter Unit | Hello (Story Time) | Oral tradition and Lectures | Greetings Lyrics |
| Starter Unit | Hello (Song Time) | Oral tradition and Lectures | Greetings Lyrics |
| Let's get to know each other | What is your name? (Words) | Oral tradition and Lectures | Greetings Lyrics |
| Let's get to know each other | What is your name? (Story Time) | Oral tradition and Lectures | Greetings Lyrics |
| Let's get to know each other | What is your name? (Song Time) | Oral tradition and Lectures | Greetings Lyrics |
| Let's get to know each other | What is your name? (Pronunciation) | Oral tradition and Lectures | Greetings Lyrics |
| Let's get to know each other | What is your name? (Listen and Say) | Oral tradition and Lectures | Folk Poetry (Rhymes) |
| Let's get to know each other | How are you? (Speech) | Oral tradition and Lectures | Greetings Lyrics |
| Let's get to know each other | How are you? (Words) | Oral tradition and Lectures | Greetings Lyrics |
| Let's get to know each other | How are you? (Story Time) | Oral tradition and Lectures | Greetings Lyrics |
| Let's get to know each other | How are you? (Grammar) | Oral tradition and Lectures | Greetings Lyrics |
| Let's get to know each other | How are you? (Song Time) | Oral tradition and Lectures | Greetings Lyrics |
| Let's get to know each other | How are you? (Pronunciation) | Oral tradition and Lectures | Greetings Lyrics |
| Total | | | 13 |

A1. In the texts in 1 primary school textbook, it has been determined that the greeting words under the subheading of ICH oral tradition and expressions are included in 12 sections. In 1 section, the nursery rhyme under the subheading of ICH oral tradition and expressions is included. The phrases "hello, see you, goodbye, goodbye, I'm glad, good evening, good day" from greeting words as a rhyme, "Three times mer, mer, mer. Three times huh, huh. Three times mer, three times huh. Hello." It is seen that the rhyme is used.

2.2. Findings Regarding the Second Sub-Problem

A1.1 The findings gathered from the activities in the textbooks prepared at the Turkish secondary school level are included:

Table 2. Intangible Cultural Heritage Elements in Maarif Educational Turkish Secondary School Textbook

| Unit | Section | ICH Parent | ICH Sub-Item |
|--------------|---|--------------------------------|------------------|
| Starter Unit | Welcome | Oral Tradition and Expressions | Greetings Lyrics |
| Hello | Hello | Oral Tradition and Expressions | Greetings Lyrics |
| Hello | Hello (Read) | Oral Tradition and Expressions | Greetings Lyrics |
| Hello | Hello (Let's get to know each other) | Oral Tradition and Expressions | Greetings Lyrics |
| Hello | Hello (Vocabulary) | Oral Tradition and Expressions | Greetings Lyrics |
| Hello | Hello (Grammar) | Oral Tradition and Expressions | Greetings Lyrics |
| Hello | Hello (Listening) | Oral Tradition and Expressions | Greetings Lyrics |
| Hello | Hello (Vocabulary) | Oral Tradition and Expressions | Greetings Lyrics |

| | | | |
|-------|--|--------------------------------|----------------------------|
| Hello | Hello (Song Time) | Oral Tradition and Expressions | Folk Poetry (Rhymes) |
| Hello | Hello (Pronunciation) | Oral Tradition and Expressions | Greetings Lyrics |
| Hello | Hello (How are you, Karagöz ?) | Performing Arts | People's Theater (Karagoz) |
| Hello | Hello (Pronunciation) | Oral Tradition and Expressions | Folk Poetry (Rhymes) |
| Hello | Hello (Speech) | Oral Tradition and Expressions | Greetings Lyrics |
| Hello | Hello (Don't write) | Oral Tradition and Expressions | Greetings Lyrics |
| Hello | Where are you from? (Read) | Oral Tradition and Expressions | Greetings Lyrics |
| Hello | Where are you from? (Vocabulary) | Oral Tradition and Expressions | Greetings Lyrics |
| Hello | Where are you from? (Vocabulary) | Oral Tradition and Expressions | Folk Poetry (Rhymes) |
| Hello | Where are you from? (Listening) | Oral Tradition and Expressions | Greetings Lyrics |
| Hello | Where are you from? (Grammar) | Oral Tradition and Expressions | Greetings Lyrics |
| Hello | Where are you from? (Pronunciation) | Performing Arts | People's Theater (Karagoz) |
| Hello | Where are you from? (Pronunciation) | Oral Tradition and Expressions | Folk Poetry (Rhymes) |
| Hello | Where are you from? (Pronunciation) | Oral Tradition and Expressions | Greetings Lyrics |
| Hello | Where are you from? (Speech) | Oral Tradition and Expressions | Greetings Lyrics |
| Hello | Should we meet? (New Friends) | Oral Tradition and Expressions | Greetings Lyrics |
| Hello | Should we meet? (Project Time) | Oral Tradition and Expressions | Greetings Lyrics |
| Hello | Should we meet? (Evaluation) | Oral Tradition and Expressions | Greetings Lyrics |
| Total | | | 26 |

A1.1 In the texts of the Maarif Turkish secondary school textbook, it has been determined that the greeting words under the subheading of ICH oral tradition and expressions are included in 20 chapters, and 4 chapters, the nursery rhymes under the subheading of ICH oral tradition and expressions are included. It has been determined that the folk theater (Karagöz), under the ICH performing arts subheading, is included in 2 sections.

“Hello, welcome, we found it, I am satisfied, God bless, goodbye” patterns; “Zero, one, two, three, four, five. Run run run run and settle in the circle.” rhyme is used.

2.3. Findings Regarding the Third Sub-Problem

A1.1 The findings collected from the activities in the Turkish Educational Turkish high school level textbooks are included:

Table 3. Intangible Cultural Heritage Elements in Maarif Turkish Educational Turkish High School Textbook

| Unit | Section | ICH Parent | ICH Sub-Item |
|------------|------------------------|--------------------------------|--------------------------------|
| Beginning | Beginning | Oral Tradition and Expressions | Greetings Lyrics |
| Beginning | Hello | Oral Tradition and Expressions | Greetings Lyrics |
| Beginning | Part of day | Oral Tradition and Expressions | Greetings Lyrics |
| Let's meet | Preparation | Oral Tradition and Expressions | Greetings Lyrics |
| Let's meet | Hello (Read) | Oral Tradition and Expressions | Greetings Lyrics |
| Let's meet | Hello (Vocabulary) | Oral Tradition and Expressions | Greetings Lyrics |
| Let's meet | Hello (Listening) | Oral Tradition and Expressions | Greetings Lyrics |
| Let's meet | Hello (Vocabulary) | Oral Tradition and Expressions | Greetings Lyrics |
| Let's meet | Hello (Turkic Time) | Oral Tradition and Expressions | Poetry (Other) (Folk Songs) |

| | | | |
|------------|--|--------------------------------|--------------------------------|
| Let's meet | Hello (Pronunciation) | Oral Tradition and Expressions | Poetry (Other) (Rhymes) |
| Let's meet | Hello (Pronunciation) | Oral Tradition and Expressions | Poetry (Other) (Jokes) |
| Let's meet | Hello (Speech) | Oral Tradition and Expressions | Greetings Lyrics |
| Let's meet | Hello (Don't write) | Oral Tradition and Expressions | Greetings Lyrics |
| Let's meet | Where are you from? (Read) | Oral Tradition and Expressions | Greetings Lyrics |
| Let's meet | Where are you from? (Grammar) | Oral Tradition and Expressions | Greetings Lyrics |
| Let's meet | Where are you from? (Grammar) | Oral Tradition and Expressions | Poetry (Other) (Jokes) |
| Let's meet | Where are you from? (Listening) | Oral Tradition and Expressions | Greetings Lyrics |
| Let's meet | Where are you from? (Vocabulary) | Oral Tradition and Expressions | Poem |
| Let's meet | Where are you from? (Turkic Time) | Oral Tradition and Expressions | Poetry (Other) (Folk Songs) |
| Let's meet | Where are you from? (Pronunciation) | Oral Tradition and Expressions | Poetry (Other) (Rhymes) |
| Let's meet | Where are you from? (Speech) | Oral Tradition and Expressions | Greetings Lyrics |
| Let's meet | Welcome | Oral Tradition and Expressions | Greetings Lyrics |
| Let's meet | Welcome (Project Time) | Oral Tradition and Expressions | Greetings Lyrics |
| Let's meet | Welcome (Evaluation) | Oral Tradition and Expressions | Greetings Lyrics |
| Total | | | 24 |

A1.1 It has been determined that in the texts in the Turkish Maarif Turkish high school textbook, the words of greeting under the subheading of ICH oral tradition and expressions are included in 17 sections, rhymes in 2 sections, folk songs in 2 sections, anecdotes in 2 sections, and poetry in 1 section. "Hello, welcome, good morning, good day, bye, bye, welcome, I am satisfied" patterns; "Hello" and "Where are you from" as folk songs; as a poem, Yunus Emre's poem "Let's Meet"; as a rhyme: "I toured, salted the radish, and crushed the orange brick.", "Give the bread to the baker, and then the bread to the top." rhymes are used.

Conclusion, Discussion, and Recommendations

To determine the intangible cultural heritage elements in the textbooks prepared for teaching Turkish to foreigners, the following results were obtained from this study, which examined the Maarif Turkish A1.1 primary school, A1.1 secondary school, A1.1 high school textbooks prepared by the Maarif Foundation in 2021.

It has been determined that all of the examined textbooks include ICH items, but only 6 ICH items are used in terms of diversity. In previous studies, it is generally emphasized that the elements of ICH need to be used more adequately. Morali and Öner (2019) found that the ICH elements of the textbooks they examined were not used sufficiently compared to the texts in the books. Again, Akçaoğlu (2017) talks about the same inadequacy. In this study, although there is no inadequacy in the numerical use of ICH elements, it is understood that the textbooks are insufficient regarding the diversity of ICH elements. The course examined finding information and practices related to nature and the universe, performing arts, rituals and feasts, oral traditions and expressions, social practices, handicraft tradition, place names in the tentative list, mixed heritage and natural heritage super-items, and sub-items related to these elements in the ICH list. Similar diversity could not be detected in the book. Another finding regarding the inadequacy of variety was obtained in Sever's (2019) study. It was stated that the cultural elements were not evenly distributed among the levels and the elements to be examined in the target culture. It is thought that diversity in the examples used is important for the successful transfer of the values of Turkish, which is home to different cultures. The balance of intangible cultural heritage is not organized well enough, ICH sub- and super-elements. It is thought that revising and correcting this situation in the new editions of the Maarif Turkish book will contribute to the transfer of culture.

It has been determined that all of the examined A1.1 primary, secondary, and high school books include ICH items. It has been determined that greeting words, under the upper element of oral tradition and expressions in the A1.1 primary school textbook, are included in 12 chapters, 20 chapters in the A1.1 secondary school textbook, and 17 chapters in the A1.1 high school textbook. Greetings are included in 40 chapters in all three textbooks. Turkish is a very rich language in terms

of stereotypes. When the textbooks are examined, it is seen that the same phrases are always included. This situation needs to be improved to convey the richness of Turkish. Başar (2018) Yedi Klima examined Turkish textbooks and found that the frequency of use of formulaic words was relatively low except for the A1 level. Koç (2019) determined that the formulaic words in the Istanbul Turkish for Foreigners A1, A2, B1, and B2 level textbooks are insufficient, and the formulaic words in the A1 book do not vary. In a study on the use of formulaic words in Turkish textbooks, Canbulat & Dilekçi (2013) stated that no activities were used to teach formulaic words in the student workbook and referred to a similar inadequacy. As an element of intangible cultural heritage, stereotypes should be addressed in a broader framework covering all language levels.

It is seen that the nursery rhymes under the upper item of oral tradition and expressions in the A1.1 primary school textbook are included in 1 chapter, in the A1.1 secondary school textbook in 4 chapters, and in the A1.1 high school textbook in 2 chapters. Rhymes are included in 7 chapters in total. Nursery rhymes are important elements that should be used in language teaching. Rhymes can be used to develop the speaking and pronunciation skills of students learning Turkish and having fun while learning a language. Özkan (2017) determined that, unlike the result of the research, proverbs show a regular and balanced distribution in the training sets prepared by Gazi University, Ankara University, and Yunus Emre Institute. According to Önal (2002), rhymes' structure positively affects language learning. Language education is given through intuition and love through nursery rhymes. For this reason, it is necessary to use nursery rhymes frequently in the textbooks prepared within the scope of language teaching.

Under the upper element of performing arts in the A1.1 secondary school textbook, the folk theater is included in 2 sections. Karagöz, an example of folk theater specific to Turkish culture, should be used frequently to teach Turkish to foreigners, transfer culture, and develop language skills. According to Yılmaz and Taşkın (2014), the characters in Karagöz Hacivat and the dialogues used reveal Turkish culture most effectively. Because it contains elements of Turkish culture, shadow art can be used in teaching Turkish to foreigners so that the target audience can perceive the characteristics of Turkish culture. Using products that convey Turkish culture in such an effective way in educational activities will increase the quality of language teaching. It will directly contribute to the transfer of culture. It is seen that the folk theater elements, Karagöz, are not included enough in the examined textbooks. This situation can be evaluated as a negative situation in terms of cultural transfer.

In the A1.1 high school textbook, it has been determined that anecdotes are included in the section under the upper element of oral tradition and expressions, and poetry is included in one section. Altınay (2021) emphasizes that it is possible to use anecdotes directly in gaining language skills; however, they can be preferred in terms of skills. The main reason for this situation is that the anecdotes contain metaphors and real meaning and convey semantic richness to the target audience simply and understandably. Another mission of the anecdotes in language teaching is to convey the stereotypes of daily life and the target language's culture. In this respect, it can be said that anecdotes are one of the most influential text types that provide cultural interaction and transfer in language teaching. As can be understood from the expressions and determinations above, anecdotes useful in language teaching are not included enough in the examined textbooks.

It has been determined that the sub-item of poetry, one of the ICH elements, needs to be included more in the textbooks examined. According to Artuç (2014), it is true that poems are very effective in demonstrating that Turkish has a rich conceptual structure. It is thought that the rhythmic features of the poems will provide ease of learning. The most important feature of the poems preferred in teaching Turkish as a foreign language is that they are suitable for the content and purpose of the course. In addition, it would be beneficial to prefer poems written in a very simple and understandable style instead of poems that are complex in meaning. The inclusion of values belonging to the culture of the target language in poems can also reduce the teacher's burden.

The information above shows that all the textbooks include greeting words under the upper element of ICH oral tradition and expressions. It was concluded that as the school levels increased, the diversity of ICH items increased, but there were minor changes in numbers. According to the results obtained, it is understood that in the textbooks examined, greeting words from the ICH elements are sufficiently included. In contrast, the other elements need to be included more. The construction of these elements included in textbooks on cultural values through educational programs is essential in terms of providing individual and social benefits of education. This will be achieved through schools, one of the leading organizations that guide the development of societies (Bay-Dönertaş & Balcı, 2023). In this regard, it is extremely important for textbook authors to include ICH elements in their textbooks, taking into account the research results.

In line with these results, the following recommendations were developed:

- Care should be taken to ensure diversity while including the ICH elements of the textbooks to be prepared within the scope of teaching Turkish as a foreign language.

- The diversity of ICH elements should be increased in the textbooks to be prepared from now on.
- The cultural characteristics of the nation, which has a rich cultural background, should be given more variety in the textbooks.

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