

## PHILOSOPHICAL FOUNDATIONS OF COMMUNICATIONAL TURKISH TEACHING

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### ABSTRACT

Language functions, which are the central concept of communicative Turkish teaching today, constitute one of the main fields of study of language philosophy. Language functions have attracted the interest and curiosity of humanity since Ancient Greece; many philosophers sought answers to questions such as “What does language do?”, “For what purpose does man use language?”. Ancient Greek philosophers, enlightenmentaalist, Humboldt, logical positivists, Wittgenstein, Austin, Searle and postmodern philosophers stand out among those who explain their thoughts on language functions. The views of these philosophers in the history of philosophy are remarkable in terms of forming a theoretical basis for communicative Turkish teaching. In this context, in order to understand and evaluate the objectives, possibilities and limitations of communicative Turkish teaching, it is necessary to identify and discuss the views of major philosophers on the functions of language. Tracing the use of language in the history of philosophy is important in terms of revealing the philosophical foundations of communicative Turkish teaching. In this compilation study, it is aimed to discuss the philosophical foundations of communicative Turkish teaching. In the study, the views of Ancient Greek philosophers, enlightenmentaalist, Humboldt, logical positivists, Wittgenstein, Austin, Searle and postmodern philosophers who discussed the functions of language were examined in a comparative way and interpreted in the context of functional/communicative Turkish teaching. Thus, it is aimed to draw attention to the natural connection between teaching Turkish and philosophy of language. In the study, it was commented that the theories developed by Wittgenstein, Austin and Searle are important in terms of communicative Turkish teaching.

**Keywords:** Functional language teaching; communicative language teaching; Turkish teaching; teaching Turkish as a foreign language; language functions.

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# İLETİŞİMSEL TÜRKÇE ÖĞRETİMİNİN FELSEFİ TEMELLERİ

## ÖZET

Günümüzde iletişimsel Türkçe öğretiminin merkezî kavramı olan dil işlevleri, dil felsefesinin de temel uğraş alanlarından birini oluşturmaktadır. Dil işlevleri Antik Yunan'dan beri insanlığın ilgi ve merakını çekmiş; birçok düşünür, "Dil ne işe yarar?", "İnsan dili hangi amaçla kullanır?" gibi sorulara yanıt aramıştır. Dil işlevlerine yönelik düşüncelerini açıklayanlar arasında Antik Yunan filozofları, Aydınlanma filozofları, Humboldt, mantıkçi pozitivistler, Wittgenstein, Austin, Searle ve postmodern düşünürler ön plana çıkmaktadır. Felsefe tarihindeki bu düşünürlerin görüşleri, iletişimsel Türkçe öğretimine kuramsal bir dayanak oluşturması bakımından dikkate değerdir. Bu bağlamda iletişimsel Türkçe öğretiminin hedeflerini, olanaklarını ve sınırlılıklarını anlayabilmek ve değerlendirebilmek için, belli başlı düşünürlerin dilin işlevlerine yönelik görüşlerini belirlemek ve tartışmak gerekmektedir. Felsefe tarihinde dilin ne işe yaradığının izini sürmek, iletişimsel Türkçe öğretiminin felsefi temellerini ortaya koymak açısından önem taşımaktadır. Derleme niteliğindeki bu çalışmada, iletişimsel Türkçe öğretiminin felsefi temellerini tartışmaya sunmak amaçlanmıştır. Çalışmada dilin işlevlerini ele alan Antik Yunan filozofları, aydınlanma filozofları, Humboldt, mantıkçi pozitivistler, Wittgenstein, Austin, Searle ve postmodern düşünürlerin görüşleri karşılaştırmalı bir biçimde incelenmiş ve işlevsel/iletişimsel Türkçe öğretimi bağlamında yorumlanmıştır. Böylece Türkçe öğretimi ile dil felsefesi arasındaki doğal bağa dikkat çekmek amaçlanmıştır. Çalışmada Wittgenstein, Austin ve Searle'ün geliştirdiği kuramların iletişimsel Türkçe öğretimi açısından önemli olduğu yorumu yapılmıştır.

**Anahtar Kelimeler:** İşlevsel dil öğretimi; iletişimsel dil öğretimi; Türkçe öğretimi; yabancı dil olarak Türkçe öğretimi; dil işlevleri.

## 1. INTRODUCTION

"What kind of language teaching?" question, among other questions and problems makes it necessary to seek an answer to the "What is language and what does it do?" question. What the language is or what kind of meaning is attributed to the language also determines how the teaching should be. Because every teaching approach, implicitly or explicitly, views "language" from one aspect and highlights a feature of "language". In the teaching process, the mentioned feature of the language is taken into the center. For example, focusing on the pure structure of the language and defining the language as a formal system bring grammar to the center in language teaching. In this context, it is clear that philosophical discussions about what language is and what it does cannot be considered independent of language teaching. The discussions in the philosophy of language have the potential to improve language teaching, and the developments in language teaching have the potential to improve the philosophy of language. When the historical process is examined, it is seen that the theoretical debates in the field of philosophy of language directly affect language teaching and that it is the source of the emergence of new methods and approaches from a theoretical perspective. As a result, many different methods and approaches have emerged in the history of foreign language teaching, also with the influence of the discussions in the philosophy of language. Today, it is stated in various studies (Yavuz & Şimşek, 2008; Çekici, 2021) that the communicative approach is the dominant model in foreign language teaching. In this context, it is useful to mention two main orientations that shape the history of foreign language teaching.

When the history of foreign language teaching from past to present is examined, it is possible to talk about the existence of two opposing models that center the structure and use of language. Göçen (2020, p. 24) states that traditional approaches focus on the structure of the language and prioritize grammar rules, translation and memorization in teaching; today, terms such as "communication", "interaction", "task" become prominent. This approach, which is dominant today and focused on the use of language, is conceptualized as the "communicative approach" in the literature. Communicative approach emerged as a reaction to approaches that offer the student an artificial, rote-based, limited language learning. It has enabled language to be accepted as a functioning system which is functional, living, constantly varying in context, changing, influenced by many variables such as the speaking subject, the intention of the speaking subject, the receiver, the intention of the receiver, not as a stack of grammatical structures functioning with certain rules that are strict and old fashioned (Sönmez, 2021, p. 39-40). Similarly, Deniz, Öztürk and Çekici (2021) stated that the purpose of foreign language teaching is no longer to teach students grammar rules, to have them memorize words or to have them translated; and it is essential to give learners the ability to understand and use language in coordination based on daily life. "In other words, the communicative approach has brought foreign language teaching closer to real life by trying to respond to the social needs of learners." (Deniz, Öztürk and Çekici, 2021, p. 349). As inferred from this claim, in the communicative approach, it is aimed that students use language in a contextual and functional way, that is, they communicate and socialize.

The Common European Framework of Reference for Languages is one of the main reference sources for foreign language teaching in Europe. The Common European Framework of Reference for Languages focuses on developing students' communicative competence in accordance with the communicative model. In this text, a function, communication and action-oriented foreign language teaching approach is based on real-life situations; the focus is on tasks and language functions based on needs analysis and real-life communication situations, rather than a linear curriculum through predetermined language structures (CEFR, 2020, p. 28). The basic concept of this approach, which aims to enable students to use a foreign language effectively, is "language functions". The communicative approach argues that a teaching based on "language functions" should be adopted in foreign language teaching. Yaylı and Yaylı (2014, pp. 16-17) state that language does not only consist of structures and emphasize that grammar is taught together with language functions in the communicative approach. Therefore, it is possible to evaluate communicative language teaching as "foreign language teaching based on language functions".

Language functions, one of the basic concepts of linguistics and language teaching literature, briefly defined as the purpose of using language (Blundell, Higgins & Middlemiss, 1982: v; Cook, 1985, p. 177; Demircan, 2005, p. 232; Deniz & Çekici, 2019, p. 3047; Deniz & Çekici, 2019c, p. 33; Deniz & Demir, 2021, p. 25; Kılıç, 2007, p. 131). Language functions, which are also considered as social use of language (Schaeffer, 1982, p. 289) and communicative use of language (Deniz and Demir, 2019, p. 905), are at the center of communicative language teaching. People communicate by asking questions, giving answers, thanking, requesting, giving orders, in short, using language functions. For this reason, it is possible to say that using language functions and understanding are on the basis of communication skills.

It is stated that foreign language teaching focused on language functions will improve students' sociolinguistic and pragmatic skills (Deniz & Çekici, 2019, p. 25), and increase students' expression alternatives (Kinsella, 2010). It is also stated that people socialize by using language functions in appropriate contexts or they have to use language functions in appropriate contexts to socialize (Deniz and Çekici, 2021, p. 3). In short, foreign language teaching focused on language functions not only claims to respond to the student's need to communicate in the target language, but also adds vitality to grammar teaching. In this direction, it is seen that "language functions" have become centralized in the field of teaching Turkish as a foreign language in recent years.

Language functions have started to play an important role in the programs developed in recent years in the field of teaching Turkish as a foreign language (Turkish Maarif Foundation, 2020a, 2020b; Yunus Emre Institute, 2018). In these programs, the framework of Turkish teaching focused on language functions was drawn, and it was emphasized how students would use language functions. From this point of view, various academic studies have been conducted that examine the textbooks used in teaching Turkish as a foreign language in the context of language functions (Cerit, 2021; Deniz & Çekici, 2019). Various studies are also carried out in the field of functional grammar teaching (Benzer, 2021). In addition, lists of language functions that can be used in teaching Turkish as a foreign language have been developed (Çekici, 2021; Deniz & Çekici, 2021). These programs and studies pave the way for the centralization of language functions in teaching Turkish as a foreign language day by day.

Language functions, which are the central concept of communicative Turkish teaching today, constitute one of the main fields of study of language philosophy. "Language functions" have attracted the interest and curiosity of humanity since Ancient Greece; many philosophers sought answers to questions such as, "What does language do?", "For what purpose does man use language?". Ancient Greek philosophers, enlightenmentists, Humboldt, logical positivists, Wittgenstein, Austin, Searle and postmodern philosophers stand out among those who explain their thoughts on language functions. The views of these philosophers in the history of philosophy constitute a theoretical basis for communicative Turkish teaching. In this context, in order to understand and evaluate the objectives, possibilities and limitations of communicative Turkish teaching, it is necessary to identify and discuss the views of major philosophers on the functions of language. Tracing the use of language in the history of philosophy is important in terms of revealing the philosophical foundations of communicative Turkish teaching.

In this compilation study, it is aimed to discuss the philosophical foundations of communicative Turkish teaching. In the study, the views of Ancient Greek philosophers, enlightenmentists, Humboldt, logical positivists, Wittgenstein, Austin, Searle and postmodern philosophers within the scope of language functions were examined comparatively and interpreted in the context of functional/communicative Turkish teaching. Thus, it is aimed to draw attention to the natural connection between teaching Turkish and philosophy of language. The study is expected to strengthen the philosophical and theoretical foundations of teaching Turkish as a foreign language focused on language functions.

## 2. EARLY VIEWS ON THE FUNCTIONS OF LANGUAGE

Ancient Greek philosophers, who pondered on many issues that concern human beings, also put forward important views on language and its functions. Although it has not been dealt with in a systematic way as it is today, the first views on the functions of language in the history of thought are encountered in Ancient Greece. In this period, the views of Socrates, Plato and Aristotle on language and its functions formed the basis for future philosophical discussions.

"The Republic" is one of the most important works of the ancient Greek period. In the dialogue type book called "The Republic" (Plato, 2014, pp. 65-66), which is one of the main reference sources of political philosophy, the influence function of language is emphasized. In this work, the potential of language to affect people is underlined, especially through fairy tales in the process of raising children. In the book, it is stated that fairy tales that affect children badly should be banned. Therefore, it can be said that "The Republic" is one of the first works emphasizing the influencing function of language.

Another important work that should be emphasized in the context of "functions of language" in the Ancient Greek period is "Cratylus" (Plato, 2000). In this book, in the type of dialogue where Socrates talks with Hermegones and Cratylus, the problem of "correctness of names", one of the main fields of philosophy of language, is discussed. Whether there is a relationship between names and what they mean is discussed in detail in this book. In the book, it is stated that language has two basic functions: informing and separating concepts by giving names (Platon, 2000, p. 17). The function of language to conceptualize and separate concepts from each other is one of the main emphasis of "Cratylus".

Another philosopher who was interested in the functions of language in this period is Aristotle. Aristotle, in his book "Politics", defines mankind as a political animal and talks about the political and informative function of language. According to Aristotle, mankind differs from animals by making politics through language. According to Aristotle, language also carries the function of informing what is beneficial and harmful, right and wrong (Aristotle, 1975, pp. 9-10). Emphasizing that people can make politics and inform others through language, Aristotle also focuses on the functions of convincing, persuading and proving in his book "Rhetoric" (Aristotle, 2013). Aristotle also underlines the aesthetic/poetic function of language in his book "Poetics" (Aristotle, 1993).

As can be seen, language has been one of the important topics of discussion in Ancient Greece. In this period, the question of what the language does is at the basis of the thoughts and discussions about language. This ancient question also occupied Ancient Greek philosophers; philosophers talked about the functions of language influencing, informing, conceptualizing, separating concepts, making policy, proving and aestheticizing. It is possible to say that these determinations about the nature of language still maintain their validity. These determinations of ancient Greek philosophers also formed a basis for later philosophers. In the history of thought, another period in which comprehensive views on language and its functions were put forward after the Ancient Greek period is the Enlightenment period.

### 3. ENLIGHTENMENTALISTS: LANGUAGE INFORMS

The Enlightenment is the name of the period that describes the developments in intellectual, scientific and political life in Europe during the 18th century. The main feature of this period can be summarized as making the mind work; gaining importance of religious tolerance, science, national languages and understanding of the national state (Özdemir, 2008a, p. 63). Enlightenment is expressed as a period that critically questions the authority passed from father to son, traditional religious thoughts, dogmas and the privilege of political power (Özdemir, 2008b, p. 47). As it is seen, in the Enlightenment period, national languages, that is, the language used by the people, are important and it is suggested that the people can be conscious thanks to the language.

According to the enlightenmentists, language is a tool that obliges the transmission of thoughts from one individual to another (Altuğ, 2008, p. 60). In other words, the enlightenmentists underline the descriptive and transferring function of language. Because language (telling and understanding) is needed in order to raise awareness of the public and to enable them to think independently and critically before the authorities. According to the enlightenmentists, language has an effective function in informing, enlightening and educating the public. The philosophers of the enlightenment think that it is possible to get rid of the darkness of the Middle Ages only through language.

One of the important representatives of the enlightenment period is John Locke. Arguing that language has a direct relationship with thought, Locke underlines the informative and communicative function of language. In fact, he states that misuse of language will lead to communication problems (Locke, 2013, p. 339). According to Locke, language has three basic functions: (i) to convey our thoughts or ideas to others, (ii) to realize this as clearly and fluently as possible (iii) to convey the knowledge of things to the mind (Altınörs, 2009, p. 18). As can be seen, Locke emphasizes the intellectual and communicative function of language; focuses on the role of language in the human mind.

Leibniz, another representative of the Enlightenment philosophy, draws attention to the reciprocal relationship between language and thought and emphasizes that language has the function of making thoughts understandable and providing knowledge of objects (Özdemir, 1996, pp. 34-35). According to Leibniz (1996, p. 333), language is the mirror of the human mind. With the metaphor of the mirror, Leibniz highlights the function of language to describe and convey thoughts. This view of Leibniz is similar to that of other enlightenmentists.

According to Hobbes, who considers language as a noble and useful invention, people can record, transfer and teach thoughts, remember their past thoughts, and exchange thoughts thanks to language. According to Hobbes, another function of language is to please oneself and others through metaphorical expressions. Hobbes also states that language is a tool that makes society, state and peace possible (Hobbes, 2012, pp. 34-35-36). As can be seen, Hobbes underlines its informative function, but also clarifies the role of language in social reconciliation. According to Hobbes, the tool that holds people together is language.

According to another philosopher of the period, George Berkeley, language does not only have an informative or descriptive function, but also has other purposes such as arousing a certain passion, directing

an action or deterring it, and putting the spirit in a certain order (Berkeley, 1998, p. p. 30). Underlining the influence function of language, Berkeley, in a sense, continues Aristotle's views. Berkeley realizes a new opening in the enlightenment period by emphasizing the emotive and impressive function of language.

As it can be understood from the views summarized above, it was thought that language was an educational tool in the Enlightenment period, had the function of conveying thoughts, and thus had an important role in raising awareness and educating large masses of people. In addition, language has also been defined as the possibility of social peace. These views on the functions of language coincide with the main arguments of the Enlightenment period. According to the enlightenmentists, people need to be informed through language in order to get rid of the state of immaturity they have fallen into (Kant, 1984, p. 213).

#### **4. NATIONAL AND CULTURAL FUNCTION OF LANGUAGE BY HUMBOLDT**

Another important name, after the Enlightenmentists, who made important determinations about the functions of language is the statesman and philosopher Wilhelm von Humboldt. Humboldt (1767-1835), who seems to have mastered the language debates before him, stands out as the "first philosopher to examine language in relation to culture" (Akarsu, 1998, p. 7). Humboldt underlines the cultural function of language. According to him, the cultural function of language manifests itself in the character of nations or their view of the world. Humboldt's view that nations' view of the world (*weltansicht*) cannot be separated from their language (Aksan, 2007, p. 21), which ensures that the cultural function of language is kept at the forefront in subsequent research. It can even be said that Humboldt's views have brought a cultural perspective to linguistics and language education.

Besides its cultural function, Humboldt also frequently emphasizes the dialectical function of language. Humboldt's emphasis that "Language is not a product (*ergon*) but an activity (*energeia*)" (Akarsu, 1998, p. 21) highlights the continuous creative function of language (Altuğ, 2008, p. 68). In addition to this, the views that everything said prepares the ground for what is not said, and that people who are affected by language also affect language (Humboldt, 1988), state that language does not only reflect the facts; it also reveals that it has a productive and creative function.

In short, according to Humboldt, language not only serves to express feelings and thoughts, but also forms the basis of the expression of new feelings and thoughts; constitute the source of communication and acculturation. According to Humboldt, language is located on the ground of cultural inventions and encounters. It can be said that Humboldt came to the fore in philosophy of language by emphasizing the dialectical continuity of language.

#### **5. LOGICAL POSITIVISTS: LANGUAGE DESCRIBES FACTS**

In the history of philosophy, after Humboldt, logical positivists, also called the Vienna Circle, draw attention with their thoughts on language and its functions. Since it is generally influenced by the thoughts of Frege and Russell, it is useful to briefly touch upon Frege and Russell's thoughts on language before moving on to the views of the Logical positivists.

Gottlob Frege, a German logician, mathematician, and philosopher, states that there is a distinction between the meaning of a sentence and its referent. In addition, according to Frege, the main function of language is to refer to an object situation in the outside world (Altınörs, 2000, p. 34). The English philosopher and logician Bertrand Russell, on the other hand, develops an ideal language assumption in the form that sentences exactly overlap with the things that exist in the outside world. According to him, sentences -apart from psychological descriptions- are the designs of the phenomena in the outside world and the meaning of a sentence is the phenomenon it refers to (Altınörs, 2003, p.119). As it is clearly, both philosophers underlined the descriptive function of language. In addition, this approach defends the idea that sentences that do not have a directly observable referent in the outside world should be considered meaningless. These views also formed an important basis for the thoughts of logical positivists.

Fed by the views of Frege and Russell; logical positivists, who are known for the thoughts of philosophers such as Carnap, Ayer and Reinbach, claim that language has the function of describing facts in general (Çelebi, 2016). Accordingly, the main function of language is to describe the existing ones and to convey these descriptions to other people. In fact, logical positivists conclude that sentences that do not have a concrete counterpart in the outside world are meaningless (Çelebi, 2016). It is known that these thoughts about language form the basis of positivism in the philosophy of science. However, logical positivists have been heavily criticized for ignoring other functions such as influencing, affecting and socializing, while highlighting one of the basic functions of language, description.

## **6. FUNCTIONS OF LANGUAGE ACCORDING TO WITTGENSTEIN**

Within the scope of language functions, it can be said that Ludwig Wittgenstein's views are quite interesting. Because Wittgenstein proposed two diametrically contrary approaches to language. Wittgenstein's views in terms of language functions in his first term are called "Picture Theory", and his views in his second term are called "Language Games Theory".

Wittgenstein's book "Tractatus Logico-Philosophicus" (2013) reflects the philosopher's first period. Emphasizing that objects can be named and phenomena can be described in this book, Wittgenstein (2013, pp. 31-33) treats language as the sum of sentences (Wittgenstein, 2013, p. 45). In this book, Wittgenstein mentions that language generally has the function of depicting the world. According to this theory, which is also called "Picture Theory", the primary function of language is to paint facts (Altınörs, 2000, p. 65). Picture Theory bears a great deal of resemblance to the logical positivists' approach to reducing their use of language to the description of observable phenomena. With this theory, Wittgenstein ignored everyday language, context, communication and interpersonal relations, and treated language as a purely observable positivist phenomenon by equating it with a sentence.

Wittgenstein's (2010) book "Philosophical Investigations" reflects his second period. Emphasizing the use of everyday language in the book in question, the philosopher explains language functions with the metaphor of a toolbox. The more diverse the functions of the tools in a toolbox, the more diverse the functions of words (Wittgenstein, 2010, p. 27). The philosopher, who states that language is a part of an activity or a way of life with the phrase "language game" (Wittgenstein, 2010, p. 32), argues that the equivalent of a word



can only be revealed by its use in the language (Wittgenstein, 2010, p. 41). In other words, using language is an action that has rules and is flexible, like playing a game. For this reason, it is necessary to examine the use of language in order to understand the functions of language. With these views, Wittgenstein differs from the logical positivists by centralizing the communication process and context in his second period. Wittgenstein also tried to clarify the communicative dimension of language, the linguistic conventions in social life.

In addition to Wittgenstein's "Language Games Theory", Austin and Searle's "Speech Act Theory" has an important place in the history of thought because it offers a systematic approach to the functions of language.

## **7. SPEECH ACT THEORY: FUNCTIONS OF LANGUAGE ACCORDING TO AUSTIN AND SEARLE**

Austin (2017) deals with the functions of language with a holistic approach in his book "How to Do Things with Words", which is the source of speech-act theory. According to Austin (2017), who underlines the action potential of language in his book, philosophers have long thought that language only has the function of describing a situation or reporting a phenomenon. Opposing this classical approach, Austin emphasized that the descriptive function is only one of the functions of language. According to Austin, by speaking, a person does not only describe, but also performs an action. Austin tries to classify what people do at the same time using language. In this context, Austin highlights five different functions of language: (1) specifiers, (2) determinants of power, (3) determinants of responsibility, (4) specifiers of behavior, (5) expositors (Austin, 2017, p. 162). As can be seen, Austin criticizes the logical positivists and tries to classify these functions by stating that language has different functions. In addition, Austin's emphasis that human performs an action by using language is also quite remarkable.

One of the philosophers who contributed to the development of Speech Act Theory is Austin's student Searle. Searle argues in his book "Speech Acts" that using a language is synonymous with a behavior or, in other words, performing a function. But this is not random, functional language use works according to certain rules. Therefore, learning a language means internalizing and using the functional rules of that language (Searle, 2000, p. 83). Searle (2011) in his book "Expressions and Meanings" evaluates language functions as part of the general language, not individual languages. Searle emphasized that the classification of language functions should not be reduced to lists of verbs; it means that verbs are unlimited and functions are definable. Noting some of the deficiencies in Austin's work, Searle developed a new taxonomy of language functions. Searle argues that language has five types of functions: (1) predicates, (2) directives, (3) charge-offers, (4) expressors, (5) statements (Searle, 2011).

To summarize, with the speech act theory developed by Austin and Searle, it was clarified that language also means an action, and the functions of language were tried to be classified systematically for the first time in the history of thought.

## **8. POSTMODERNISM: SLIPPERINESS/ AMBIGUITY OF LANGUAGE, MEANING AND FUNCTION**

Intellectual and social changes are often expressed with various concepts in social sciences. The concept of “postmodernism” also refers to the pessimistic, complex and ambiguous environment of thought that emerged after modernism. In this context, it is necessary to briefly mention the content of the concept of postmodernism. Since the 19th century, humanity has witnessed a great transformation. Research in the sciences enabled the development of technology, and with the progress of industrialization, migration from the village to the city intensified. The development of industry has fueled the struggle for sharing between countries; the search for colonies intensified, and these problems brought with them two great world wars. The two great world wars that have been left behind have caused great destruction in every sense, and humanity's belief and trust in the concepts of the modern world has weakened. Reason and science, the source of trust for humanity, could not prevent great wars; on the contrary, it has been the greatest weapon of these wars. This destruction has led to the targeting of concepts that are thought to be absolutely positive in the modern age. Now, reason, science developed through reason, and all values that people trust are under attack (Şaylan, 2020). Examining the characteristics of this age with his book titled “Postmodern Situation”, Lyotard said that postmodernism means disbelief against metanarratives; expresses that great heroes, great adventures and great goals are left behind (Lyotard, 2013, p. 8). In other words, postmodernism reflects a critical attitude to most values defended by modernism.

In the postmodern era, disbelief in metanarratives leads to the devaluation of all kinds of values, which results in unprincipled or groundless. This ambiguity also arises in the question of what language does. Altuğ (2008, p. 235), who defines postmodernism as a large-scale process of meaning destruction; He argues that in the postmodern world language, meaning and function become groundless/slippery.

The most destructive criticism of postmodern discourse is directed towards reason, which is one of the most important concepts of the modern age. So much so that books such as “Mind Eclipse” (Horkheimer, 2016) and “Farewell to Mind” (Feyerabend, 2012) reflect two different approaches to this mental critique. In connection with this critique of reason, Derrida also argues that language, meaning and thus function are slippery. Based on the idea that the language we use is ambiguous, Derrida thinks that, above all, there is a "language" problem at the root of all the problems experienced in the world today (Fırıncı Orman, 2015, p. 63). According to Derrida, language causes the ambiguity of reality. This situation leads to more than one understanding and absolute agreement becomes impossible (Derrida, 2009).

In short, postmodern philosophers focus on the function of making thoughts ambiguous, not the descriptive function of language. According to postmodern philosophers, language is an inadequate tool to convey thoughts. In this respect, it is clear that postmoderns do not coincide with the views of especially logical positivists.

## **9. CONCLUSION**

Communicative Turkish teaching includes the preparations and activities carried out to provide students with the functions of the language, to understand these functions and to use them in appropriate

contexts. Therefore, communicative Turkish teaching focuses on the functions of language. The functions of the language constitute one of the most ancient problems of the philosophy of language. In this study, the views of major philosophers in the history of philosophy are summarized in order to clarify the philosophical foundations of communicative Turkish teaching. Since communicative Turkish teaching mainly focuses on teaching the functions of language, it is focused on the history of philosophy and "What does language do?" question has been traced. In this context, firstly, the views on language functions in the Ancient Greek period and the enlightenment period were discussed and summarized. Then, the views of Humboldt, logical positivists, Wittgenstein, Austin and Searle, and finally postmodern philosophers within the scope of language functions are discussed. The views of the philosophers discussed in the study are shown in Table 1 in summary form.

**Table 1.** Views on Functions of Language in The History of Philosophy

<b>Philosopher</b>	<b>Function of the Language</b>
Socrates	Affecting
Plato	Informing and classifying
Aristoteles	Informing, doing politics, convincing, proving, aestheticising
John Locke	Thinking, acknowledging and communicating
Thomas Hobbes	Recording thoughts, conveying, teaching; recalling, exchanging opinions and making peace
Gottfried Wilhelm Leibniz	Thinking, making thoughts clear, providing information of objects
George Berkeley	Arousing passion and affecting
Wilhelm von Humboldt	Socializing, nationalizing, creativity, productivity and communication
Gottlob Frege	Making reference
Bertrand Russel	Making reference
Vienna Philosophers (Carnap, Ayer, Reinbach)	Describing
Ludwig Wittgenstein	Describing (depicting) and playing games (communicating)
J. L. Austin	Making judgments, expressing power, giving responsibility, expressing behaviour, exposition
John Searle	Determining, instructing, giving responsibility, manifesting, declaring
Jacques Derrida	Obscuring facts

As a result of this study, it is seen that "the view that language does not only have a descriptive function, but that description is only one of the functions of language" emphasized in the speech act theory,

constitutes an important theoretical basis for communicative Turkish teaching. In communicative Turkish teaching, the functions of language are taught as a skill and it is aimed to improve students' communication skills. In the background of this approach, it is understood that the theory of language games developed by Wittgenstein and the theory of speech action developed by Austin and Searle. It is possible to say that these theories constitute an intellectual ground for lists of language functions that started to be developed after the 1970s. In addition, the theory of language games is compatible with the "action-oriented" in communicative Turkish teaching.

Logical positivists limit the functions of language to "description". Traditional language teaching is mostly based on the descriptive function of the language and reduces language teaching to grammar teaching. In communicative Turkish teaching, it is underlined that other functions of the language should also be taught. In addition, the cultural function of the language underlined by Humboldt stands out as one of the key concepts of communicative Turkish teaching. The influencing function of language, which has been insistently emphasized since Socrates, is also included in communicative Turkish teaching. However, the views of postmodern philosophers deserve a separate discussion. The claim that language obscures thoughts should be evaluated in the context of teaching Turkish.

As a result, it can be said that discussing the resources, possibilities, functions and limitations of the language will contribute to the clarification of the objectives of communicative Turkish teaching. In this context, there is a need for studies that are fed from the philosophy of language in the Turkish teaching literature.

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## GENİŞLETİLMİŞ TÜRKÇE ÖZET

### İLETİŞİMSEL TÜRKÇE ÖĞRETİMİNİN FELSEFİ TEMELLERİ

#### GİRİŞ

“Nasıl bir dil öğretimi?” sorusu, diğer soru ve sorunların yanında “Dil nedir ve ne işe yarar?” sorusuna da yanıt aramayı zorunlu kılmaktadır. Dilin ne olduğu veya dile nasıl bir anlam yüklendiği, öğretimin nasıl olması gerektiğini de belirlemektedir. Çünkü her öğretim yaklaşımı, örtük veya açık bir biçimde “dil”e bir yönden bakmakta, “dil”in bir özelliğini ön plana çıkarmaktadır. Öğretim sürecinde de dilin söz konusu özelliği merkeze alınmaktadır. Söz gelimi dilin salt yapısına odaklanılması ve dilin biçimsel bir sistem olarak tanımlanması, dil öğretiminde de dil bilgisinin merkeze alınmasını beraberinde getirmektedir. Bu bağlamda dilin ne olduğu ve ne işe yaradığına ilişkin felsefi tartışmaların dil öğretiminden bağımsız düşünülmesiyle açıklıktır. Zira dil felsefesindeki tartışmalar dil öğretimini, dil öğretimindeki gelişmeler de dil felsefesini geliştirme gizilgücüne sahiptir. Tarihsel süreç incelendiğinde, dil felsefesi alanındaki kuramsal tartışmaların dil öğretimini dolaysız bir biçimde etkilediği, yeni yöntem ve yaklaşımların doğuşuna kuramsal açıdan kaynaklık ettiği de görülmektedir. Günümüz yabancı dil öğretimine egemen olan iletişimsel yaklaşımın ve bu yaklaşımın temel kavramlarından dil işlevlerinin de dil felsefesi alanındaki açıklama ve kuramlarla bağlantılı olduğu düşünülmektedir.

Günümüzde iletişimsel Türkçe öğretiminin merkezi kavramı olan dil işlevleri, dil felsefesinin de temel uğraş alanlarından birini oluşturmaktadır. “Dil işlevleri” Antik Yunan’dan beri insanlığın ilgi ve merakını çekmiş; birçok düşünür, “Dil ne işe yarar?”, “İnsan dili hangi amaçla kullanır?” gibi sorulara yanıt aramıştır. Dil işlevlerine yönelik düşüncelerini açıklayanlar arasında Antik Yunan filozofları, Aydınlanma filozofları, Humboldt, mantıkçı pozitivistler, Wittgenstein, Austin, Searle ve postmodern düşünürler ön plana çıkmaktadır. Felsefe tarihindeki bu düşünürlerin görüşleri, iletişimsel Türkçe öğretimine kuramsal bir dayanak oluşturmaktadır. Bu bağlamda iletişimsel Türkçe öğretiminin hedeflerini, olanaklarını ve sınırlılıklarını anlayabilmek ve değerlendirebilmek için, belli başlı düşünürlerin dilin işlevlerine yönelik görüşlerini belirlemek ve tartışmak gerekmektedir. Felsefe tarihinde dilin ne işe yaradığının izini sürmek, iletişimsel Türkçe öğretiminin felsefi temellerini ortaya koymak açısından önem taşımaktadır. Bu bağlamda çalışmanın amacı, iletişimsel Türkçe öğretiminin felsefi dayanaklarını belirlemek, özetlemek ve tartışmaya sunmaktır.

#### YÖNTEM

Derleme niteliğindeki bu çalışmada, iletişimsel Türkçe öğretiminin felsefi temellerini tartışmaya sunmak amaçlanmıştır. Çalışmada Antik Yunan filozofları, Aydınlanma filozofları, Humboldt, mantıkçı pozitivistler, Wittgenstein, Austin, Searle ve postmodern düşünürlerin dil işlevleri kapsamındaki görüşleri karşılaştırmalı bir biçimde incelenmiş ve işlevsel/iletişimsel Türkçe öğretimi bağlamında yorumlanmıştır.



Böylece Türkçe öğretimi ile dil felsefesi arasındaki doğal bağa dikkat çekmek amaçlanmıştır. Çalışmanın, dil işlevleri odaklı yabancı dil olarak Türkçe öğretiminin felsefi ve kuramsal temellerini güçlendirmesi beklenmektedir.

## SONUÇ

İletişimsel Türkçe öğretimi, öğrencilere dilin işlevlerini kazandırmak, bu işlevleri anlamalarını ve uygun bağlamlarda kullanmalarını sağlamak için gerçekleştirilen hazırlık ve etkinlikleri kapsamaktadır. Bu nedenle iletişimsel Türkçe öğretimi, dilin işlevlerine odaklanmaktadır. Dilin nasıl işlevler taşıdığı ise dil felsefesinin en kadim sorunlarından birini oluşturmaktadır. Bu çalışmada iletişimsel Türkçe öğretiminin felsefi temelleri belirginleştirmek için felsefe tarihindeki belli başlı düşünürlerin görüşleri özetlenmiştir. İletişimsel Türkçe öğretimi, temelde dilin işlevlerini öğretmeye odaklandığı için felsefe tarihine mercek tutularak “Dil ne işe yarar?” sorusunun izi sürülmüştür. Bu kapsamda öncelikle Antik Yunan döneminde ve aydınlanma döneminde dil işlevlerine yönelik görüşler ele alınmış ve özetlenmiştir. Ardından Humboldt’un, mantıkçı pozitivistlerin, Wittgenstein’in, Austin ve Searle’ün, son olarak da postmodern düşünürlerin dil işlevleri kapsamındaki görüşleri tartışmaya sunulmuştur. Çalışmada ele alınan düşünürlerin görüşleri, özet hâlinde Tablo 1’de sunulmaktadır.

**Tablo 1.** Felsefe Tarihinde Dil İşlevlerine Yönelik Görüşler

<b>Düşünür</b>	<b>Dilin İşlevi</b>
Sokrates	Etkileme
Platon	Bilgilendirme ve sınıflandırma
Aristoteles	Bilgilendirme, politika yapma, inandırma, kanıtlama, estetikleştirme
John Locke	Düşünme, bilgilenme ve iletişim kurma
Thomas Hobbes	Düşünceleri kaydetme, aktarma, öğretme; hatırlama; düşünce alışverişinde bulunma ve barışı sağlama
Gottfried Wilhelm Leibniz	Düşünme, düşünceleri anlaşılır kılma, nesnelerin bilgisini sağlama
George Berkeley	Tutku uyandırma ve etkileme
Wilhelm von Humboldt	Toplumsallaşma, uluslaşma, yaratıcılık, üreticilik ve iletişim
Gottlob Frege	Gönderimde bulunma
Bertrand Russel	Gönderimde bulunma
Viyana Çevresi (Carnap, Ayer, Reinbach)	Betitleme

Ludwig Wittgenstein	Betimleme (resmetme) ve oyun oynama (iletişim kurma)
J. L. Austin	Hüküm belirtme, erk belirtme, sorumluluk yükleme, davranış belirtme, serimleme
John Searle	Kesinleme, yöneltme, sorumluluk yükleme, dışavurma, beyan etme
Jacques Derrida	Gerçekleri belirsizleştirme

Bu çalışmanın sonucunda söz eylem kuramında vurgulanan “dilin sadece betimleme işlevi taşımadığı, betimlemenin dilin işlevlerinden sadece biri olduğu görüşü”nün iletişimsel Türkçe öğretimine önemli bir kuramsal dayanak oluşturduğu görülmektedir. İletişimsel Türkçe öğretiminde dilin taşıdığı işlevler bir beceri olarak öğretilmekte, öğrencilerin iletişim becerisini geliştirmek amaçlanmaktadır. Bu yaklaşımın arka planında ise Wittgenstein’in geliştirdiği dil oyunları kuramı ile Austin ve Searle’ün geliştirdiği söz eylem kuramının bulunduğu anlaşılmaktadır. Öyle ki bu kuramların, 1970’lerden sonra geliştirilmeye başlanan dil işlevleri listeleri için düşünsel bir zemin oluşturduğunu söylemek olanaklıdır. Ayrıca dil oyunları kuramı, iletişimsel Türkçe öğretimindeki “eylem odaklılık” ile de bağdaşmaktadır.

Mantıkçı pozitivistler dilin işlevlerini “betimleme” ile sınırlandırmaktadır. Geleneksel dil öğretimi, daha çok dilin betimleme işlevini temel almakta ve dil öğretimini dil bilgisi öğretimine indirgemektedir. İletişimsel Türkçe öğretiminde ise dilin taşıdığı diğer işlevlerin de öğretilmesi gerektiğinin altı çizilmektedir. Ayrıca Humboldt’un altını çizdiği dilin kültürel işlevi de iletişimsel Türkçe öğretiminin anahtar kavramlarından biri olarak ön plana çıkmaktadır. Sokrates’ten bu yana ısrarla vurgulanan dilin etkileme işlevine de iletişimsel Türkçe öğretiminde yer verilmektedir. Bununla birlikte postmodern düşünürlerin görüşleri ayrı bir tartışmayı hak etmektedir. Dilin düşünceleri belirsizleştirdiği iddiası, Türkçe öğretimi bağlamında değerlendirilmelidir.

Sonuç olarak dilin kaynak, olanak, işlev ve sınırlılıklarının tartışılmasının iletişimsel Türkçe öğretiminin hedeflerinin belirginleştirilmesine katkı sunacağı söylenebilir. Bu bağlamda Türkçe öğretimi alan yazınında dil felsefesinden beslenen araştırmalara gereksinim duyulmaktadır.