

INTERNATIONAL JOURNAL of CURRENT APPROACHES in LANGUAGE,  
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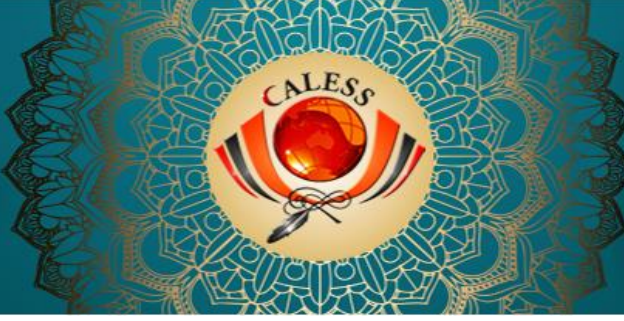
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# CALESS

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Международный журнал актуальных  
подходов в языке, образовании и  
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## INTERNATIONAL JOURNAL OF CURRENT APPROACHES IN LANGUAGE, EDUCATION AND SOCIAL SCIENCES (CALESS)

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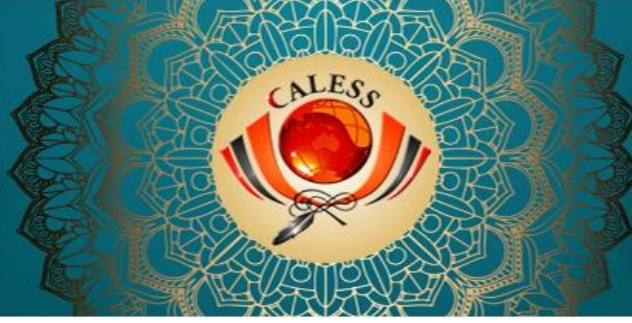
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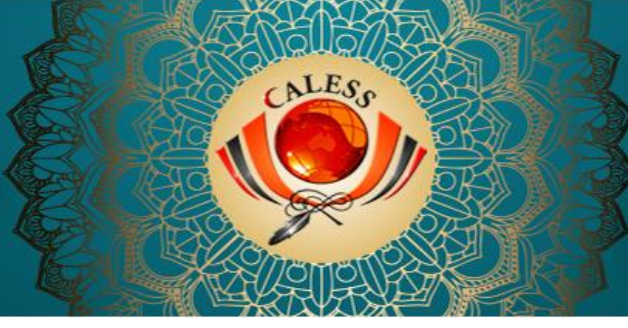
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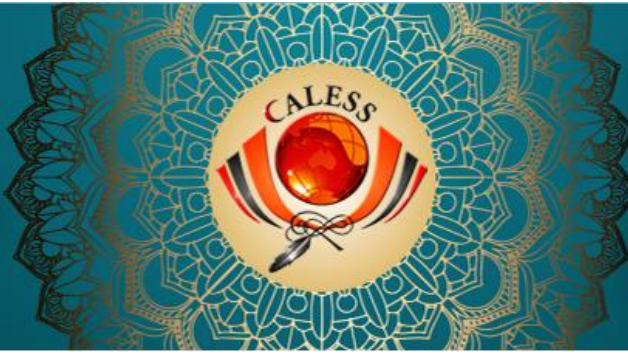
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GARİP ŞİİRİNİN DİL ÖZELLİKLERİ ÜZERİNE GENEL BİR DEĞERLENDİRME<sup>1</sup>Fatih KUZU<sup>2</sup>

Makale Bilgisi	Özet
<b>Anahtar Kelimeler</b> Türk Şiiri Garip Hareketi Garip Ön Sözü Garip Şiiri Orhan Veli Kanık Oktay Rıfat Horozcu Melih Cevdet Anday	Köklü bir gelenekten gelen Türk şiiri, zaman içerisinde değişimler göstererek varlığını devam ettirmiştir. Özellikle Cumhuriyet rejimi ile birlikte toplum yapısında gerçekleşen değişimler edebiyata yansımış, edebî eserlerde alışılmışın dışına çıkılmasında yol açıcı olmuştur. Bu dönemde ortaya çıkan anlayışlardan biri olan Garip Hareketi ise, Türk şiirini geleneğin kalıplarından sıyrıp yeni bir soluk getirmesi bakımından önemlidir. Makalenin amacı, Garip Hareketi'ne mensup şairlerin şiirlerinden örneklerle yapılan yeniliklerin tespit edilebilmesidir. Çalışmada Orhan Veli Kanık, Melih Cevdet Anday ve Oktay Rıfat Horozcu'nun şiirleri incelenmiştir. Bu şiirler, yazıldığı tarihler göz önünde bulundurularak, Garip Hareketi öncesinde yazılmış şiirler ve daha sonra yazılmış şiirler ile benzerlik ve farklılık yönünden karşılaştırılmıştır. Ayrıca hareketin poetik metni göz önünde bulundurularak bahsi geçen şairlerin şiirlerinde dil ve anlatım özellikleri hususunda ortaya çıkan benzer ve farklı yönler tespit edilmiştir. Kendi döneminde garip karşılanan bu şiirler, edebiyat tarihinde modern Türk şiiri için yeni bir yol açmış ve bu yeniliklerin de başlangıcı olarak değerlendirilmiştir.
<b>Gönderim Tarihi:</b> 05.05.2021 <b>Kabul Tarihi:</b> 28.07.2021 <b>Yayın Tarihi:</b> 28.12.2021	

A GENERAL EVALUATION ON THE LANGUAGE PROPERTIES OF THE  
GARİP POETRY

Article Info	Abstract
<b>Keywords</b> Turkish Poetry Garip Movement Garip Preface Garip Poetry Orhan Veli Kanık Oktay Rıfat Horozcu Melih Cevdet Anday	Turkish poetry, which comes from a deep-rooted tradition, has survived by showing changes over time. Especially with the Republican regime, the changes that took place in the structure of society were reflected in the literature and led to a departure from the usual in literary works. The Garip Movement, one of the understandings that emerged in this period, is important in terms of bringing a new breath to Turkish poetry by removing the molds of the tradition. The aim of the article is to identify the changes by using examples from the poems of the poets of the Garip Movement. In the study, poems of Orhan Veli Kanık, Melih Cevdet Anday and Oktay Rıfat Horozcu are analyzed. These poems were compared in terms of similarities and differences with the poems written before the Garip Movement and the poems written later, taking into account the dates they were written. In addition, similar and different aspects that emerged in terms of language and expression features in the poems of the mentioned poets were determined considering the poetic text of the movement. These poems, which were regarded as strange in their own period opened a new path for modern Turkish poetry in the history of literature, and this was considered the beginning of changes.
<b>Received:</b> 05.05.2021 <b>Accepted:</b> 28.07.2021 <b>Published:</b> 28.12.2021	

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<sup>1</sup> Bu çalışma 2. Uluslararası Kültür, Sanat ve Edebiyat Kongresi'nde 03.05.2021 tarihinde Ankara, Türkiye'de bildiri olarak sunulmuştur.

<sup>2</sup> Millî Eğitim Bakanlığı, Türkiye, [fatihkuzu2@hotmail.com](mailto:fatihkuzu2@hotmail.com)

## Extended Abstract

### Introduction

Turkish poetry, which comes from a deep-rooted tradition, has survived by showing changes over time. Especially with the Republican regime, the changes that took place in the structure of society were reflected in the literature and led to a departure from the usual in literary works. Garip Movement, one of the understandings that emerged in this period, is important in terms of bringing a new breath to Turkish poetry by removing the molds of the tradition. These poems, which were regarded as strange in their own period, also pioneered poems written by different poets later on. Orhan Veli Kanık, Melih Cevdet Anday and Oktay Rıfat Horozcu, who published their first poems in Varlık magazine in 1937, came together later and published a collaborative book called *Garip* in 1941. This collaborative book also gave the movement its name. The aim of the article is to identify the changes by using examples from the poems of the poets of the Garip Movement. In the study, poems of Orhan Veli Kanık, Melih Cevdet Anday and Oktay Rıfat Horozcu are analyzed.

### Method

The poems written by Orhan Veli Kanık, Melih Cevdet Anday and Oktay Rıfat Horozcu were compared in terms of similarities and differences with the poems written before the Garip Movement and the poems written later, taking into account the dates they were written. In addition, similar and different aspects that emerged in terms of language and expression features in the poems of the mentioned poets were determined considering the poetic text of the movement.

### Findings

#### The Preface of *Garip* and Reflection of Poetic Views on Poems

In the preface of *Garip*, poetry has been described as "an art of speech in the form of all its characteristics" (Kanık, 1999). Therefore, it is thought that the element that makes poem a poem is meaning. According to Garip poets, harmony did not arise thanks to meter and rhyme. When the meter and rhyme appeared, they were used to recall poems; but later this situation turned into a purpose of beauty and found its place in literary works. According to Garip poets, meter and rhyme distorted the syntax of poetic language. The deterioration of this structure has been evaluated as "beneficial for poetry as it expands the expression" (Kanık, 1999). Especially when the poems written in the first years of the movement are examined, it is observed that the meter and rhyme are almost never used. Therefore, this change in Garip poems took place consciously. In some poems, there are sound similarities that were created unconsciously. It is seen that a line is repeated as it is in Orhan Veli's poem called *Harbe Giden (Who Has Gone to War)*. In Melih Cevdet's poem *Troya Önünde Atlar*, the sentence "Anlatma Bana Atları!" is repeated throughout the poem (Anday, 1975). Although the purpose of word and sound repetitions, which are important in terms of emphasizing what is wanted to be told, is not to create musicality, it has created a harmony in poems.

In the preface of *Garip*, it is stated that the naturalness should come to the fore in poetry. However, in our traditional poetry, it is stated that the naturalness of the poetry cannot be reached because of the works that are far from reality and decorated with dreams. Therefore, a change is needed in poetry. The sought change should not be detached from the reality of daily life. For this reason, abstract expressions are not used much in the poems of Garip poets. Melih Cevdet Anday's poem *Yalınayak* can be shown as an example in terms of expressing that words are important, not the voices.

Garip poets, who are against *Mısraçılık* and *Mısra-ı berceste*, have been sensitive in this regard in their poems. Orhan Veli's poems called *Kumrulu Şiir* and *İstanbul'u Dinliyorum* and Melih Cevdet's poem *Güvercinler* can be cited as an example in terms of meaning not ending in a single line but continuing in the next line. In the early periods of the movement, poems were also written, showing the

characteristics of folk poetry. One of the main reasons why folk poetry is favored is that it has something in common with Garip poetry in terms of being plain and understandable.

### Denial of the Relationship between Painting and Music in Poetry

In poetry, it has been argued that the relationship between music and painting is a kind of trick, and that every art must take place within its own peculiarities. It is known that Orhan Veli and other Garip poets especially criticized Ahmet Haşim on this issue. In Haşim's poems, it is possible to see music and landscape depictions as a trick that spoils the naturalness of the poem. Orhan Veli has put forward his criticisms of Haşim's perception in many of his articles, including his article titled *Garip İçin*; In some of his poems, he continued to criticize Haşim's lines. The verse "Rakı şişesinde balık olsam" is the most well-known example of this situation against the expression "Göllerde bu dem bir kamış olsam" in Haşim's poem *Bir Günün Sonunda Arzu*.

### Results and Discussion

The Garip Movement, which started in 1937 and has an important place in the poetry of the Republic period, started a resistance against the understanding of poetry that continued for years. Beginning with Garip Movement, poems without meter and rhyme pioneered free poems to be written later. Poems written in the form of conversation or narration have made the poetic language familiar with the colloquial language. In addition, the use of idioms used in daily life in poems has been one of the features showing the break of poems from tradition. Inverted sentences were frequently used. Inverted sentences and the harmony of the words used have created a harmony in the poems. This movement, which was initially regarded as "strange" in the world of literature and especially reacted by names such as Rifat Ilgaz and Attila İlhan, also contributed to the development of modern poetry by influencing those who came after it. It has opened a new way for modern Turkish poetry in the history of literature and it is considered as the beginning of these changes.

### 1. Giriş

Türk edebiyatının gelişimi içerisinde Tanzimat dönemi önemli bir yere sahiptir. Edebî türlere getirilen yenilikler ve yeni şekillerin kullanılmaya başlaması nedeniyle Tanzimat, Türk edebiyatı için bir dönüm noktasıdır (Mumcu Ay, 2009). Tanzimat ile birlikte değişen toplum yapısı neredeyse tüm alanları etkilemiştir. Siyasette yapılan değişiklikler, önemli yankılar uyandırmıştır. Özellikle Meşrutiyet'in ilânı bu değişikliklerin başında gelmektedir. Hayatın her alanı ile ilişki kurabilen edebiyat da toplumdaki değişikliklerden hem içerik hem de şekil bakımından etkilenmiştir. Divan edebiyatı döneminde Arap ve Fars edebiyatının etkisi görülmekte iken Tanzimat ile başlayan ve sonrasında Edebiyât-ı Cedîde ile devam eden bu süreçte batılılaşma hareketlerinin bir yansıması olarak Fransız edebiyatının da sanatçılarımızı etki altına aldığı tespit edilmektedir.

Kendilerinden önceki sanatçıların yeterince batılı olmadığını iddia ederek bir bildiri ile edebiyat dünyasına ismini yazdıran Fecr-i Âti sanatçıları ise, eleştirdikleri Edebiyât-ı Cedîde sanatçıları kadar tecrübelerinin olmamasının yanı sıra "şahsî ve muhterem" bir edebiyat anlayışının ortak bir düşünce çerçevesinde birleşmeyi zorlaştırması bakımından Edebiyât-ı Cedîde'nin önüne geçememiş; ancak bir tekrarı olabilmiştir. Cumhuriyet dönemini de içine alacak şekilde devam eden süreçte, bir



sonraki dönem kendinden önceki dönemi bir şekilde eleştirerek kendini kabul ettirmeye çalışmıştır (Mutlu Ay, 2009). Milli edebiyat sanatçıları da kendilerinden önceki sanatçıların yeterince yerli ve milli olmamalarını eleştirerek edebiyat tarihi içerisinde yerini almayı başarmıştır. Ziya Gökalp'in Türkçülük anlayışının da etkisi ile ortaya çıkan Milli edebiyat, dilde sadeleşmenin başarıya ulaştığı bir dönemdir. 1923'de Cumhuriyet'in kurulması ile birlikte siyasi ve toplumsal değişiklikler edebiyata da yansımıştır. Özellikle rejim değişikliğinin bir sonucu olarak eserlerdeki tematik değişiklikler dikkat çekici olmuştur. Dolayısıyla Cumhuriyet dönemi şiiri, çok farklı seslerin ortaya çıktığı ve edebiyata katkıda bulunduğu bir dönemdir. Klasik şiir anlayışını devam ettirenler, Ziya Gökalp çizgisinde devam edenler, toplumcular ve modern hayatın getirdikleriyle birlikte yeni çıkan bireysel hareketler olmak üzere pek çok anlayış bu dönemde ortaya çıkmıştır.

Garip Hareketi, Cumhuriyet döneminde ortaya çıkmış önemli edebî topluluklardan biridir. İlk şiirlerini 1937 yılında Varlık dergisinde yayınlayan Orhan Veli Kanık, Melih Cevdet Anday ve Oktay Rıfat Horozcu daha sonra bir araya gelerek 1941 yılında "Garip" adlı ortak bir kitap çıkartmıştır. Bu ortak kitap aynı zamanda topluluğa adını da vermiştir. Garip Hareketi ilerleyen dönemlerde edebiyat tarihlerinde I. Yeni Hareketi olarak da adlandırılmıştır. Garip'in ön sözü, hareketin poetik metni niteliğinde hazırlanmıştır. Orhan Veli tarafından hazırlanan bu ön söz, Türk şiirinde daha önce görülmemiş fikirleri içerisinde barındırmakta ve şiire farklı bir pencere açmaktadır. Garip şiirleri, Türk şiirinin alışılmış kalıplarını ortadan kaldırdığı için toplum tarafından garipsenmiştir. Bu nedenle kitabın kapağında "Bu kitap, sizi alışılmış şeylerden şüpheye davet edecektir" (Kanık, 1941) uyarısı yapılmıştır. Varlık dergisinde yayımlanan şiirleriyle dikkatleri çeken bu üç genç şair "ortak kitap öncesi dönemde, getirdikleri yeni tarzın uç örneklerini vermeye özen göstermişlerdir. Sanki, harekete ad olacak 'garip' nitelemesinin şiirlerine yakıştırılmasını ister gibidirler (Mutlu Ay, 2009). Varlık'tan sonra ortak hareket etmek amacıyla 1949'da Yaprak adlı dergiyi çıkarmaya başlamışlardır. Şairlerin ortak hareket etmelerindeki amaç, okuyuculara yapmaya çalıştıkları yenilikler konusunda birlik olduklarını gösterebilmektir. Garip Hareketi öncesinde de ortaya çıkmış farklı edebî anlayışlar, zaman zaman geçmişin üstüne yeni bir şeyler koyarak zaman zaman ise mevcut anlayışı reddederek ortaya çıkmıştır. Geleneği tamamen reddeden şiir anlayışlarından biri de Garip Hareketi olarak değerlendirilmektedir. Bu reddedişin ilk olup olmadığı hususunda çeşitli tartışmalar ortaya çıkmıştır. Sonuç olarak ortaya çıkan bu farklı görüşler, Garip Hareketi'ne yeni bir tartışma alanının açılmasını sağlamıştır. Onların bu reddedişinde fütürist sanatçıların yıkıcılığının etkisi görülmektedir. Garip Hareketi, yıllarca kabul görmüş şiir geleneğini reddeden



şiiir anlayışı ile bu geleneğin yıkıcısı olmuştur. Orhan Veli, eskiyi niçin yıkmak gerektiğini şöyle açıklar: “Yapıyı temelinden değiştirmek lazımdır. Biz, senelerden beri zevkimize, seviyemize, irademize hükmetmiş; onları tayin etmiş, onlara şekil vermiş olan edebiyatların sıkıcı, bunaltıcı tesirinden kurtulabilmek için o edebiyatların bize öğretmiş olduğu her şeyi atmak mecburiyetindeyiz. O ruhu atmak, o seviyeyi kaybetmek, o zevki unutmak mecburiyetindeyiz. Sade güzel telakkimiz değil, bütün telakkilerimiz değişmeli. Yeni unsurlar, yeni malzemeler, yeni söyleyiş tarzları bulmalıyız” (Ova, 2016) Eskiye reddetme hususunda Garip Hareketi’ni inceleyen farklı değerlendirmeler bulunmaktadır. Bu değerlendirmelerden biri de Cemal Süreya’ya aittir. O, Garip Hareketi’nin eskiye reddetmesi üzerine şu tespitte bulunmuştur: “Orhan Veli büyük atılımını yaparken şiirden değil, şiir olmayandan çıkıyordu. Amacı, sanki, yeni bir tür şiir yazmak değil, eski şiiri yıkmak, onu itibarsızlaştırmaktı... Bu bakımdan eski şiirde ne varsa Orhan Veli ve arkadaşlarının şiirinde o yoktu. ” (Süreya, 2002). Ancak onun bu tespitindeki “şiir olmayandan yola çıkma” ifadesinin yanlış olduğunu düşünen ve bu hususta eleştirenler de olmuştur.

## 2. Yöntem

Garip Hareketi’nin edebiyat geleneğimize yaptığı değişiklikleri ortaya çıkarmak amacı ile Orhan Veli Kanık, Melih Cevdet Anday ve Oktay Rıfat Horozcu’nun yazmış olduğu şiirler incelenmiştir. Şiirlerin yazıldığı tarihler göz önünde bulundurularak Garip Hareketi öncesinde yazılmış şiirler ve daha sonra yazılmış şiirler benzerlik ve farklılık yönünden karşılaştırılmıştır. Ayrıca hareketin poetik metni göz önünde bulundurularak bahsi geçen şairlerin şiirlerinde dil ve anlatım özellikleri hususunda ortaya çıkan benzer ve farklı yönler tespit edilmiştir. Garip Hareketi öncesinde yazılmış şiirlerin estetik ve poetik tutumlarını reddeden şiirler tespit edilmiştir; yapılan değişiklikler şiirlerden örneklerle açıklanmıştır.

## 3. Bulgular

### 3.1. Garip Ön Sözü ve Poetik Görüşlerin Şiirlere Yansıması

Garip’in ön sözünde şiir, “bütün hususiyeti edasında olan bir söz sanatı” (Kanık, 1999) olarak tasvir edilmiştir. Dolayısıyla şiiri şiir yapan unsurun mânâ olduğu düşünülmüştür. Ataç, Orhan Veli’nin şiirlerinde anlamın tamamen önde tutulduğuna, başka herhangi bir unsurun öncelenmediğine dikkat çeker. Ona göre “Yahya Kemal’in, Nâzım Hikmet’in şiirlerini dinlerken dalsanız da olur, onlardaki ses, gürültü size gene de işler; Orhan Veli’nin şiirlerini dinlerken dalmaya gelmez, hiçbir şey anlayamazsınız, bir zevk alamazsınız.” Ataç, bu yaklaşımının temelini,

Orhan Veli'nin şiiri "tamamen fikirleştirmiş" olmasına dayandırır (Reyhanoğulları, 2018).

Onlara göre ahenk, vezin ve kafiye sayesinde ortaya çıkmış değildir. Orhan Veli, kafiye ve vezin kurallarının şiirin çerçevesini daralttığına inanmaktadır. Gerçeklik anlayışı olgularla sınırlı olan modern "küçük adam"ı anlatmak isteyen Orhan Veli, vezin ve kafiye de içine alan estetik bir biçimi önemsememiştir (Narlı, 2009). Şairlerin hayal dünyalarını belli kalıplarla sınırlandırmalarının şiiri doğallıktan uzaklaştırdığını ve bir süre sonra tekrara düşmelerine neden olacağını belirtmiştir. Vezin ve kafiye ortaya çıktığında şiirleri hatırlayabilmek adına kullanılmıştır; fakat daha sonra bu durum bir güzellik amacına dönüşmüş ve edebî eserlerde de yerini bulmuştur. Garip şairlerine göre, vezin ve kafiye şiir dilindeki söz dizimini bozmuştur. Ancak bu yapının bozulması "ifadeyi genişletmesi itibarıyla, şiir için faydalı" (Kanık, 1999) olarak değerlendirilmiştir. Söz dizimindeki bu bozulmaları "acayiplik" olarak adlandıran Garipçiler, bilinenin aksine vezin ve kafiye değil, şiir dilinin özünde bu yapının olduğu kabulüne karşı çıkmışlardır. Onlar da hareketin başlangıcından önceki şiirlerinde vezin ve kafiye kullanmışlardır. Fakat hareketin başlangıcından itibaren uzun bir dönem poetikalarına sadık kaldıkları görülmektedir. Özellikle hareketin başladığı ilk yıllarda yazılan şiirler incelendiğinde vezin ve kafiye neredeyse hiç kullanılmadığı tespit edilmektedir. Dolayısıyla şiirlerindeki bu değişim, bilinçli bir şekilde gerçekleşmiştir. Orhan Veli'nin "Garip İçin" başlıklı yazısında "Bir oluş, bir kendimize geliş devrindeyiz. Dilimizin, günden güne bile, ne kadar değiştiğini farketmiyorsanız benim bu yazıma, bir de neşrettiğim Garip'e bakın. Göreceksiniz ki çok büyük fark var." (Kanık, 1999) sözleri de bu düşünceleri desteklemektedir. Kimi şiirlerde ise, bilinçli olmadan meydana getirilmiş ses benzerlikleri görülmektedir. Kullanılan kelimelerin ses uyumları ya da eklerin bir sonraki dizide de tekrar etmiş olmasından kaynaklanan ses benzerlikleri bulunmaktadır. Bu durum kendileri ile çeliştiğini göstermemektedir. Yukarıda da belirtildiği gibi onlar vezin ve kafiye kullanılmamasına değil, bunların şiirin özünde olduğu düşüncesine karşı çıkmışlardır. Hareketin ilerleyen dönemlerinde bilinçli bir şekilde kafiye ve vezin kullanıldığı da tespit edilmiştir. Özellikle Oktay Rıfat ve Melih Cevdet'in şiirlerinde vezin ve kafiye düzenli bir şekilde uygulanması söz konusudur. Orhan Veli'nin de bu yönde bir evrilişi olsa da kullandığı vezin ve kafiyelerinde Melih Cevdet ve Oktay Rıfat'ta olduğu kadar düzenli bir yapı görülmemektedir. Bazı şiirlerde kelime ve cümle tekrarları da yapılmıştır.

## "HARBE GİDEN

Harbe giden sarı saçlı çocuk!

Gene böyle güzel dön;

Dudaklarında deniz kokusu,

Kirpiklerinde tuz;

Haber giden sarı saçlı çocuk!" (Kanık, 1999)

Orhan Veli'nin Harbe Giden adlı şiirinde bir dizenin olduğu gibi tekrar ettiği görülmektedir. Orhan Veli'nin bir başka şiiri olan Birdenbire'de "birdenbire" kelimesinin sürekli tekrar ettiği görülmektedir. Melih Cevdet'in Troya Önünde Atlar şiirinde ise, "Anlatma bana atları!" (Anday, 1975) cümlesi şiir boyunca tekrar etmektedir. Anlatılmak istenene vurgu yapılması bakımından önemli olan kelime ve ses tekrarlarının amacı müzikalite oluşturmak olmasa da şiirlerde bir ahenk oluşturmuştur.

Garip ön sözünde şiirde doğallığın ön plana çıkması gerektiği belirtilmiştir. Orhan Veli Kanık, "Halk Sanatkârının Kültürü" başlıklı makalesinde, gerçekliği toplumcu bir anlayışla değerlendirmiş ve sanat eserinin, toplumun yaşayışından motifler, izler taşıması gerektiği düşüncesini ileri sürmüştür (Sazyek, 1996). Ancak geleneksel şiirimizde yıllarca gerçeklerden uzak ve hayallerle süslü eserler verildiği için şiirin doğallığına erişilemediği ifade edilmiştir. Lafız ve mânâ sanatlarına da karşı çıkılmıştır. Söz sanatlarının da şiiri doğallıktan uzaklaştırdığı ve yapay hâle getirdiğini düşünülmektedir. Çünkü yıllarca bu sanatlar kullanılmış, söylenecek sözler söylenmiş ve birçoğu kalıplaşmış olan cümleler tekrar etmeye başlamıştır. Bu geleneği sürdürmek edebiyatın gelişimine bir fayda sağlamayacaktır. Dolayısıyla şiirde bir yeniliğe ihtiyaç duyulmaktadır. Onlara göre aranan yenilik, günlük hayatın gerçekliğinden kopuk olmamalıdır. Bu nedenle Garip şairlerinin şiirlerinde soyut ifadelerle fazla yer verilmemiştir. Melih Cevdet Anday'ın Yalınayak adlı şiiri, sesin değil sözün önemli olduğunu dile getirmesi bakımından örnek gösterilebilir. Mehmet Kaplan ise, söz sanatlarına gerek duyulmamasını "Onlar bizzat varlığı güzel bulmuş ve onu teşbih, istiare, mecaz gibi edebî sanatlarla süslemeye ve değiştirmeye lüzum görmemişlerdir" (Kaplan, 1998) diyerek açıklamıştır. Lafız ve mânâ sanatlarının aynı şeyleri tekrar etmekten başka bir şey olmadığı, edebiyatın gelişiminde fayda sağlamadığı düşüncesi ise, Garip Hareketi'nin yazılı olmayan bir başka özelliğini ortaya çıkarmaktadır. Bu düşünceye göre, yazılacak eserlerin edebiyatın gelişiminde faydalı olması gerektiği fikri vardır. Dolayısıyla şairlerin yapmış olduğu bu değişim yalnızca geleneği reddetmek değil, edebiyatımızın gelişmesine katkı sağlamak amacını da içinde barındırmaktadır.



Garip ön sözünde, edebiyat tarihimizde şiirlerin ve edebî eserlerin burjuvazinin malı olmaktan öteye gidemediği ifade edilmiştir. Zengin ve soylu insanlara hitap eden edebiyatın sayılı bir zümreye yönelik olduğu ve toplumun tüm kesimlerini kapsamadığı gerçeği yıllarca göz ardı edilmiştir. İkinci plana atılmış bu insanların yaşama hakkı kadar estetik hakları da korunmalıdır. Dolayısıyla şiir, onların zevklerine de uygun olmalıdır. Bunu yapabilmek için o döneme kadar gelmiş edebiyat anlayışını her anlamda bir kenara bırakarak hem şekil hem de tema bakımından alışkanlıklardan kurtulmak gerekmektedir. Bu bağlamda Orhan Veli'nin Kitâbe-i Seng-i Mezar I adlı şiiri, sıradan insanların şiire konu olduğunu gösteren örneklerden bir tanesi olmuştur.

Garip Hareketi'nin ortaya çıkardığı şiir anlayışını daha yakından incelemek adına Orhan Veli, Melih Cevdet ve Oktay Rıfat'ın şiirleri incelendiğinde kısa dizelerden oluşan şiirler dikkat çekmektedir.

“TECELLİ  
Nedir bu benim çilem  
Hesap bilmem  
Muhasebede memurum  
En sevdiğim yemek imam bayıldı  
Dokunur  
Bir kız tanırım çilli  
Ben onu severim  
O beni sevmez” (Horozcu, 2017)

Oktay Rıfat'ın Tecelli adlı şiiri incelendiğinde en fazla dört kelimedenden oluşan dizeler olduğu görülmektedir. Oktay Rıfat'ın Uçaklar, Eski Zaman, Farelerle İnsanlar şiirleri; Orhan Veli'nin Karmakarışık, Tren Sesi ve daha pek çok şiiri birkaç kelimedenden oluşan dizelerle kurulmuştur. Bu örneklerden sonra hareketin kendini kabul ettirmesi sonrasında yazılmış şiirlere bakıldığında dizelerde kullanılan kelime sayısındaki artış dikkat çekmektedir. Bu yönelimi, başlangıçta savunulan kısa şiirden bir kopuş biçiminde değerlendirmemek gerekir. Garipçiler, sonraki evrelerde dizenin nicelik durumunu önemsememiş, oldukça farklı dize sayısına sahip ürünler vermişlerdir. Bunlar, üç ile yüz yirmi dize arasındaki geniş bir açılım içinde yer alan örneklerdir (Sazyek, 1996). Orhan Veli'nin 1951'de yazmış olduğu Efsane adlı şiirinde ortalama altı kelimelelik dizeler görülmektedir. Ayrıca dize sayısında da tasarruflu olan Garip şairleri, bazı şiirlerini dize sayısı bakımından uzun tutmuştur. Yol Türküleri adlı şiir, Orhan Veli'nin en uzun şiiri olarak bilinmekle beraber Odamda adlı şiirinin de diğer şiirlerine nazaran daha uzun olduğu görülmektedir.

Melih Cevdet Anday'ın Tekenin Ölümü, Troya Önünde Atlar adlı şiirleri de uzunluk bakımından aradaki değişimi gösterecek niteliktedir. Kullanılan kelime sayısı az olan şiirlerde daha yoğun imgeler tercih edildiği tespit edilmiştir. Örneğin, Orhan Veli'nin Anlatamıyorum adlı şiiri en fazla dört kelimedenden oluşmaktadır. Bu şiirin kelime sayısı bakımından az; fakat imgesel bağlamda derinliği olan şiirlerden biri olduğunu söylemek mümkündür. Bilinenin aksine romantik bir şiir olmaktan ziyade Garip Şiiri'nin özelliklerine göndermelerle doludur.

“Ağlasam sesimi duyar mısınız,  
Mısralarımda;  
Dokunabilir misiniz,  
Gözyaşlarıma, ellerinizle?” (Kanık, 1999)

Şiirin bu ilk dörtlüğü kelime sayısı bakımından sınırlıdır. “sesimi duyar mısınız?” ve “dokunabilir misiniz?” dizelerinde istifam sanatına başvurulmuştur. Şiirin duygu yüklü olması gerekmediğini düşünen şair, insanî duyguların kelimelerle yeterince ifade edilemeyeceğini kastetmektedir ve bunu da istifam sanatını kullanarak zengin bir ifade ile okuyucuya sunmuş; az kelime ile çok şey anlatmıştır. Burada anlatılmak istenen bir şiiri okuyarak, yazan kişinin benliğini anlamının mümkün olmadığıdır.

“Bilmezdim şarkıların bu kadar güzel,  
Kelimelerinse kifayetsiz olduğunu  
Bu derde düşmeden önce.” (Kanık, 1999)

Aynı şiirin devamından alınan bu kısımda ise “derd” kelimesi bazı araştırmalarda romantik bir tutumla değerlendirilmiştir. Bilinenin aksine burada “derd” kelimesi bir imge olarak kullanılmıştır. Şairin bu imgeyle kastettiği “Garip Şiiri” olmuştur. Şiirin devamında gelen şu dörtlük bu düşünceleri destekler niteliktedir:

“Bir yer var, biliyorum;  
Her şeyi söylemek mümkün;  
Epiyce yaklaşmışım, duyuyorum;  
Anlatamıyorum.” (Kanık, 1999)

Bu dörtlükte bahsi geçen “her şeyi söylemek mümkün” ifadesi de yine Garip ön sözüne bir gönderme niteliğindedir. Günlük hayatta var olan her şeyin şiirde yer alabileceği düşüncesinden hareketle “her şeyi söylemenin mümkün olduğu” şiirler yazılabileceğine bir gönderme yapılmıştır. “Anlatamıyorum” ifadesi ise, Garip Şiiri'nin pek çok kesim tarafından “garip” karşılanması ve tepki görmesine karşı

söylenmiştir. Garip ön sözündeki tarif ile şiirler yazılabileceğini fakat bunu “anlatamadığını” ifade eden şair, “anlatamıyorum” ifadesi ile de şiirini derinleştirmiştir. Açıklamalardan hareketle bu şiir imge değeri yüksek olan; az kelime kullanılarak oluşturulduğu tespit edilmiştir. Şiir yüzeysel olarak romantik bir tutumla incelenebileceği gibi derin anlamına bakıldığında edebî görüşleri dile getirmesi bakımından önemlidir.

Anlamın tek dizede bitmeyerek bir sonraki dizelerde tamamlanması (anjambman) Edebiyât-ı Cedîde döneminde Tefvik Fikret’in şiirleri ile başlamıştır. Tefvik Fikret’te olduğu gibi anlamın tek dizede bitmeyip şiirin bütününe yayılmış olması Garip şiirinin de bir başka özelliğidir. Mısracılığa ve mısra-ı berceste’ye karşı olan Garipçiler, şiirlerinde bu hususta hassas davranmışlardır. Orhan Veli’nin Kumrulu Şiir, İstanbul’u Dinliyorum adlı şiirleri; Melih Cevdet’in Güvercinler şiiri anlamın tek dizede bitmeyerek bir sonraki dizede devam etmesi bakımından örnek gösterilebilir. Anlamı bir dize içinde sınırlandırma yerine, onu şiirin bütününe yaymak, Garip şiirindeki dize yapısının temel bakış açısını oluşturmuştur (Sazyek, 1996).

Garip şiirinin günlük konuşma diline yakınlığı ve bu dilin samimiyetini de içinde barındırdığı bilinmektedir. Günlük dili kullanmak istemelerinin sebebi, her cephesiyle ele almak istedikleri halka seslenebilmek, halk tarafından anlaşılacak değil, “din ve tarihle ilgileri zaten kesik olduğu için” günlük hayatı doyasıya yaşamak isteğidir (Mutlu Ay, 2009).

Şiirin yüksek zümreye hitap etmesine karşın sıradan insanlara ve sıradan olaylara şiirlerinde yer vermiş olmaları da şiir dillerinin konuşma diline yakın olmasını etkilemiştir. Elbette bu durum tek başına bir neden olarak görülmemelidir. Mizaçlarında da bu samimiyetin olduğunu belirtmek gerekmektedir. Karşılıklı konuşma şeklinde yazılmış şiirleri, dilin günlük konuşma diline yakınlığını göstermektedir. Melih Cevdet’in Muştular Olsun ve Ölümsüz adlı şiirleri karşılıklı konuşma şeklinde yazılmış şiirlerdendir. Ayrıca şiirlerinde sıkça sözde soru cümlelerine başvurmuşlardır. Sözde soru cümleleri hem anlatıma bir samimiyet havası katmış hem de şekil bakımından şiirin doğal bir biçimde meydana gelmesini sağlamıştır. Orhan Veli’nin Kapalı Çarşı, Derdim Başka adlı şiirlerinde sözde soru cümlelerinin olduğu örneklere rastlanmaktadır. Orhan Veli’nin Misafir adlı şiiri ve Melih Cevdet’in Güvercinler adlı şiirinde olduğu gibi öykülemeye de başvurulduğu görülmektedir. Özellikle Orhan Veli’nin şiirlerinde öykülemeye sıkça yer verilmiştir.

Hareketin ilk dönemlerinde halk şiiri özellikleri gösteren şiirler de yazılmıştır. Halk şiirine sıcak bakılmasının temel nedenlerinden biri, sade ve anlaşılır olması bakımından Garip şiiri ile ortak noktasının olmasıdır. Hareketin ilerleyen



dönemlerinde ise, bu etkinin çok daha fazla olduğu ve hatta Garip şairlerinin eleştirilere maruz kaldığı bilinmektedir. Semai, tekerleme, türkü ve mani düzeninde yazılmış şiirler her üç şairde de görülmüştür. Fakat bu değişimin Garip şiiri anlayışından bir kopuş olarak değerlendirilmemesi gerektiği belirtilmelidir. Halk şiiri özellikleri taşıyan şiirler yazılmış olsa da Garip Hareketi'ne bağlı şiirlerin yazılmaya devam etmesi bu düşüncüyü desteklemektedir. Halk şiirinin etkileri Oktay Rıfat'ın şiirlerinde daha fazla görülmektedir. Oktay Rıfat, söz konusu şiirlerinde halk şiirinden yararlanmamış, onun bizzat örneklerini vermiştir (Sazyek, 1996). Halk şiiri tarzında yazılmış şiirler, şairlerin yeniliklere açık olduğunu göstermektedir.

### 3.2. Şiirde Farklı Sanatlarla Kurulan İlişkinin Reddedilmesi

Garip şairleri tarafından şiirde musiki ve resim ilişkisinin bir nevi hile olduğu, her sanatın kendi hususiyetleri içerisinde gerçekleşmesi gerektiği savunulmuştur. Ahmet Hamdi Tanpınar, Garip Hareketi'nin şiir kaynaklarını anlattığı yazısında Garipçilerin edebiyatımızda daha önce hiç olmayan bir şeyi yaptıklarını ifade eder: "Bu üç şairin yaptığı iş, bilhassa edebiyatımızı şâirane modalardan kurtarmak ve bir de dilimizde ilk aruz denemelerinden itibaren Türk şiirinin hakim vasfı görünen müzikaliteyi sarsmak olmuştur, denebilir" (Askerova, 2016). Garip Hareketi ile birlikte her ne kadar şiirde kuralsızlığın benimsenmesi söz konusu olsa da bahsi geçen eleştiri ve önerilere bakıldığında kuralsızlığın içinde bir kural oluşturulduğu görülecektir. Şiirin özgür olması ve doğal ortamda gerçekleşmesi düşüncesi ile her sanatın kendine has hususiyetlerine bağlı olarak ortaya çıkarılması düşüncesi, bir noktada kesişmektedir. Çünkü her sanatı kendi hususiyetleri ile ortaya çıkarmak, başka sanatlarla arasında bir bağ kurulmasını engellemektir. Bu durumda şiirin oluşturulmasında bir sınır çizilmiş olduğunu söylemek yanlış mıdır? Orhan Veli'nin ve diğer Garip şairlerinin Ahmet Haşim'i bu konuda çok eleştirdiği bilinmektedir. Haşim'in şiirlerinde musikinin ve manzara tasvirlerinin şiirin doğallığını bozan bir hile olarak görülmesi söz konusudur. Orhan Veli, Haşim'in bu duyusu ile ilgili eleştirilerini "Garip İçin" başlıklı yazısı olmak üzere pek çok yazısında ortaya koymuş; bazı şiirlerinde ise, Haşim'in dizelerini eleştirmeye devam etmiştir. Eskiler Alıyorum adlı şiiri doğrudan Haşim'i eleştirmeye yöneliktir. Haşim'in Bir Günün Sonunda Arzu adlı şiirinde geçen "göllerde bu dem bir kamış olsam" ifadesine karşı bahsi geçen şiirde "rakı şişesinde balık olsam" dizesi bu durumun en bilinen örneğidir. Benzer örnekler, Haşim'in Karanfil adlı şiirine karşı Orhan Veli'nin yazmış olduğu Karanfil adlı şiirde; Haşim'in Havuz adlı şiirine karşı Orhan Veli'nin yazdığı Canan adlı şiirde görülmektedir. Ancak Açam Rüzgarda ve Eldorado adlı şiirlerinin Haşim'in O Belde'si ile duyuş bakımından yakınlık gösterdiğini ortaya koyan

araştırmalar da bulunmaktadır (Yener, 1960). Bu durumda etkilenmenin yalnızca benzer şeyleri yapmak olmadığını belirterek Orhan Veli'nin Haşim'i eleştirirken ondan etkilenmiş olduğunu söylemek mümkündür. Duyuş bakımından benzer şiirlerinin olması da olumlu bir etkilenme örneğidir. Şiddetle karşı çıktığı Haşim şiirlerine yaptığı yergilerde de mevcut şiir anlayışının dışına çıkması bir yenilik getirmesini sağlamıştır. Dolayısıyla karşı çıkmış olduğu zamanlar da yeniliği beraberinde getirmesine neden olduğu için Orhan Veli'nin üzerinde Haşim'in etkisi olduğunu belirtmek gerekmektedir.

#### 4. Sonuç ve Tartışma

1937 yılında başlamış ve Cumhuriyet dönemi şiiri açısından önemli bir yere sahip olan Garip Hareketi, yıllarca sürüp giden şiir anlayışına karşı bir direniş başlatmıştır. Ortaya çıkardıkları yeni şiir anlayışı çoğu kişi tarafından olumsuz eleştirilere maruz kalmıştır. Ancak onlar başlattıkları bu yeni çizgide ısrarcı olmuşlar ve edebiyat tarihi içinde kendilerini kabul ettirmeyi başarmışlardır. Kalıplaşmış ifadelerden ve yeniliğe kapalı temalardan uzak, seçkinci olmayan, günlük hayatın gerçeklerini esas alan şiirler yazmışlardır. Şiirin geleneksel formunu değiştirerek serbest şiirler yazan Garipçiler, kelime ve dize sayısı kısa şiirleri ile dikkat çekmiştir. Anlamın bir dizede bitmeyip alt dizelerde tamamlanması Garip şiirinin temel özelliklerinden biri olmuştur. Hareketin öncesinde vezin ve kafiye öneme verdikleri şiirler vardır. Ancak hareketin başlamasıyla birlikte vezin ve kafiye şiirin özünde var olarak kabul edenlere karşı çıkmış ve vezinsiz, kafiyesiz şiirler yazılmıştır. Orhan Veli'nin ölümü ile yeniden vezin ve kafiye hususunda halk şiirini benimseyen şiirler yazıldığı tespit edilmiştir. Garip Hareketi anlayışıyla yazılmış vezinsiz ve kafiyesiz şiirler, daha sonra yazılacak olan serbest şiirlere öncülük etmiştir. Karşılıklı konuşma şeklinde ya da öyküleme ile yazılmış şiirler, günlük konuşma diline yakınlığı da beraberinde getirmiştir. Ayrıca günlük hayatta kullanılan deyimlerin şiirlerde yer alması da şiirlerin gelenekten kopuşunu gösteren özelliklerden bir tanesi olmuştur. Günlük hayattan alınan deyimlerin şiirde yer alması, seçkinci edebiyatın geride bırakılma isteğini yansıtmıştır. Şiirlerde devrik cümlelere sıkça yer verilmiştir. Devrik cümleler ve kullanılan kelimelerin uyumu bir ahenk yaratmıştır. Ancak şiirde musiki ya da farklı sanatlarla ilişki kurulmasına karşı çıkmıştır. Çünkü onlara göre her sanatın kendine ait hususiyetleri vardır ve her sanat kendi malzemesini kullanmalıdır. Farklı sanatların malzemesini şiirde kullanmak bir hile olarak görülmüştür. Kelime ve cümle tekrarlarının sıkça yer alması, Garip şiirinin kendi içerisinde bir ahenk oluşturmasını beraberinde getirmiştir. Her ne kadar şiirde resim ve musikiden etkilenmeye karşı çıkmış olsa da kelime ve cümle tekrarlarının

beraberinde getirdiği ahenk, şiirlerde zaman zaman musiki havası yaratmıştır. Şiirde söz sanatlarının da gereksiz olduğunu ve bunların şiirin doğallığını bozarak gerçeklerden uzaklaştırdığını düşünen Garipçiler, söz sanatlarını şiirlerinde kullanmayı tercih etmemiştir. Ancak onların şiirlerinde kullandıkları ironik dilin de bir sanat olduğunu göz ardı etmemek gerekmektedir. Bu durumda söz sanatlarını hiç kullanmadıklarını söylemek yanlış olacaktır. Tüm bunlardan hareketle şiiri özgülleştirme çabalarının yine çeşitli kurallar çerçevesinde gerçekleştiği görülmektedir. Başlangıçta edebiyat dünyasında “garip” karşılanan ve özellikle Rıfat Ilgaz, Attila İlhan gibi isimler tarafından tepki gören bu hareket, modern şiirin gelişimine kendisinden sonra gelenleri etkileyerek de katkıda bulunmuştur. Edebiyat tarihlerinde modern Türk şiiri için yeni bir yol açmış ve bu yeniliklerin de başlangıcı olarak değerlendirilmiştir.

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## PROFESSIONALLY-ORIENTED TECHNOLOGIES FOR TEACHING FOREIGN LANGUAGES IN A NON-LINGUISTIC UNIVERSITY

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### Article Info

### Abstract

#### Keywords

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Distance learning

This article examines the trends and conditions for the effective implementation of professionally-oriented technologies for teaching foreign languages in the system of higher technical education. Currently, the most well-known and promising professionally-oriented technologies of teaching foreign languages are communicative, contextual learning, modular, and information technologies. Distance education is designed to meet the individual educational needs of each student, to provide an opportunity for students to use cyber-libraries, to solve special tasks related to the development of the creative component of education. Information professionally-oriented technology is aimed at creating a personalized educational product, has an interactive character and involves all the curricula of educational activity in the process of learning and using a foreign language. Advantages of distance learning are lack of geographical restrictions, adaptability, ability to access various sources of information, ability to obtain information of various volumes and contents. It saves time and material costs.

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## 1. Introduction

Qualitative changes in the social life of society, the democratization of various spheres of life of citizens, the process of comprehensive modernization of education has caused a great need for learning foreign languages, the knowledge of which allows people to adapt successfully to the drastically developing reality.

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The need for rapid and high-quality learning of foreign languages, especially by young people, makes it necessary to elaborate and promote more advanced professionally-oriented technologies for teaching foreign languages to higher school students.

Nowadays, the viable theoretical and practical prerequisites have matured for executing professionally-oriented technologies in the higher education system in a non-linguistic university. Meanwhile, until recently, professionally-oriented technologies of teaching foreign languages in higher technical schools remain insufficiently studied, which leads to a contradiction with the needs of social and educational practice. Taking into account this contradiction, this article examines the trends and conditions for the effective implementation of professionally-oriented technologies for teaching foreign languages in the system of higher technical education. Professionally-oriented technologies of teaching foreign languages are a complex system object of research, the main functional purpose of which is the process of mastering professional knowledge and cognitive skills system by students without extending time, encompassing optimal labor costs of the teacher and students, and simultaneous improvement of efficiency and quality (Hunter & Smith, 2012). The effectiveness of professionally oriented teaching technologies in higher education is ensured through providing such psychological and pedagogical conditions as personalized training of students, which encourages them to be simultaneously engaged in other promising activities of their choice (Madalieva, 2017). The efficiency of professionally oriented teaching technologies in higher education is determined by a sharp reduction of time for current assessment due to the introduction of a system for evaluating students' knowledge, skills and abilities during the educational process; by feedback assessment; by promoting professional development opportunities.

Professionally-oriented technologies of teaching a foreign language is considered to be a priority direction in the renewal of education. Learning a foreign language is not an end goal, but a means to increase the level of education, erudition within the scope of a specialty. Taking into account the majors, the study of a foreign language should be carried out in the following areas: work on special texts, the study of professionally-oriented texts for oral speech training, the study of the minimum vocabulary in the relevant specialty, the creation of manuals and aids by teachers to activate and bolster the grammatical and lexical knowledge and skills of students.

A foreign language as a means of forming the professional orientation of a future specialist is used when studying professionally-oriented language material; therefore, a two-way connection is established between the student's need to acquire special

knowledge and the success of mastering the language. A foreign language is an effective means of professional and social orientation in a non-linguistic university. To implement this potential, the following requirements must be met: a clear formulation of the goals of foreign language speech activity; the social and professional orientation of this activity; the students' success in solving particular problems; the development of students' ability to tackle the tasks creatively; a positive psychological climate in a student team (Makhankova & Fatkulina, 2015).

Analyzing an educational aspect of a foreign language, a specific feature is revealed that the language acts as a means as well as a goal of learning. A student learns the easiest language tools, masters different types of speech activity, which up to a certain degree are simultaneously the purpose of learning. Meanwhile, the students get used to master more complex language actions. The next specific feature of a foreign language as an academic discipline is its "pointlessness": unlike other disciplines of the curriculum, it does not provide a person with knowledge about the real world, since language is a means of forming, existing and expressing thoughts about the surrounding world. A foreign language is often claimed to be "boundless", i.e. it is impossible to learn the whole language, and the aspects for study are determined by the university curriculum (Matuhin, 2011).

Professionally-oriented training technologies provide professional orientation of the content of educational materials, as well as the activities that include techniques, methods, role games, business cases, simulations, etc. that form professional skills. Primarily, the professional orientation of the activity requires the integration of the academic discipline "foreign language" with the major subjects. Secondly, it sets a task for a foreign language teacher to train a future specialist taking into account interdisciplinary connections. A foreign language is a means of systematically replenishing their professional knowledge, as well as a means of forming professional skills. Thirdly, professionally-oriented training technologies involve the use of forms and methods of training that can ensure the formation of the necessary professional skills and future specialist skills (Kucheryavaya, 2012).

## **2. Methodology**

According to many experts (e.g. Barnes et al., 2000; Verbitsky, 2011; Abramova, 2010; Kucheryavaya, 2012; Matuhin, 2011), including the authors, currently the most well-known and promising professionally-oriented technologies of teaching foreign

languages are: communicative; technologies of contextual learning; modular technology; and information technology.

The use of new technologies, along with traditional teaching technology, can help the teacher in selecting more interesting and diverse educational material, implement a differentiated approach to each of the students, and thereby contribute to the better assimilation of the necessary knowledge and skills by students. The implementation is carried out in two directions: 1) the use of ICT to create the material base of lessons; 2) the use of ICT in the process of learning activities, i.e. in the classroom. To create the material base, it is necessary to develop the handouts and didactic materials for the introduction and consolidation of educational material, provide the feedback, the material for control check and self-control, materials for reading, writing, and translation. The material for such studies can be obtained from such sources as: a) educational and special literature; b) educational multimedia; c) Internet resources. To provide the use of ICT in the process of learning activities, the ready-made software tools are involved in the study process. To date, there is a lot of training software designed for teaching reading, writing, listening, speaking, explaining and revising various grammatical material with appropriate tasks and exercises. The teacher must choose the relevant material and make it accessible to students. The more advanced level is to create multimedia learning tools as well as software tools for developing and conducting computer tests. In the development of such software tools, the teacher can also use the resources of the Internet, which are free and shareware software tools.

Analysis of the works of (e.g Littlewood, 2008; McCafferty, Jacobs & DaSilva Iddings, 2006; Hall, 2011;) as well as direct observations of the educational process, allowed us to conclude that there are great potential opportunities inherent in professionally-oriented technologies, and the fundamental feasibility of their use in the process of teaching a foreign language.

The adherers of these technologies (Makhankova & Fatkulina, 2015) believe that professionally-oriented learning technologies can enhance the efficiency and quality of education, eliminate the contradictions between the conventional ways of learning and personalized techniques of learning, individual pace of learning and cognitive activity of the student; the necessity of differentiation of education and uniformity of content and learning technology; between the explanatory and illustrative method of teaching prevailing in universities and the activity - based nature of knowledge that would contribute to the development of the students' abilities and interests.



Professionally-oriented technologies for teaching a foreign language in non-linguistic universities define a new approach to the selection of the studied content. It should cover the areas of communicative activity, professional cases and situations, speech actions that take into account the professional orientation of students; the language material (phonetic, lexical, grammatical, spelling); a set of special (speech) skills that characterize the fluency level of a foreign language as a means of communication, intercultural situations; knowledge of national and cultural features and peculiarities of the country of the language being studied. There are certain structural elements of the content component that are distinguished within the model of professionally-oriented foreign language teaching: communicative skills (speaking, listening, reading, and writing) that are gained with general and professional vocabulary. The ultimate goal of professionally-oriented training is to develop the ability to conduct a conversation, to exchange professional information. The purpose of professionally-oriented listening training is to form the skills of perception and understanding of a foreign speaker. The resulting reading skills provide the ability to read publications of different functional styles and genres, including special literature. The final goal of training writing is to develop the communicative competence necessary for professional written communication, which is manifested in the skills of presentation, annotation, translation of a text with special terminology (Matuhin, 2011).

The professionally-oriented teaching of a foreign language results in acquiring a professionally-oriented foreign language competence, which implies several aspects: information-thematic (subject plan); conceptual; speech (the ability to build a coherent statement orally or in writing to express the opinion in the process of communication); social-linguistic (the ability to adjust speech to communication situations); intercultural aspect (knowledge of traditions, customs, lifestyle of native speakers). These aspects of professionally-oriented foreign language competence can be successfully implemented in the system of interdisciplinary foreign language teaching (Nigmatullina, 2018).

Having analyzed the practical experience of teaching a foreign language at the technological university, the authors customized and implemented the combined professionally-oriented technology to activate the creativity of students, promoting students' autonomous responsibility for solving training professional cases. This professionally-oriented technology improves the efficiency of the educational process, provides personalization of pedagogical interaction between future specialists and teachers, involves students into reflective activities aimed at updating their experience,

activating professional and personal self-determination, developing the ability for professional and creative promotion. Some experts (Galskova, 2000; Obratsov & Ivanova, 2005) determine the main functions of this technology. These are a humanistic function that provides subject-subject relations between a teacher and a student during the educational process; a methodological function expresses the strategic orientation of the learning model to the formation of the language personality of a future specialist; a designing function allows structuring the content of foreign language training taking into account the features of the professional activity of modern engineers. Future engineers are trained by stimulating speech-thinking activity through modeling situations of professional communication.

Game imitating allows you to implement a non-standard form of organization of students during foreign language training. The basis of the professionally-oriented technology is a system of consistently complicated professional games in foreign languages. The main structural elements of this technology are: the developing situation, the subject of the game and the object of simulation, the integrated activities of teachers and students, the rules of the game. This technology demonstrates that personality and activity are prioritized in the educational process, thus implanting the personality into the surrounding world on the basis of modeling the upcoming professional activity (Makoviei, 2018).

The professionally-oriented game technology allows students and undergraduates to synthesize independently knowledge in the process of independent research (project method) and game actions. The professionally-oriented game technology develops the creative ability of the future engineer's personality, encourages extraordinary perception of the material and its independent processing, ensures the professional advancement. An important factor is the involvement of teachers and students in design and research activities, which result in cooperative R&D works. An effective educational environment can be designed for students with a different range of opportunities, allowing everyone to independently set the level of complexity of the educational material due to a huge bulk of studied information (Kashlev, 2005). Foreign language training should be carried out on the basis of a multi-level approach with a focus on international standards. At the beginning of the training, first-year students are divided into groups depending on the initial level of foreign language proficiency.

### 3. Findings

Starting to consider the communicative technology of teaching foreign languages, it should be noted that according to expert data (Hymes, 1972; Hunter & Smith, 2012; Verbitsky, 2011; Shamsutdinova, 1997), it is the most effective and in its indicators is close to the conditionally reference professionally-oriented technology of multi-level teaching of foreign languages in higher education. Ethnolinguist Dell Hymes (1972) introduces the concept of "communicative competence", linking linguistic competence with its sociolinguistic applicability in different situations of real life. Hymes defines communicative competence as internal knowledge of the situational relevance of a language; as abilities that allow being a participant in speech activity.

The problems of theoretical and practical approaches to the formation of communicative competence have been developing in the works of modern researchers (Bax, 2003; Hiep, 2007; Burns, 2010; Hunter & Smith, 2012), etc.

Let us summarize the findings into the table and elaborate its contents.

Table 1. *Correlation of the Professionally-Oriented Technologies and Pedagogical Techniques*

Pedagogical techniques	Professionally-oriented technologies				
	Communicative technology	Game productive technologies	Modular technology	Contextual learning	Information technology
✓ personalized training of students	+		+		+
✓ feedback assessment	+	+	+	+	+
✓ multi-level teaching			+	+	+
✓ participation in speech activity	+	+		+	+
✓ formation of communication skills	+	+			+
✓ a differentiated approach to students	+	+	+		+
✓ transition from academic to professional activities				+	
✓ collaborative collective forms of students work		+	+	+	
✓ high-quality selection of educational material			+	+	+

Pedagogical techniques	Professionally-oriented technologies				
	Communicative technology	Game productive technologies	Modular technology	Contextual learning	Information technology
✓ computerization of the learning process			+		+
✓ distance learning of foreign languages			+		+

In line with this approach, productive educational activity for mastering a foreign language, as a means of forming the communicative foreign language competence of the student, forms the basis of the educational process; and it is an educational goal in studying a foreign language. The productive educational activity involves creative cognitive activity that ensures self-determination and self-development of the individual through the realization and development of its internal potential, which is a condition for the self-development of the student in the educational, social, and cultural environment, student's social mobility and stability.

Teaching foreign languages using the game productive technologies, researchers (Abramova, 2010; Makoviei, 2018) understand the system of game exercises aimed at developing various foreign language speech skills. Games allow a differentiated approach to students, involve every student in the work, taking into account his interests, inclination, level of language training. Exercises of a game character enrich the students with new impressions, activate the vocabulary, perform a developing function, and remove fatigue. They can be diverse in their purpose, content, ways of organizing and conducting. Thus, game technologies that include a system of exercises with elements of role-playing activities, carry the potential for significant emotional impact, the formation of communication skills (Boltaev, 2019).

The use of educational technologies focused on productive learning activities involves enhancing cognitive activity, interest in knowledge, development of initiative, creative activity, creation of an interactive educational environment, a combination of independence and responsibility of the student as a subject of educational and cognitive activity for the process and result of learning a foreign language.

The main goal of the contextual learning technology, according to its developer (Verbitsky, 2011), is to create a new, sign-contextual type of learning that provides consistent transformation of the student's educational activity into the professional activity of a young specialist. According to many experts, the essential characteristic of such training is consistent modelling using the entire system of forms, methods and means of training (traditional and new) of the subject and social content of the acquired



professional activity with the help of three models: semiotic, simulative, and social. In their entity, they represent a dynamic model of the transition from educational to professional activities.

The originality and novelty of contextual learning technology are as follows:

The learning process is filled with personal meaning, ensures the transition from learning experience to professional work. The unit of content contextual learning is an educational problem; the structural unit of activity is the act; and the totality of traditional and new forms, basic and intermediate forms (e.g. lectures, role games, practical training, etc.), determines the relevant transition from academic to professional activities.

Sequential modelling with the help of three types of training models (semiotic, simulative, and social) allows us to adequately reconstruct the content of general and professional culture acquired by the student according to the profile of the university. Semiotic learning models include task systems that involve working with a text as a semiotic system aimed at processing symbolic information. Such tasks are focused on an individual assignment, characterizing a specific area of culture, fixed in a symbolic form and forming the bulk of educational tests (Obraztsov & Ivanova, 2005). In the models of this type, the subject area of activity is developed with the help of educational forms, within which tasks are performed, which are test presentations (written and verbal) of the educational problem or tasks that do not require a personal attitude to the material being studied. The unit of work of the student is a speech action, i.e. listening, speaking, writing, and translating.

In simulative learning models, learning tasks involve the student going beyond the actual texts as sign systems. At the same time, the student purposefully selects information from these sources with situations of future professional activity, where this information acts as a regulation means. Hence, the unit of work is considered to be a subject action, the purpose of which is not only to assimilate the information contained in the text but also to achieve on its basis a practical useful effect in educational terms (Kucheryavaya, 2012).

In social learning models, tasks are dynamically developed in the collaborative collective forms of work of participants in the educational process. This enables a mechanism of communication and interaction, resulting in experiencing by the student and the teacher a new collaborative effort; forming the subject, as well as the

social competence of subject teaching. All this is done by combining interactive groups that represent special models of future professional media. The most clearly defined ways to integrate into such media can be worked out in a business game. Some experts believe that if you apply "purely" game-based or mostly game-based teaching of foreign languages, then contextual learning will become even more effective (Lafford, 2005).

The essence and basic features of the game in comparison with traditional forms of training differ in the following peculiarities:

- the intensification of the educational process due mainly to the use of game contextual training is effective and economical, since, as a rule, it does not require large costs to purchase the means of its support, and the form of the game itself is closest to the real professional conditions of future specialists;
- game contextual training allows designing the educational process as a set of games of different levels, purposes and complexity, with the sole goal of training a highly qualified specialist who meets all the requirements and can start performing the professional duties in full and at high-quality level after graduation;

educational and especially pure games by nature and qualities interact most successfully and effectively, i.e. they are combined with the influential patterns on the process of professionally-oriented learning of such leading factors as psycho-physiological, as well as with the factors of educational and methodological support (e.g. special equipment, devices, music) and can be used at any stage of learning a foreign language, because the set contains phonetic, grammatical, lexical, communicative, audio games, mixed games, etc. The scientifically based combination of games with other factors provides a much greater effect than the use of games in the "pure" form (Kashlev, 2005).

Modular professionally-oriented learning technologies are characterized by high concentration and high-quality selection of educational material, which allows the student to learn autonomously, and the teacher to carry out motivational management of his teaching, i.e. the creation of motivation, organization, coordination, consultation and control.

According to Shamsutdinova (1997) the system-modular approach to the content of education means that the entire content of training should be a system of modules of disciplines, each of which, in turn, is a system. The name "module" in this case

represents a set of disciplines combined into a system in their strict sequence, mutual subordination and makes up their relatively complete circle of functioning and development of the object under study during a certain period of time. The main principles of the developed system-modular organization of the training content are goal-setting, complexity, continuity.

The use of a modular professionally-oriented technology for teaching a foreign language is quite a complex problem. A specific feature of a foreign language, in contrast to other subjects, is the unequal volume of the sections of the subject, which is a certain inconvenience for designing the training module. Furthermore, artificially created modules are closely related to each other throughout the teaching of foreign languages and it is difficult to isolate them from each other.

According to Pisarenko (2010), the technology of modular training course is promising, but it draws attention to the fact that using modular training restricts differentiation in the pace of learning; there is a mismatch between the volume and content of the learning tasks at the lesson. Other authors note that modular training narrows the scope of using various forms of presentation of information, it is mainly confined by a text.

Taking into account the disadvantages of modular training listed above, most researchers (Shamova, 2008) suggest implementing modular training at some particular stages:

determination of the students' knowledge level and skills before studying a specific topic; selection of educational information to be assimilated; formation of complex, integrating, and didactic goals; selection of educational material for modules and educational elements; transformation of educational material into training elements (modules, submodules, micromodules); selection and combination of traditional and innovative teaching technologies, forms of organization of educational and cognitive activities of students; selection of diagnostic tools for the assessment of students' learning proficiency on the module; defining conclusions, i.e. evaluation of the effectiveness of modular training technology. In general, the described model of system-modular structuring of the content of education and some elements of its implementation in the educational process open up a number of opportunities for its elaboration, i.e. flexibility of continuity between compulsory and higher education, relevant professional adaptation, gradation, complexity, variability, individuality, and other areas.

As a result of the analysis of the demonstrated modular technology, including submodules and micromodules of the technology under consideration, most researchers noted the most important advantage, namely, almost every submodule can be used in the computerization of the learning process. The so-called pre-machined selection and processing of texts related to the module content, grammatical rules, etc. are minimized. Submodules, micro modules, and the module as a whole can be introduced into the computer program, covering issues of phonetics, vocabulary, grammar, stylistics, listening, communication, etc. The teacher has the opportunity to easily identify and analyze the connections and relationships of related subjects and determine their impact at each stage (level) of teaching a foreign language (Kunanbaeva, 2005).

Information professionally-oriented technologies involve the development of information and computer bolster for training courses and provides a set of unified methodological, psychological and pedagogical, software and technical, organizational tools designed for autonomous cognitive activity of students and learning management, which ensures an increase in the efficiency and quality of professional training (Scrivener, 2005).

Among many existing computer technologies, the most promising is the technology of distance learning of foreign languages via computer telecommunications networks on the Internet.

The uniqueness of the didactic properties of computer networks when mastering a foreign language is that productive learning of various types of foreign language speech activity can be carried out remotely due to:

- the opportunities provided for two-way telecommunication between the student and the teacher, as well as training partners, e.g. native speakers;
- access to a huge volume and variety (constantly updated with new sources) of language information stored in the memory of network computers (servers).

Distance education is designed to meet the individual educational needs of each student, to provide an opportunity for students to study with highly qualified specialists from other countries without leaving their place of residence, to use cyber-libraries, to publish their works, to solve special tasks related to the development of the creative component of education and difficult to achieve in ordinary education, etc.



For distance learning of foreign languages via the Internet, the most acceptable organizational form is based on the independent work of students with preprepared and placed at the students' disposal educational materials. The training materials developed for distance learning courses in a foreign language via the Internet is the main source of didactic information for the student and their value is much higher in the learning process than training materials in the full-time educational process and, therefore, significantly determines the quality of the materials (Kizesova, 2007).

The placement of educational material on the server has a number of features. Electronic training manuals placed in the server memory can be quickly adjusted as the need arises. At the same time, additional tasks may be added to the content of educational materials intended for laggards or, conversely, for the most successful students, the right to choose the method of submitting educational material is established by the student himself.

#### **4. Discussion and Suggestions**

According to the authors of this article, information professionally-oriented technologies are aimed at creating a personalized educational product, have an interactive character and involve the co-creation of all subjects of educational activity in the process of learning and using a foreign language. In the traditional teaching of foreign languages, a teacher typically focuses on the average student because of the overload, a teacher is not able to work with each student individually, and computer distance learning program via Internet, on the contrary, makes learning a foreign language personalized, offering the necessary measures, giving the opportunity to think fix , slowly possible errors, remind the rule, that is, each student gets an individual rhythm and tempo (Griffiths & Keohane, 2000).

Our university has successfully implemented a corporate platform for online conferences and distance learning, Microsoft Teams. The platform completely replaces Zoom, Google Docs, and other tools. In addition, the platform can be integrated with many applications that are often used in the work. Currently, 44 million people use the application every day, and during the COVID-19 pandemic, the platform broke the record for the number of active users.

This service provides extensive opportunities for organizing remote training and allows you to: 1) create teams to organize training in groups of students; 2) provide students with access to educational materials and files; 3) allocate and check individual and group assignments, issue them to students, monitor timely completion and perform verification; 4) students can learn deadlines, submit written assignments and

receive an assessment; 5) create virtual teams, giving students the opportunity to make presentations or share a digital whiteboard. Teachers and students can interact using not only the whiteboard, but also text, audio, or video. Microsoft Teams is compatible with the Office suite, which means that users can work in Word, Excel, PowerPoint, etc. 6) organize webinars, video lectures, or practical online seminars that can be recorded for offline viewing.

Let us list the advantages of distance learning. The lack of geographical restrictions. Adaptability. The ability to access various sources of information. The ability to obtain information of various volumes and contents. Save time and material costs.

It is impossible not to mention the disadvantages of distance education. There is not enough close communication between the teacher and the students. There is a strong dependence of the quality of distance learning on the technical equipment of equipment. Students can feel subjectively being overloaded with information. We can mention high complexity of the development of lessons and courses as well as lack of practical knowledge in the absence of a system of training specialists for conducting classes in the format of distance learning.

Distance learning technology allows you to solve the problems of forming the information and communication culture of students, to develop their creative potential. This is relevant today and is very popular.

## 5. Conclusion

It should be noted that the authors consider the following methods chosen for this study, i.e. communicative professionally oriented teaching technology taking into account the ideas of contextual technology of teaching foreign languages, modular professionally oriented teaching technology (based on optimal selection and proper content arrangement) and information professionally-oriented learning technology (i.e. distance learning of foreign languages on the Microsoft Teams platform) are not accidental. We compared the above-mentioned technologies in terms of the effectiveness and quality of teaching foreign languages in a non-linguistic higher school with the main indicators, conditionally accepted as a reference professionally-oriented technology of multilevel foreign language teaching. On the one hand, the comparison allowed them to rank and, on the other hand, to show that in recent years these technologies have been levelled by borrowing useful innovations from each other and the common strive for achieving the reference indicators.

Currently, these technologies are the most advanced, effective and widely used in the practice of organizing the educational process in higher education, and according to the available forecasts of major scientists and research organizations of higher

education institutions in Belarus and abroad, these technologies will remain basic for a long time in the XXI century.

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## REDUPLICATION PROCESSES IN TURKISH AND GERMAN: A CONTRASTIVE STUDY

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Article Info	Abstract
<p><b>Keywords</b> Reduplication Turkish German Contrastive Analysis</p>	<p>The main goal of this study is to analyse the reduplicative structures in two languages: Turkish and German. Unlike German, Turkish is known as a language that actively uses productive reduplicative structures. There are different functions of these structures. They can be employed to produce new words in some languages or they can add different meanings to the existing words. They are mostly divided as partial and full reduplication. Also, some of the reduplication processes are productive, which means they can be used with new words unlike unproductive reduplication which can only be used with some specific words in that language. This study is a contrastive study and this requires three steps in the study: description, juxtaposition and comparison (Krzyszowski, 1990: 35). In the description step, the features of reduplication are defined and reduplicative processes in Turkish and German are described. In the second step, juxtaposition, the common ground to be compared in two languages are stated. At the end in the comparison step, the differences and similarities regarding reduplicative processes in two languages are determined related to type and degree. In terms of degree, both languages have full and partial reduplication. On the other hand, German has more types of reduplicative structures compared to Turkish. When two languages are compared regarding type, it is possible to state that German reduplicative structures are mostly unproductive, which means those structures are generally lexicalized or idiomatic expressions and do not allow for new words unlike Turkish.</p>

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### 1. Introduction

#### 1.1. The Aim of the Study

The main aim of this study is to compare reduplication structures in Turkish and German and decide whether these languages share similar types of reduplication or not.

Reduplication is defined as “The systematic repetition of phonological material within a word for semantic or grammatical purposes” by Rubino (2005). The process is mainly divided into two: full and partial reduplication. While full reduplication is the

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repetition of the full word or word stem, partial reduplication is the partial repetition of the base.

Reduplication processes are investigated by many scholars so far such as Wilbur (1973), Marantz (1982), Rubino (2005) and Hurch & Mattes (2005), Kentner (2017) and so on because they are very common in many languages like Tagalog, Sanskrit, Italian, French, English, Turkish and Persian. Since languages produce infinite number of sentences with finite number of items, repetition is necessary. One way of repetition is called reduplication. There are many arguments whether reduplication is a productive process or not. While some reduplications are based on some rules and can be productively applied to new words, some are limited to specific words. Also, in some languages, reduplication is a process which produces new words, in other languages it creates word associations rather than new words.

German is considered a language which does not have much place for reduplication, unlike Turkish. That is why this study compares these two languages to decide which language is more active in terms of reduplication processes. Following this aim, there are two research questions to be answered in this study:

1. Which of the two languages, Turkish or German, has more types of reduplication?
2. What are the similarities and differences between Turkish and German reduplications?

### ***1.2. Description of Reduplication Structures***

It is stated that reduplication processes are divided into two in terms of form: full and partial reduplication. Partial reduplication can be in different forms like consonant gemination or vowel lengthening to nearly complete copy of a base. Some languages allow for full reduplication and some allow for partial reduplication. It is noted that the languages which use partial reduplication also allow for full reduplication. There are also some languages which do not have reduplication at all (Rubino, 2005).

There are various functions of reduplication. They can be used to form new words. For example, in Indonesian *matta* means eye but *matamata* means spy. When verbs and adjectives are reduplicated different functions appear such as number, distribution of an argument, tense, aspect, attenuation, intensity, transitivity, conditionality, reciprocity, pretence and so on. As an example, in Alabama the difference between temporary and permanent is given by reduplication as in *loca* means to be black like covered in soot but *looca* means to be a black person. Reduplication with nouns can denote concepts like number, case, distributivity, indefiniteness, reciprocity, size or associative qualities. For example, in Papago *gogs* means dog and *gogos* means dogs.

Reduplicated numbers can have the meaning of collectives, distributives, multiplicatives and limitatives. To illustrate, in Javanese *sanga* means nine *sanga-sanga* means all nine. Reduplication also functions as a word-class changing derivative morpheme. In Kayardild *kandu* means blood and *kandukandu* means red (Rubino, 2005).

There are many different ways of reduplication so it is important to distinguish different forms of doubling operations so that it would be possible to differentiate between reduplication processes and other forms of doubling. Inflectional reduplication is accomplished through either as a full reduplication or as a partial reduplication which is the copying of a part of the base word. It is the least common way in reduplication processes. Lexical reduplication is another process and it is encountered more often than inflectional reduplication. Lexical reduplication can be productive since it is possible to express specific semantic and pragmatic categories via reduplicative word-class changing operations. In syntactic reduplication, same words or phrases are repeated. This form of reduplication does not have a lexical or inflectional purpose and it does not form new words. Its function is mainly apposition or coordination of structures. It is the most common type of reduplication among different languages (Hurch et al., 2008).

Many researchers try to find the distinguishing point between reduplication and repetition. Gil (2005, as cited in Hurch et al., 2008) states that while reduplication is a morphological process, repetition is a syntactic process and this means that repetition involves two identical words but in reduplication, there is one word consisting of two identical parts. The following table shows the criteria for distinguishing between repetition and reduplication.

**Table 1.** *The criteria for distinguishing between repetition and reduplication*

	<b>Criterion</b>	<b>Repetition</b>	<b>Reduplication</b>
1	unit of output	greater than word	equal to or smaller than word
2	communicative reinforcement	present or absent	absent
3	interpretation	iconic or absent	arbitrary or iconic
4	intonational domain of output	within one or more intonation group	within one intonation group
5	contiguity of copies	contiguous or disjoint	contiguous
6	number of copies	two or more	usually two

(Gil, 2005: 33,37, as cited in Hurch et al., 2008)

In some languages distinguishing repetition from reduplication is easier but in other languages which does not have a clear definition of what a word is, it is harder to identify the differences.

In short, reduplication is a process that exists in many languages and their features changes according to the language or the type of reduplication.

## 2. Method

It is established that there are three main steps in a contrastive study. These steps are called description, juxtaposition and comparison (Krzyszowski, 1990). In the description step, items that are going to be compared are selected. Then, characterization of these items in terms of some language-independent theoretical model is provided. Items in both languages must be described by employing the same theoretical background so that common ground is established in two languages.

Juxtaposition is the next step in contrastive analysis. In this step, the researcher searches for the identification of cross-linguistic equivalents. This step is important in deciding what is to be compared with what (Krzyszowski, 1990).

Comparison is the step where the selected items are compared in the study. While comparing, it is important to specify the type and degree of equivalence. Degree refers to the number of items shared in two languages and the type of correspondence between compared items is also stated in the comparison step.

In the study, the compared data is taken from other researches which are carried on either Turkish or German reduplication structures such as Freywald (2015), Niebuhr et al. (2012), Suçin (2010), Göksel and Kerslake (2005) and so on.

## 3. Findings

### 3.1. Reduplication in Turkish

According to Göksel and Kerslake (2005), reduplicative processes in Turkish can be analysed in three different groups: emphatic reduplication, m-reduplication and doubling. The emphatic reduplication process is used with the adjectives and sometimes with adverbs. There are different views on the productivity of emphatic reduplications. It is stated that Turkish emphatic reduplication is a productive process, which means that it is possible to reduplicate new words which are not used in reduplication before (Demir, 2018). In her study with nonce words, Demir (2018) observed that people generally produce the same reduplicated forms which indicate that there is a rule-governing regulation in emphatic reduplications. However,



Kaufman (2014) claims that emphatic reduplications are partially unproductive. This means that they are not just memorized irregularities but there are some patterns that can be acquired by the speakers. However, the new members are acquired in some special circumstances. The function of emphatic reduplications is to raise the quality of an adjective as in the following examples.

(1) *kısa* 'short'                      *kıpkısa* 'very short'

(2) *hızlı* 'fast'                      *hıphızlı* 'very fast'

It is also stated that emphatic reduplications give the meaning of 'very' rather than 'completely'. They intensify the meaning of a gradable predicate and work on a scale of degree. It also gives the meaning of a prototype. For example, the word *katı* 'hard' is reduplicated as *kaskatı* 'hard as a rock'. The adjective is not bounded to hardness because something cannot be completely hard. Rock is a prototypical object that symbolizes hardness and that is why reduplicated form gives the meaning of it. Kaufman (2014: 22) states some generalizations about the semantics of emphatic reduplications and the term TER is the name given for emphatic reduplications.

1. TER occurs with gradable adjectives, is questionable with ungradable adjectives
2. TER occurs with both gradable adjectives that select for an endpoint on a scale (such as *temiz* "clean") and those that do not (such as *güzel* "beautiful")
3. TER is in complementary distribution with *çok* for colour adjectives
4. TER does not pick out an endpoint of a scale, but rather the interval that includes the bound
5. When no bound is available, the prototypicality operator establishes a contextual bound

In emphatic reduplications, a prefix is attached to the base. If the stem's beginning is a vowel, the prefix involves this vowel and the reduplicative consonant 'p'.

(3) *ince* 'thin'                      *i+p+ince ipince* 'very thin'

(Göksel & Kerslake, 2005: 90)

If the stem's beginning is a consonant, the prefix involves this consonant and the vowel following it and one of the reduplicative consonants 'p', 's', 'r' or 'm'.

- |                          |                   |                                  |
|--------------------------|-------------------|----------------------------------|
| (4) <i>sarı</i> 'yellow' | <i>sa+p+sarı</i>  | <i>sapsarı</i> 'bright yellow'   |
| (5) <i>katı</i> 'hard'   | <i>ka+s+katı</i>  | <i>kaskatı</i> 'hard as a rock'  |
| (6) <i>temiz</i> 'clean' | <i>te+r+temiz</i> | <i>tertemiz</i> 'clean as a pin' |
| (7) <i>siyah</i> 'black' | <i>si+m+siyah</i> | <i>simsiyah</i> 'pitch black'    |

(Göksel & Kerslake, 2005: 90)

In some cases, reduplicative prefix may have additional segments:

- |                             |                       |                                       |
|-----------------------------|-----------------------|---------------------------------------|
| (8) <i>gündüz</i> 'daytime' | <i>gü+p+e+gündüz</i>  | <i>güpegündüz</i> 'in broad daylight' |
| (9) <i>çıplak</i> 'naked'   | <i>çı+r+ıl+çıplak</i> | <i>çırılçıplak</i> 'stark naked'      |

(Göksel & Kerslake, 2005: 91)

Demircan (1998) and Yu (1999) claims that some constraints apply to Turkish emphatic reduplication structures (as cited in Kaufman, 2014). The first constraint is to avoid full reduplication so it is not possible to reduplicate the word *zor* 'difficult' as *zorzor*. The correct reduplicated form is *zopzor* which means very difficult. The second one is that there should be no gemination between linker and the initial consonant of the base. That is why the adjective *sefil* 'miserable' can be reduplicated as *sersefil* 'very miserable' but cannot be reduplicated as *sessefil*. Another constraint is to avoid a linker that is identical to any consonant in the base. According to this constraint *köskötürüm* 'very fresh' not *kömkötürüm* or *körkötürüm* is the reduplicated form of *kötürüm* 'fresh'. The last one is to avoid a linker that shares any feature such as [labial], [strident], and [approximant] with any segment in the base. The word *berrak* 'clear' is reduplicated as *besberrak* 'very clear' not as *bepberrak* or *benberrak* or *berberrak*.

Turkish is an agglutinative language that does not have a place for prefixation. However, it is mentioned that emphatic reduplication is accomplished through prefixes. Some ideas oppose the argument that emphatic reduplication is executed by prefixation. Kim (2009) states that these emphatic reduplicated forms are formed through full-to-partial reduction from the compounds.

An example of this process is given below.

(10) Compound formation in *çırılçıplak*

<i>çıpıl-ak</i>	<i>çıpıl-çıpıl-ak</i>	
<i>çıpıl-ák</i>	<i>çıpíl-çıpıl-ak</i>	stress assignment
<i>çıpıl-ák</i>	<i>çıríl-çıpıl-ak</i>	<i>Ip/-to-/rl</i> dissimilative variation
<i>çıplák</i>	<i>çıríl-çıplak</i>	syncope
N/A	<i>çír-çıplak</i>	(optional) compound reduction

(Kim, 2009:133-134)

Although the full-to-partial reduction is suggested for emphatic reduplication, there are not many studies on it. Therefore, this study takes emphatic reduplication as a prefixation process rather than the full-to-partial reduction from compounds.

M-reduplication in Turkish is also specified as a productive process (Gürkan, 2018). M-reduplication functions as the generalization of the reduplicated word. By m-reduplication, the word or the phrase also refers to similar objects.

(11) *Doktor önce hastanın gözüne mözüne baktı , sonra sorunu anlamadığını söyledi.*

'The doctor first checked **the patient's eyes**, etc., then said that s/he didn't understand the problem.'

(Göksel & Kerslake, 2005: 91)

In m-reduplications, a word or a phrase is modified and repeated. If the word starts with a vowel, in the repetition the consonant 'm' is added to the beginning such as *etek metek* means skirt(s) and like. However, if the word starts with a consonant, in the repetition of the word, the beginning consonant is changed with the consonant 'm' like *kapı mapı* means door(s) and like. When a reduplicated item is a noun phrase, only the first word takes the reduplicative consonant 'm' like in the following sentence (Göksel & Kerslake, 2005).

(12) *Ben adam tarih hocasıymış marih hocasıymış anlamam. Fransız tarihini ondan daha iyi biliyorum.*

'I don't care if he is **a history teacher or whatever**. I know more about French history than he does.'

(Göksel & Kerslake, 2005: 92)

The third form of reduplication in Turkish is doubling which is the repetition of the nouns, adverbs, adjectives and measure terms. Doubled adverbs, doubled nouns, doubled adjectives and doubled distributive numerals all have an adverbial function such as *yavaş yavaş* means slowly, *damla damla* means in drops or *birer birer* means one by one. It is possible to use doubled adjectives with plural nouns to emphasize the quality provided with the adjective or to point out to the large quantity of the item such as *sarı sarı evler* means many yellow houses. There are also some idiomatic expressions accomplished through doubling. They generally have two similar sounding words which can or cannot exist individually or they can be formed from two words that refer to similar concepts. Some of these doubling expressions are *konu komşu* 'neighbours', *ufak tefek* 'tiny' or *çoluk çocuk* 'wife and children' (Göksel & Kerslake, 2005).

Göksel and Haznedar (2007) analyze reduplication processes based on the syntactic categories of the words. They state that in Turkish nouns and adjectives can be reduplicated and create adverbs, which is the doubling process mentioned before such as *güzel güzel*, which is an adjective, meaning nicely. Another type is the reduplication of bound systems, which is further divided into two as onomatopoeic words and other bound systems. Some examples of onomatopoeic word reduplications are *zırıl zırıl* 'in a manner of sobbing' and *takır takır* 'in a clatter/ clattering'. Other bound stems are fully reduplicated and create manner adverbs such as *paldır küldür* 'in an unprepared fashion' or *dangıl dungul* 'in a coarse manner'.

According to the semantic characteristics of the reduplications, two components can be meaningful or meaningless, synonymous or antonymous. Suçin (2010) divides Turkish reduplications into three main groups according to their semantic characteristics. Only total reduplication processes in Turkish are analyzed according to their semantic characteristics in this study.

In the first group, both parts in the reduplication are meaningless.

(13) *Yengem biraz mırın kırın ettiyse de sonunda o da yardımcı olacağını söyledi.*

'After **hemming and hawing** for a while, my aunt finally said she would help.' [mırın 'NG', kırın 'NG']

(Suçin, 2010: 213)

In the second group, only one part of the reduplicated word is meaningful. M-reduplications are taken under this category but there are other types of reduplications here.

(14) *İki arkadaşın sıkı fıkı sohbeti çevredekileri kışkandırtıyordu.*

'Their **thick as thieves** conversation arouses the jealousy of the people around.' [sıkı 'tight', fıkı 'NG']

(Suçin, 2010: 214)

(15) *Okula gitmek istemeyen çocuk 'defter mefter istemem!' diye bağırdı.*

'Not wanting to go to school, the child cried, "I don't want **notebooks and stuff!**".'

[defter 'notebook', mefter 'NG']

(Suçin, 2010: 214)

The third group is the reduplications which have two meaningful words. This group is further analyzing into different subgroups.

The first one is the reduplications where the two components are antonyms.

(16) *Oğlum er geç eve dönecek.*

'My son will come home **sooner or later.**' [er 'soon', geç 'late']

(Suçin, 2010: 216)

The second subgroup is the reduplications where both components are synonymous or closely related.

(17) *Hınca hınç dolu otobüse ite kaka, kavga dövüş bindiler.*

'They got on the already packed bus **by hook or by crook.**' [kavga 'fight', dövüş 'scuffle']

(Suçin, 2010: 216)

The next one is the reduplications with loanwords among components. For example, *sabi sünyan* means boys and apprentices and both components are taken from Arabic.

The fourth subgroup is reduplications with components describing benefit or loss like *iyi kötü* 'in some way or another', *kar zarar* 'profit or loss', *helal haram* 'permissible and prohibited', *hayır şer* 'good and evil' *ölüm kalım* 'life and death'.



The last subcategory is the numerical reduplications. In this type of reduplication, the smaller number is the first part and the larger number is the second part in the reduplication.

(18) *Elinde üç beş kuruşu vardı, onu da çarçur etti.*

'He had a modest **sum of money**, but squandered it.' [üç 'three', beş 'five']

(Suçin, 2010: 219)

### 3.2. Reduplication in German

Kentner (2017) divides reduplicative processes into three main categories in German: reduplicative interjections, reduplicative forms used as lexical items and reduplicative phrases. Reduplicative interjections are further divided into two. First of it is just limited to paralinguistic use, they violate word phonotactic principles such as *hahaha* or *hihi* as laughter or *rattattattatta* as the imitation of a machine gun. The second subcategory in reduplicative interjections is phonotactically legal interjections without a lexical base like *dingdong* as an imitation of a doorbell. The reduplicative forms used as lexical items are also further divided into three subcategories. In the first one, there is no identifiable morphological base. They can be either purely phonological doubling or onomatopoeic words such as *mama* 'mom' or *kuckuck* 'cuckoo' or they can have a synchronically unrecoverable base like *techtelmechtel* 'affair'. In the second subcategory, there is a single morphological base and they are called rhyme or ablaut reduplication such as *schickimicki* 'trendy' or *krimskrams* 'stuff'. Lastly, there are combination of two stems either as blends like *schnippschnapp* 'quickly' and compounds such as *kindeskind* 'grandchild' or as identical constituent compounds like *reis-reis* 'rice-rice'. Reduplicative phrases are also divided into three subcategories: frozen coordinations such as *fix und foxi* 'to be done for', X-and-X-constructions like *teuer und teuer* 'expensive and expensive' and lexical sequence such as *sehr sehr schön* 'very very nice'.

Freywald (2015) divides reduplication processes in German into three main groups. These are Rhyme and Echo Reduplications, Ablaut Reduplication and Total Reduplication. Some of these categories are explained in Kentner's study (2017). However, Freywald (2015) is using a different categorization so they will be briefly repeated here. In rhyme and echo reduplication, the first consonant of the base is replaced by another consonant in the copied, reduplicated word. *Remmidemmi* 'shindy', *klimbim* 'useless stuff', *kuddelmuddel* 'mess', *heckmeck* 'fuss' *ruckzuck/ruckzucki* 'risky tick' or *ratzfatz* 'in a jiffy' are some of the examples of rhyme and echo reduplication. In the second group, ablaut reduplication, rather than the initial

consonant, the nucleus of the base is changed in the copied reduplicant. Some examples to ablaut reduplication are *schnickschnack* 'knick-knack', *krimskrams* 'odds and ends', *wirrwarr* 'clutter', *singsang* 'singsong' *pillepalle* 'easy-peasy'. The last category is total reduplication. In this category the base is identically copied such as *tamtam* 'fuss', *pinkepinke* 'dough' and *plemplem* 'doolally'. These examples in three categories are all unproductive which means it is not possible to create other examples by using the same reduplication processes. The number of them is very small and they have some sort of colloquial meanings so they exist in the lexicon as a coinage rather than separate words.

Freywald (2015) also argues that there are productive types of partial reduplication in German like partial reduplication of proper names and Turkish-style m-reduplication. Partial reduplication of proper names serves the purpose of creating intimacy and to express mild depreciation and it is accomplished through rhyme reduplication and sometimes ablaut reduplication. These names created by partial reduplication are generally used on the internet. They are productive so it is possible to reduplicate other proper names. Some examples of rhyme reduplication in proper names are *Heinzpeinz* for *Heinz*, *Matzpatz* for *Matze*, *Silkepilke* for *Silke* and so on. Other examples for ablaut reduplication of proper names are *Wiebkewabke* for *Wiebke*, *Frinzfranz* for *Franz* and *Indiandi* for *Andi*. Freywald (2015) proposes that it is also possible to use proper names in total reduplication such as *TinaTina* for *Tina*. Another productive partial reduplication process in German is established as Turkish-style m-reduplication. This reduplication is generally used in multiethnic, multilingual settings, especially where a lot of Turkish people live. The language used by these communities is named as *Kiezdeutsch*, which means 'hood.German' for the neighbourhood, called by Wiese and Polat (2016). As stated before the aim of m-reduplication is to generalize the concept denoted by the reduplication process and there is also the meaning of pejoration in these types of contractions. Turkish examples of m-reduplication are given before and these are some of the German examples of m-reduplication:

(19) *er kommt schon wieder mit FAHRrad-MAHRrad.*

'He comes by bike yet again.'

(20) *die sind immer mit der letzten miNUte. ey diese schisser-misser.*

'They always come in the last minute. Man, these scaredy-cats.'

(Wiese & Polat, 2016: 17)

Freywald (2015) states that normally German is described as a reduplication avoider language in the literature which means that it does not allow for total genuine

reduplication at all. However, he argues that this is not true because German allows for total productive reduplication. The same argument is supported by other linguistics who study German reduplication processes such as Frankowsky (n.d.), Kentner (2017), Finkbeiner (2014). This type of reduplication is divided into two in German: Real-X Reduplication and Durative Reduplication. Real-X reduplication can apply to nouns, adjectives, adverbs and sometimes to verbs, semantically it narrows the word's meaning to its core. In this type of reduplication process, the word is repeated exactly and the result is a compound-like structure. The speaker who uses Real-X reduplication aims to refer to the prototype of the word reduplicated so the given meaning is 'real/really X' or 'true/truly X'.

(21) *Dann bin ich doch mal hier die langweilige Wurst, die ein Buch nach dem anderen liest. :-  
 ) Es ist höchstens drin gleichzeitig eins auf meinem Reader und ein **Buchbuch** zu lesen und selbst das mach ich nicht so gerne.*

'So, I'm the bore who reads one book after the other. At the utmost, I read one on my reading pad and a **book-book** at the same time. And even that I don't like very much.'

(Freywald, 2015: 10)

In this example, the use of *Buchbuch* 'book-book' aims at referring to an actual book that has pages but not to an e-book.

(22) *Es wird **sehr, sehr** schwierig, die nächste Runde der Champions League zu erreichen.*

'It will get **very very** difficult to reach the next round in the Champions League'

(Niebuhr et al., 2012: 258)

Here *sehr, sehr* does not intensify the meaning of *sehr* but it creates a more emphatic meaning. In German, Real-X reduplication takes place at the word level, which means the items that are reduplicated are the same as the base, not smaller or greater. Prototypical meaning is not the only function that they have. This type of reduplication does not have an intensification meaning but it creates an emphatic meaning. It causes a syntactic and prosodic break and it indicates that 'I want your attention because what I am saying is important' (Niebuhr et al., 2012).

According to Freywald (2015), this type of reduplication exists in other languages like Italian, French, Spanish and English as mentioned previously and it is called Identical Constituent Compounds (ICC) or Contrastive Focus Reduplication (CFR) or Real-X Reduplication. The reduplicated word refers to the prototype of the word denoted by the reduplicated word.

Some examples from different languages are given below:

(23) *Il est pas malin malin.* [French]

‘He isn’t clever-clever [= really clever].’

(24) *Es un perro perro.* [Spanish]

‘It’s a dog-dog [= real dog].’

(25) a. I’ll make the tuna salad, and you make the **SALAD-salad.** [English]

b. We have muffins and we have **DESSERT desserts.**

(Freywald, 2015: 11-12)

The second type of total productive reduplication process in German is durative reduplication. This type of reduplication requires the uninflected verbs to go through the reduplication process.

(26) *\*hechel-hechel\* so, bin wieder da \*schweiß-weg-wisch\**

‘\*pant-pant\* so, I’m back again \*wipe off the sweat\*’

(Freywald, 2015: 23)

These uninflected reduplicated verbs are not part of the syntactic structures of the sentence. They are independent units that express independent speech acts. Some other verbs that are frequently used in durative reduplication in German are given below:

(27) <i>bibber-bibber</i>	<i>blubber-blubber</i>	<i>brabbel-brabbel</i>
<i>shiver-shiver</i>	<i>bubble-bubble</i>	<i>babble-babble</i>
<i>freu-freu</i>	<i>glitzer-glitzer</i>	<i>grübel-grübel</i>
<i>delight-delight</i>	<i>sparkle-sparkle</i>	<i>ponder-ponder</i>
<i>grummel-grummel</i>	<i>heuchel-heuchel</i>	<i>hex-hex</i>
<i>grumble-grumble</i>	<i>pretend-pretend</i>	<i>conjure-conjure</i>
<i>hoff-hoff</i>	<i>jammer-jammer</i>	<i>kicher-kicher</i>
<i>hope-hope</i>	<i>complain-complain</i>	<i>chuckle-chuckle</i>
<i>klapper-klapper</i>	<i>klopf-klopf</i>	<i>kopf-schüttel-kopf-schüttel</i>
<i>clatter-clatter</i>	<i>knock-knock</i>	<i>head-shake-head-shake</i>
<i>lach-lach</i>	<i>läster-läster</i>	<i>leucht-leucht</i>

<i>laugh-laugh</i>	<i>tattle-tattle</i>	<i>glow-glow</i>
<i>mecker-mecker</i>	<i>murmel-murmel</i>	<i>poch-poch</i>
<i>nag-nag</i>	<i>mumble-mumble</i>	<i>knock-knock</i>
<i>quiek-quiek</i>	<i>ratter-ratter</i>	<i>räusper-räusper</i>
<i>squeak-squeak</i>	<i>rattle-rattle</i>	<i>hem-hem</i>
<i>schnarch-schnarch</i>	<i>schnief-schnief</i>	<i>suelz-suelz</i>
<i>snore-snore</i>	<i>snivel-snivel</i>	<i>jelly-jelly [to bend sb.'s ears]</i>
<i>tätschel-tätschel</i>	<i>trippel-trippel</i>	<i>tröpfel-tröpfel</i>
<i>pat-pat</i>	<i>patter-patter</i>	<i>trickle-trickle</i>
<i>tuschel-tuschel</i>	<i>zischel-zischel</i>	<i>zitter-zitter</i>
<i>whisper-whisper</i>	<i>hiss-hiss</i>	<i>tremble-tremble</i>

(Freywald, 2015: 25-26)

These reduplicated verbs emphasize the duration of the event or activity given by the verb. Non-reduplicated uninflected verbs refer to the activity that happens at the moment of speaking/writing. However, when they are reduplicated, the event has a durative and continuing feature.

In the example below, *fühl-fühl* 'to feel' indicates the writer's touching on his feet to control the body temperature while writing the forum entry. The reason why it is used in a reduplicated form is to give the meaning of extended duration of the denoted event. It means feeling/fumbling for a while. It should be emphasized that durative reduplication does not give the meaning of intensification. *Fühl-fühl* does not have the meaning of feeling/fumbling vehemently but it has the meaning of fumbling for a little while (Freywald, 2015).

(28) ... *drei vier dünne scheiben frischen ingwer ungeschält mit heißem wasser übergießen, paar minuten ziehen lassen löffel zucker umrühren köööstlich und \*fühl-fühl\* füsse sind warm*

'Pour hot water on three or four thin slices of unpeeled ginger, let it draw for several minutes, add a teaspoon of sugar, stir – delicious, and \*feel-feel\* feet are warm.'

(Freywald, 2015: 27)

### 3.3. Juxtaposition

This part of the study includes the second step of a contrastive study which is juxtaposition. Here, the common ground between the two languages Turkish and



German regarding reduplication is established so that it is possible to compare the two languages' reduplicative processes in the next section.

First of all, both Turkish and German have partial and total reduplications. In Turkish, emphatic reduplications are categorized under partial reduplication and m-reduplications and doubling are under total reduplication. In German, rhyme and echo reduplications are partial reduplications while there are also total reduplications such as Real-X reduplications or durative reduplications.

In both languages, there are productive and unproductive reduplication processes. The comparison of the productiveness of reduplication is given in the next section.

Both German and Turkish reduplications can add different meanings to the context. The meaning changes according to the type of reduplication. Also, Turkish and German have idiomatic and lexicalized expressions produced through reduplication.

### ***3.4. Comparison of Reduplication Processes in Turkish and German***

In this part of the study, the similarities and differences between German and Turkish reduplications related to the type and degree are defined.

In terms of degree, it is possible to say that both languages are similar since they have two main types of reduplications, namely full and partial reduplications. In Turkish emphatic reduplications are stated as partial reduplications and m-reduplications and doubling are recorded as full reduplications. In German, rhyme and echo reduplications and ablaut reduplications are partial reduplications while frozen coordinations, X and X constructions, durative reduplications are full reduplications.

When looking at the total number of reduplication classes in two languages, German has seven categories according to Kentner's study (2017) and seven different categories according to Freywald's study (2015). On the other hand, Turkish has three types of reduplications according to Göksel and Kerslake's study (2005) and three main categories according to the semantic analysis in Suçin' study (2010). This means that Turkish and German differ significantly in terms of degree regarding the total number of reduplication types.

Although German has more types of reduplication categories most of them are unproductive, which means that there cannot be new forms of reduplication produced through the same processes. However, Turkish reduplications are mostly productive, which means they are open to new members. This is a difference in terms of type in German and Turkish. It is mentioned in the study that m-reduplications are very productive. It is possible to reduplicate any new word which does not start with m

sound. Although there are some arguments on the productivity of the emphatic reduplications, this study suggests that they are also productive since they allow for new members as long as those words obey some rules. There is no information encountered about the productivity of Turkish doubling reduplication in the current literature. In this study, it is claimed that some of these processes are productive but some are idiomatic expressions. For example, you can double different words such as *güzel güzel* 'beautifully', *koşa koşa* 'by running', *kapı kapı* 'door to door' but it is not possible to produce new expressions like *konu komşu* 'neighbours'. Therefore, it is possible to state that almost many of the reduplication processes are productive in Turkish. In contrast, there are many unproductive reduplicative processes in German such as rhyme and echo reduplications, ablaut reduplications, total reduplications. There are four processes stated as productive in German. One is reduplications of proper names. The next is the Turkish m-reduplications but this type of reduplication is not used by every German speaker, its use is only limited to a group that has some connections with the Turkish people living there. Real-X reduplications are also productive and they probably exist in Turkish too even though it is not mentioned in previous studies. For example, German use of *buch-buch* refers to a book in the prototypical sense and Turkish use of *kitap gibi kitap* also refer to the same thing. Durative reduplications in German are also stated as productive.

#### 4. Conclusion, Discussion and Suggestions

As stated before, this study analyzes reduplicative processes in German and Turkish regarding type and degree. This brings two questions that should be answered.

The first question is "Which of the two languages, Turkish or German, has more types of reduplication?" There are two answers to this question. First, if we compare the main categorization of reduplications, both of the languages have full and partial reduplication. Thus, they are similar regarding degree according to the main categorization. However, if we look at how reduplication occurs in these two languages in detail, we can see that there are seven categories in German but there are only three in Turkish so it is possible to state that Turkish and German significantly differ in terms of degree when compared how reduplicative structures are produced in two languages.

On the other hand, the fact that types of German reduplications are more than Turkish might be related to the fact that in Turkish most of the studies on reduplication is conducted on the doubling category. There are not many studies that try to categorize Turkish reduplications morphologically or according to the processes they are

constructed through. It would be a good contribution to the literature if Turkish reduplication processes are investigated more thoroughly.

The second question is “What are the similarities and differences between Turkish and German reduplications?”. First of all, both languages have partial and full reduplication and productive and unproductive reduplication. However, in terms of type, German reduplicative structures are mostly unproductive and Turkish reduplication is generally productive. It is possible to reduplicate words that are not reduplicated before in Turkish but German reduplication is mostly idiomatic or lexicalized. This supports the view that German is a language that does not make use of reduplication very much. Also, the fact that Turkish is an agglutinative language that has rich morphology and makes use of many inflectional and derivational morphemes might be connected with the productivity of reduplications in Turkish since it is also a derivational process.

To summarize, this study makes an effective comparison of Turkish and German reduplication processes and finds that two languages differ in terms of type and degree related to reduplicative processes. As a suggestion, both languages lack some information related to reduplicative structures. As mentioned, Turkish can be divided into more categories if reduplicative processes are analysed morphologically and syntactically in more detail. Also, there is no study found based on just the semantic features of German reduplications. These might be some topics that can be studied in future.

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## INVESTIGATION OF THE RELATIONSHIP BETWEEN WRITING SENSITIVITY AND WRITING ACHIEVEMENT<sup>1</sup>

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Article Info	Abstract
<p><b>Keywords</b></p> <p>Writing sensitivity Writing achievement Primary school teacher candidates</p>	<p>This study aimed to reveal the relationship between primary school teacher candidates' writing sensitivity and writing achievement. This quantitative study conducted with the relational survey model consisted of 575 teacher candidates of two public universities. The data about primary school teacher candidates' writing achievement were collected via Rubric for Written Texts (RWT) with the help of written texts produced by them and the Writing Sensitivity Scale (WSS). According to the findings obtained, primary school teacher candidates had moderate writing sensitivity and writing achievement and there was a statistically significant relationship between writing sensitivity and writing achievement. It can be argued that writing sensitivity and writing achievement significantly differ according to gender, while writing sensitivity does not significantly differ based on year, writing achievement does.</p>
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### 1. Introduction

As a language skill, writing is a skill that consists of processes related to obtaining and expressing information, which requires the coordination of many high-level mental skills acquired after listening, speaking, and reading skills. Writing is a dynamic process of dealing with an excessive number of simultaneous demands or constraints (Flower & Hayes, 1980). During the writing process, the individual rearranges the information structured in his/her mind through processes such as examination, review, questioning, association, and control (Güneş, 2014). Writing skill is a skill that allows the information, emotions, and thoughts to be conveyed to the target audience in a more controlled way and provides the opportunity to configure the message through inspection. Because of this feature, it can be said that writing skill is a stronger

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language skill (Kutluca Canbulat, 2020), and it can be argued that writing skill is the product of a planned and controlled process.

It is known that the writer should possess accumulated knowledge about many different types of information about text content and discourse structure in his/her long-term memory to be able to write high-quality texts (Kellog, 2008). To produce texts, an individual's long-term memory should include declarative information about the subject and the reader as well as procedural information about what to say and how to say it (Pressley & Harris, 2006). In this context, besides the information that the writer should have about the subject and the reader, he/she should also have information to establish the small-scale structure of the text to convey this knowledge such as reference, ellipsis, substitution, use of conjunctions, ensuring lexical coherence as well as operational information to establish its large-scale structure such as determining the protagonist, ensuring the unity and continuity of the text (Ülper & Uzun, 2009).

According to Flower and Hayes Writing Model (1981), the act of writing is comprised three units: task environment, writer's long-term memory and writing process. Task environment and writer's long-term memory are the non-textual elements and the writing process is the textual element of writing. While producing the text, the writer is expected to use his/her prior knowledge of the subject he/she tends to write and the issues to be considered in the writing process. In other words, an individual's ability to produce texts of desired quality and to be a successful writer depends on his/her knowledge of what can be conveyed about the subject by considering the characteristics of readers; on his/her long-term memory about the topic, the reader, and the plan and on the writing process, which includes regularly observed phases such as planning, writing and review. However, it can be argued that the ability of the individual to successfully convey to the reader what he/she knows and wants to transfer is also related to the individual's sensitivity to writing.

Sensitivity means that the individual learns all the required elements, accumulates knowledge, and brings the knowledge to practice by diligently following all steps in the process from the start to the end. Writing sensitivity, on the other hand, defines the awareness, diligence, and sensitivity of the writer to fulfil all the necessary conditions for writing, in other words, to accurately utilize the processes of planning, drafting, checking the content, attending to spelling rules and rewriting. Writing sensitivity refers to an individual's sensitivity to do planning by knowing that he/she should

consider the characteristics of the text that will be written and to guide his / her texts within this plan (Bayat & Şekercioğlu, 2014).

The writer's sensitivity during text production can be addressed in terms of textual elements such as the organization of ideas, coherence and cohesion, main idea and subordinate ideas, spelling and punctuation and non-textual elements such as communication atmosphere, the characteristics of the reader and the writer's need to feel appreciated through the text.

The individual's sensitivity to writing is thought to be related to metacognitive features (Bayat & Şekercioğlu, 2014). Metacognition is a concept associated with skills such as being aware of the learning process, planning and choosing strategies, monitoring the learning process, correcting mistakes, checking whether the strategies are useful and changing the learning method and strategies when necessary (Özsoy & Ataman, 2009; Özsoy, Memiş, & Temur, 2009). The literature focuses on four metacognition skills: prediction, planning, monitoring, and evaluation (Desoete, Roeyers, & Buysee, 2001; Desoete & Roeyers, 2002; Lucangeli & Cornoldi, 1997; Özsoy, 2010; Schraw & Moshman, 1995; Özsoy & Günindi, 2011). On the other hand, state that for a successful text, the writer should ask questions as to examine whether he/she should add or delete elements in the text based on his/her writing plan throughout the process of writing in addition to questions that will check who the text is for, what he/she knows about the topic, whether the available information is suitable for the reader or the purpose of the text, what kind of arrangement needs to be done to convey the purpose and whether the text has logical and coherent relationships during planning, drafting and reviewing of the text based on the criteria of textuality (cohesion, coherence, intentionality, acceptability, informativity, situationally and intertextuality) (Englert et.al., 1991; Kaya & Ateş, 2016). In this sense, the awareness of the individual to know what to do during the writing process, to practice what he/she knows and to review and evaluate what he/she has written can be considered as a metacognitive concept.

The writer is expected to fulfil the duties about textual and non-textual elements during text production. But does this expectation find its worth in writing performance? This needs to be assessed.

Writing skill may not develop in the same way in every individual and they cannot produce qualified texts. Therefore, written texts should be assessed in terms of quality. Assessment is a direct representation of what we value and how we assign that value, it says much about our identities as teachers, researchers, and theorists (Huot, 2003). When written language asked to be assessed, several questions must be addressed to determine what type of assessments should be used, and what the purpose of the

assessment is, what information needed from the assessment is, how the assessment information is used and what assessment procedures are needed (Penner-Williams, Smith, & Gartin 2009).

To assess written expression skill, the need for a valid and reliable writing assessment is of paramount importance. This can be provided by scoring rubrics and methods that define performance criteria on written expression, to better inform practice and learning (Dunsmuir, Kyriacou, Batuwitige, Hinson, Ingram, & O'Sullivan, 2015). Rubrics used in the assessment of students' writing skills and abilities are often designed to evaluate components of composition such as form, thoroughness, grammar, syntax, and spelling. Rubrics may also be used to evaluate language proficiency, comprehension of subject matter, and/or cognitive development (East, 2006; Elliot, 2005; Huang, 2008; cited in Lovorn and Rezaei, 2011). Compared to other measuring tools analytic scoring system focuses on identified qualities of good writing and is judged on how many elements of good writing it contains (Huot, 1990). Thus, it can be said that analytical scoring provides more detailed information about students' writing skills.

### *Purpose of the Study*

In this study, primary school teacher candidates' writing sensitivity and how their sensitivity can be observed in their writing performance was examined. Primary school teachers are the first teachers who will provide their students' cognitive awareness and sensitivity about writing by forming the basis of the writing skills and the requirements for the writing process. Revealing the relationship between primary school teacher candidates' writing sensitivity and their writing performance may be a predictor of how their students will contribute to the writing process. In other words, teacher candidates may affect their students' writing sensitivity and writing success in their professional careers. The fact that this relationship was determined during the pre-service education period may enable the educational experiences of the teacher candidates to improve their writing sensitivity. Thus, primary school teacher candidates who have gained sensitivity to writing can train more sensitive and successful students.

For this purpose, answers were sought to the main research problem and the sub-problems as presented below.

Is there a meaningful relationship between primary school teacher candidates' writing sensitivity and their writing achievements?

### *Sub-problems*

1. What is primary school teacher candidates' level of writing sensitivity and writing achievement?
2. Does primary school teacher candidates' writing sensitivity differ according to gender and school year?
3. Do primary school teacher candidates' writing achievements differ according to gender and school year?
4. Do primary school teacher candidates' writing achievement levels differ based on their writing sensitivity?
5. Do primary school teacher candidates' writing achievement scores in the sub-dimensions of the Rubric for Written text differ based on gender and school year?
6. What is the relationship between primary school teacher candidates' writing sensitivity and writing achievement?
7. What is the relation between primary school teacher candidates' writing sensitivity and primary school teacher candidates' writing achievement scores in the sub-dimensions of the Rubric for Written text?

## **2. Method**

### *Research Model*

This quantitative research conducted by using the relational survey model aimed to determine the relationship between primary school teacher candidates' writing sensitivity and writing achievement according to gender and school year. The relational survey is a model that aims to determine the existence of co-variation between two or more variables. In the relational survey model, whether the variables change together; if there is a change, it is tried to determine how it happened (Karasar, 2011).

### *Study Group*

The study group consisted of 575 teacher candidates studying at the Faculty of Education, Department of Elementary Education of two public universities. Of these participants, 161 were male and 414 were female; 286 and 147 were in their 1<sup>st</sup> year, 141 in 2<sup>nd</sup> year, 137 in 3<sup>rd</sup> year and 150 were in their 4<sup>th</sup> year.

### *Data Collection Tool*

In the research process, with the permissions from both universities, the data were collected on a voluntary basis in one class hour on March 16 and 23 2017. Primary school teacher candidates were first asked to write a text titled "Teachers are the

Architects of the Future” to measure their writing achievements and then they were asked to fill in the Writing Sensitivity Scale (WSS) and data collected through written texts were scored by using the Rubric for Written Texts (RWT) for determining writing achievement of the teacher candidates.

**Writing Sensitivity Scale (WSS).** The Writing Sensitivity Scale (WSS), developed by Bayat and Şekercioğlu (2014), consists of 37 expressions that express what the writer thinks, feels, and behaves while writing a text. These expressions are scored based on a 5-point rating scale involving the options “not at all true of me, not true of me, moderately true of me, true of me and very true of me”. WSS is a single factor scale with 37 items and does not consist of any reverse coded items. Kaiser-Meyer-Olkin (KMO) Test value was calculated to be .95 and the Cronbach alpha reliability coefficient was calculated as .96. These values are accepted as indicators that the scale is a reliable data collection tool. The inventory included items such as “I pay attention to the organization of the texts, i.e. relationship between sentences and paragraphs, I read in order to use in my writings”, “I make a new paragraph when I move on to a different aspect of the topic while writing” “While writing, I choose words that are appropriate for the reader’s age and education level”, “If I think that the meaning of a sentence will not be understood, I change it”, “I check whether the text has the characteristics of its type (e.g. essay, story, article, etc.)”, “I pay attention to having a logical link among the sentences in the text.”, “If another person/institution has given the topic of the text I will write on, I pay attention to staying on that topic”, “I check the text I have written in terms of its tone (styles with a psychological effect such as didactic, dignifying, insulting styles).

The KMO value of the dataset was calculated to determine the suitability of the dataset for analysis. A KMO value above 0.80 indicates that it is suitable for factor analysis. KMO value of the scale is calculated as 0.95 in the current study.

Making correct decisions about individuals in measurement and evaluation depends on the accuracy of collected information while the accuracy of information depends on the validity and reliability of the measuring tool (Uyumaz & Çokluk, 2016). For this reason, Cronbach Alpha reliability coefficients and Composite reliability of WSS were calculated. According to Özdamar (1999), if the Cronbach Alpha internal consistency coefficient of the scale is in the range of  $.80 \leq \alpha < 1.00$ , the scale is highly reliable.

Composite reliability represents an index reflecting the impact of error upon the scale. High reliability is a necessary condition for high validity, and an important prerequisite for applications of scale scores that are frequently used for purposes of



behavioral assessment (Raykov&Grayson,2003). Composite reliability is used to measure the general reliability of multiple, heterogeneous, but similar statements (Raykov, 1998). Standardized factor loadings of items, average variance extracted (AVE) values explained by dimensions in the scale greater than .50, composite reliability (CR) coefficients greater than .70 (Nunnally and Bernstein, 1994; Raykov,1998) and also the CR coefficients must be greater than the AVE values (Byrne, 2016). Table 1 shows the scale's Cronbach's alpha, combined reliability coefficients, average variance values

**Table 1.** Cronbach Alpha, composite reliability, extracted mean variance of the writing sensitivity scale

Number of Items	N	$\alpha$	AVE	CR
37	575	.945	.588	.95

In addition, confirmatory factor analysis was performed to confirm the single-factor structure of the scale for this study group. Although there is no consensus on which of the suggested fit indices should be reported in the literature, it is seen that different fit indices such as RMSEA CFI, GFI, NFI, NNFI, SRMR values are used (Brown,2006; Hooper, Coughlan & Müllen,2008; Garver & Mentzer, 1999; Gerbing & Anderson, 1992; Iacobucci, 2010; Joreskog & Sörbom, 2001; McDonald & Moon-Ho, 2002; Schermelleh-Engel, Moosbrugger & Müller, 2003; Tabachnick & Fidell,2001; Kutluca Canbulat,2020). It was found that the fit indices obtained as a result of the confirmatory factor analysis of the scale were compatible with the acceptance cut-off points. Within the scope of confirmatory factor analysis for WSS; the fit index values and fit levels recommended to be used are given in Table 2.

**Table 2.** Goodness of fit indices of the writing sensitivity scale

WSS	Fit Index	Cut-off values
RMSEA	.06	0 = Absolute fit ≤.10= Weak fit
$\chi^2/df$	3.5	≤2.5 = Absolute/ ≤5 = Moderate Fit
NFI	.95	≥.90 = Good fit
CFI	.97	≥.95=Absolute fit
SRMR	.04	≤.08 = Good fit
NNFI	.97	≥.90 = Good fit

**Rubric for Written Texts (RWT).** Rubric for written text, developed by Ülper (2008) to score the written texts produced by the participants consists of five sub-sections such as "Creating the Content of the Text (WA<sub>1</sub>)", "Ability to Construct the Text Consistently (WA<sub>2</sub>)", "Using Accurate Lexicon for Effective Expression (WA<sub>3</sub>)", "Ability to Construct Appropriate Sentences for Effective Expression (WA<sub>4</sub>)" and "Applying the Mechanical

*Properties of the Text Accurately (WA<sub>5</sub>)*". The criteria related to the textual actions specified in the scale are evaluated and scored in three stages as "insufficient (1)", "acceptable (2)" and "sufficient (3)".

The rubric included textual actions to be observed in individuals' writings such as "Writing the defences (thesis) of the text", "Linking the conclusion with previous parts of the text", "Choosing the suitable words and use on site" "Correct application of punctuation rules"

In the present study, the Cronbach Alpha reliability coefficient of the data collection tool was calculated as 0.96.

The interrater consistency was determined by the Kendal W test which is used to determine the level of agreement in the scores provided by two or more raters. Table 3 presents the test results.

**Table 3.** *Kendal W test results*

	W	df	p
<b>Inter-rater agreement</b>	.808	14	.002

Table 3 points to a high agreement (Howell;1997: Kutlu, Doğan, & Karakaya, 2010) among the three raters in the scores for 15 students.

### *Data Analysis*

The normality of the distribution of the total scores obtained from the scales was examined. Table 4 presents the descriptive statistics regarding the total scores.

**Table 4.** *Descriptive statistics*

	WStotal	WAtotal	WA1total	WA2total	WA3total	WA4total	WA5total
<b>N</b>	575	575	575	575	575	575	575
<b>Mean</b>	145,28	59,49	10,71	17,17	8,36	15,04	8,21
<b>Median</b>	145,00	60,00	11,00	17,00	9,00	15,00	8,00
<b>Mode</b>	140,00	65,00	11,00	17,00	9,00	16,00	8,00
<b>Std. deviation</b>	18,26	10,07	2,81	3,09	1,87	1,97	2,14
<b>Variance</b>	333,45	101,42	7,88	9,57	3,48	3,88	4,58
<b>Skewness</b>	-,114	-,215	,208	-,139	-,238	-,881	-,211
<b>Std. Error of Skewness</b>	,102	,102	,102	,102	,102	,102	,102
<b>Kurtosis</b>	-,020	,093	,054	,292	,078	,663	-,385
<b>Std. Error of Kurtosis</b>	,203	,203	,203	,203	,203	,203	,203
<b>Range</b>	98,28	56,00	16,00	16,00	9,00	9,00	10,00
<b>Minimum</b>	86,72	28,00	3,00	8,00	3,00	9,00	2,00
<b>Maximum</b>	185,00	84,00	19,00	24,00	12,00	18,00	12,00

Analysis of Table 4 demonstrates that the mean, mode, and median had values close to one another and that the skewness and kurtosis coefficients remain within the limit

of  $\pm 1$ . This is an indication that the distributions did not deviate from the normal distribution. In addition, in order to test the normal distribution, if the group size is greater than 50, the Kolmogorov-Smirnov Test results are examined (Büyüköztürk, 2006). The significance value for the WSS Kolmogorov-Smirnov test was calculated as .20, and the significance value for the RWT as .06. If the calculated value is greater than .05, it is interpreted that the distribution does not deviate from the normal distribution (Büyüköztürk, 2006) Since the data set normally distributed parametric tests were used in the later stages of the study based on these findings.

Pearson Product-Moment correlation coefficient was used to examine the correlations between the scores that the participants obtained from the relevant scales to seek answers to the first three sub-objectives of the study. Differences based on gender were determined by using independent samples *t*-test and differences based on school year were determined by using the one-way analysis of variance (ANOVA).

### 3. Findings

#### 1. Findings Related to the First Research Question

Descriptive statistics were used to answer the first research question.

**Table 5.** Descriptive statistics for writing sensitivity and writing achievement levels

	N	Minimum	Maximum	Mean	SD
<b>WStotal</b>	575	86,72	185,00	145,28	18,26
<b>WAtotal</b>	575	28,00	84,00	59,49	10,07

Table 5 shows that writing sensitivity scores of teacher candidates changed between 86,72 and 185,00 with a mean of 145,28. The standard deviation was found to be 18,26. On the other hand, it was found that teacher candidates' writing achievement scores ranged between 28,00 to 84,00 and that the mean score was 59,49. The standard deviation was found to be 10,07.

#### 2. Findings Related to the Second Research Question

The second research question was addressed in two sub-dimensions.

##### 2.1 Differences in primary school teacher candidates' writing sensitivity by gender.

The first sub-dimension of the second asked whether the writing sensitivity of primary school teacher candidates differed by gender. Table 6 presents the results of the independent samples *t*-test conducted to answer this research question.

**Table 6.** *Differences in writing sensitivity by gender*

	Gender	N	$\bar{X}$	SD	t	df	p
WStotal	Male	161	139,76	18,82	4,596	573	.000
	Female	414	147,43	17,60			
	Total	575					

Table 6 shows that teachers candidates' writing sensitivity significantly differed according to gender. It was found that female teacher candidates' writing sensitivity was statistically higher than male teacher candidates' writing sensitivity. The effect size of the difference between the groups (eta square =  $\eta^2$ ) was calculated as .03. There is a small effect if the eta square value is between .01-.06 (Akbulut, 2010, Kilmen, 2015). According to the calculated effect size, gender has a small effect on writing sensitivity.

### 2.2. *Differences in primary school teacher candidates' writing sensitivity according to the school year.*

The second sub-dimension asked whether the writing sensitivity of primary school teacher candidates differed according to the school year. Table 7 presents the results of the one-way analysis of variance (ANOVA) conducted to answer this research question.

**Table 7.** *Differences in writing sensitivity by school year*

	N	Mean	SD	df	F	P	Difference
1 <sup>st</sup> year	147	148,80	18,15	3-571	2,519	.057	-
2 <sup>nd</sup> year	141	143,70	16,81				
3 <sup>rd</sup> year	137	144,59	17,23				
4 <sup>th</sup> year	150	143,95	20,22				
Total	575	145,28	18,26				

As seen in Table 7, the primary school teacher candidates' writing sensitivity does not significantly differ by the school year.

### 3. *Findings Related to the Third Research Question*

The third research question was addressed in two sub-dimensions.

#### 3.1. *Differences in primary school teacher candidates' writing achievement by gender.*

The first sub-dimension of the third research question investigated whether the primary school teacher candidates' writing achievement differed by gender. Table 8 presents the results of the independent samples *t*-test conducted to answer this research question.

**Table 8.** *Differences in writing achievement by gender*

	Gender	N	$\bar{X}$	SD	t	df	p
<b>WAtotal</b>	Male	161	55,81	10,39	5,612	573	.000
	Female	414	60,92	9,58			
	Total	575					

Table 8 reveals that the primary school teacher candidates' writing achievement significantly varied according to gender. Female teacher candidates' writing achievement was found to be significantly higher than male teacher candidates' writing achievement. The effect size of the difference between the groups (eta square =  $\eta^2$ ) was calculated as 0.05. According to the calculated effect size, gender has a small effect on writing achievement.

### 3.2. Differences in primary school teacher candidates' writing achievement by school year.

The second sub-dimension of the third research investigated whether the primary school teacher candidates' writing achievement differed by the school year. Table 9 presents the results of the one-way analysis of variance (ANOVA) conducted to answer this research question.

**Table 9.** *Differences in writing achievement by school year*

	N	Mean	SD	df	F	P	Difference
<b>1<sup>st</sup> year</b>	147	55,45	10,06	3-571	16,614	.000	1-3,
<b>2<sup>nd</sup> year</b>	141	58,49	10,57				1-4,
<b>3<sup>rd</sup> year</b>	137	61,08	8,80				2-4
<b>4<sup>th</sup> year</b>	150	62,94	9,20				
<b>Total</b>	575	59,49	10,07				

Table 9 demonstrates that primary school teacher candidates' writing achievement significantly varied according to the school year. Levene's test, which tests the homogeneity of variances, was calculated as ,067. A significance value greater than 0,05 indicates homogeneity of variances (Kilmen,2015). For this reason, the Scheffe test, which is one of the post-Hoc tests used when the variances are equal, was used to determine the difference between the groups. According to the test values writing achievement of fourth-year teacher candidates was found to be higher than the writing achievement of both first-year and second-year teacher candidates in a statistically significant manner. In addition, the writing achievement of third-year teacher candidates was higher than the writing achievement of first-year teacher candidates in a statistically significant manner. The effect size of the difference between the groups



(eta square =  $\eta^2$ ) was calculated as 0.08. According to the calculated effect size, the school year has a medium effect on writing achievement.

#### 4. Findings Related to the Fourth Research Question

The fourth research question asked whether primary school teacher candidates' writing achievement levels differ based on their writing sensitivity? ". The cut points were determined by adding and subtracting 0.5 standard deviation to and from the scale total mean score to classify the primary school teacher candidates' writing sensitivity levels as low (1), medium (2) and high (3) according to the writing sensitivity scale scores. Accordingly, the score range of teacher candidates with low sensitivity was 37-136; the score range of teacher candidates with medium sensitivity was 136.1-154 the score range of teacher candidates with high sensitivity was 154.1-185. Table 10 presents the results of the one-way analysis of variance (ANOVA) conducted to answer this research question.

**Table 10.** Differences in writing achievement by writing sensitivity

	N	Mean*	SD	df	F	P	Difference
1	147	57,51	10,30	2-570	4,501	.012	1-2, 1-3
2	141	60,21	9,91				
3	137	60,34	9,84				
<b>Total</b>	575	59,45	10,07				

\* Writing Achievement

Table 10 demonstrates that the primary school teacher candidates' writing achievement differed according to their writing sensitivity levels. Levene's test, which tests the homogeneity of variances, was calculated as .770. A significance value greater than 0,05 indicates homogeneity of variances (Kilmen,2015). For this reason, the Scheffe test, which is one of the post-Hoc tests used when the variances are equal, was used to determine the difference between the groups. Writing achievement of primary school teacher candidates with a moderate and high level of sensitivity was found to be significantly higher than the writing achievement of primary school teacher candidates with low writing sensitivity. The effect size of the difference between the groups (eta square =  $\eta^2$ ) was calculated as .01. According to the calculated effect size, writing sensitivity level has a small effect on writing achievement.

### 5. Findings Related to the Fifth Research Question

The fifth research question asked whether primary school teacher candidates' writing achievement scores in the sub-dimensions of the Rubric for Written text differed based on gender and school year. This research question was addressed in two sub-dimensions.

#### 5.1. Differences in Sub-Dimension Scores of Writing Achievement Scale by Gender

The first sub-dimension of the fifth research question investigated whether primary school teacher candidates' writing achievement scores in the sub-dimensions of the Rubric for Written text differed based on gender. Table 11 presents the results of the independent samples *t*-test conducted to answer this research question.

**Table 11.** Differences in sub-dimension scores of the rubric for written text by gender

	Gender	N	$\bar{X}$	SD	t	df	p
<b>WA1total</b>	Male	161	10,14	2,91	3,059	573	.002
	Female	414	10,93	2,74			
<b>WA2total</b>	Male	161	16,16	3,25	4,987	573	.000
	Female	414	17,57	2,94			
<b>WA3total</b>	Male	161	7,92	1,90	3,582	573	.000
	Female	414	8,53	1,83			
<b>WA4total</b>	Male	161	14,45	2,03	4,516	573	.000
	Female	414	15,27	1,90			
<b>WA5total</b>	Male	161	7,13	2,15	7,907	573	.000
	Female	414	8,62	1,99			

Table 11 demonstrates that primary school teacher candidates' writing achievement scores differed according to gender. It was concluded that female teacher candidates' scores in the sub-dimensions of the Rubric for Written Text were higher than male teacher candidates' scores.

#### 5.2. Differences in Sub-Dimension Scores of Writing Achievement Scale by School Year

The second sub-dimension of the fifth research question investigated whether primary school teacher candidates' writing achievement scores in the sub-dimensions of the Rubric for Written text differed based on the school year. Table 12 presents the results of the one-way analysis of variance (ANOVA) conducted to answer this research question.

**Table 12.** Differences in sub-dimension scores of the rubric for written text by school year

		N	Mean	SD	df	F	p	Difference
<b>WA1total</b>	1	147	9,90	2,77	3-570	10,159	.000	1-3,
	2	141	10,37	2,99				1-4,
	3	137	11,05	2,60				2-4
	4	150	11,53	2,60				
	Total	575	10,71	2,81				
<b>WA2total</b>	1	147	16,16	3,15	3-570	12,976	.000	1-3,
	2	141	16,87	3,22				1-4,
	3	137	17,38	2,76				2-4
	4	150	18,27	2,84				
	Total	575	17,17	3,09				
<b>WA3top</b>	1	147	7,62	2,15	3-570	20,311	.000	1-3,
	2	141	8,01	1,66				1-4,
	3	137	8,74	1,53				2-3,
	4	150	9,07	1,69				2-4
	Total	575	8,36	1,87				
<b>WA4total</b>	1	147	14,35	2,18	3-570	12,904	.000	1-3,
	2	141	14,82	2,11				1-4,
	3	137	15,34	1,74				2-4
	4	150	15,63	1,54				
	Total	575	15,04	1,97				
<b>WA5total</b>	1	147	7,42	1,85	3-570	9,340	.000	1-2,
	2	141	8,42	2,35				1-3,
	3	137	8,56	1,97				1-4
	4	150	8,45	2,17				
	Total	575	8,21	2,14				

Table 12 shows that primary school teacher candidates' writing achievement scores in the sub-dimensions of the Rubric for Written text significantly differed according to the school year. To determine the difference between the groups Scheffe test was used, which is one of the post-Hoc tests used in case of equal variances. Primary school teacher candidates attending their 4<sup>th</sup> year at the university had higher scores than both 1<sup>st</sup> and 2<sup>nd</sup>-year students in a statistically significant manner in the following sub-dimensions: a) creating the content of the text, b) constructing the text consistently, c) correct use of vocabulary for effective expressions and d) establishing accurate sentences for effective expression. In addition, primary school teacher candidates attending their 3<sup>rd</sup> year at the university had higher scores than 1<sup>st</sup>-year students in a statistically significant manner in creating the content of the text, constructing the text consistently and establishing accurate sentences for effective expression. Primary

school teacher candidates attending their 3<sup>rd</sup> year at the university had higher scores than both 1<sup>st</sup> and 2<sup>nd</sup>-year students in a statistically significant manner in correct use of vocabulary for effective expressions. Also, it was found that primary school teacher candidates attending their 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> year at the university had higher scores than 1<sup>st</sup>-year students in a statistically significant manner in the correct application of the mechanical features of the text.

### 6. Findings Related to the Sixth Research Question

The sixth research question addressed within the scope of the research aimed to determine the relationship between the primary school teacher candidates' writing sensitivity and writing achievement. Pearson Product-Moment correlation coefficient was used to examine the relationship between the total scores obtained from the scales by primary school teacher candidates. Table 13 presents the relevant values.

**Table 13.** *The relationship between writing sensitivity and writing achievement*

		<i>Mtotal</i>
<b>WS total</b>	Pearson Correlation Coefficient	,146**
	P	,000
	N	575

Table 17 shows a low level, statistically significant relationship between primary school teacher candidates' writing sensitivity and their writing achievement.

### 7. Findings Related to the Seventh Research Question

The seventh research question addressed within the scope of the research sought answers about the relationship between primary school teacher candidates' writing sensitivity and their scores in the sub-dimensions of the writing achievement rubric. Pearson Product-Moment correlation coefficient was used to examine the relationship between the total scores obtained from the scales by the participants. Table 14 presents the relevant values.

**Table 14.** *The relationship between writing sensitivity and the sub-dimensions of writing achievement*

		<i>WA1total</i>	<i>WA2total</i>	<i>WA3total</i>	<i>WA4total</i>	<i>WA5total</i>
<b>WS total</b>	Pearson C.C.	.115**	.106*	.135**	.125**	.148**
	p	.006	.011	.001	.003	.000
	N	575	575	575	575	575

Table 14 demonstrates a low level of a statistically significant relationship between primary school teacher candidates' writing sensitivity and their writing achievement scores in the sub-dimensions of the Rubric for Written text.

#### 4. Conclusion, Discussion and Suggestions

Individuals have their first writing experiences with their primary school teachers who have a crucial role in developing and improving their writing skills. In this process, teachers can play an active role in enabling students to become competent writers by providing them with an interactive learning-teaching environment with sufficient instructional support when necessary that will enable them to experience the writing process (Cavkaytar, 2010). primary school teachers' competencies to help their students in the writing process indicate how their students will manage their writing processes in the future. If the primary school teacher is competent in writing skills and in how to carry out writing practices in class, students' writing experiences can also develop in a manner that is directly proportional to the competence of the teacher. primary school teachers' competencies in writing are thought to be related to their pre-service acquisitions, their experiences, and their sensitivity to writing. Sensitivity means that the individual knows all the elements of a task from the beginning to the process of completion, has the knowledge and follows all steps carefully in implementation. Having a text with desired qualities may be associated with the writer's sensitivity that is observed in his/her diligence to planning, drafting, checking the content, looking at the spelling rules and rewriting. For this reason, this study examined the relationship between the primary school teacher candidates' writing sensitivity and writing achievements, which will lay the foundation for students' writing skills and improve them immensely.

According to the research findings.

a) It can be argued that the primary school teacher candidates have moderate writing sensitivity and writing achievement based on the mean scores they received from the Writing Sensitivity Scale and the Rubric for Written Texts.

b) It was found that primary school teacher candidates' writing sensitivity and writing achievements significantly differed according to gender and that the writing sensitivity and writing achievement of female teacher candidates were higher than the writing sensitivity and writing achievement of male teacher candidates in a statistically significant manner. Similarly, it was found that Turkish teacher candidates' attitude scale scores towards writing education courses showed a significant difference according to gender and female teacher candidates had a more positive attitude towards the course than male teacher candidates (Ceran, 2013). Zorbaz's (2010) research on secondary school students indicated that students'



writing anxiety significantly differed according to gender. Accordingly, Zorbaz found that female students' writing anxiety was lower than that of male students and the difference between female and male students was statistically significant. This finding can be interpreted that female students are more likely to write and relate to writing compared to male students (Ceran, 2013).

c) It was found that primary school teacher candidates' writing sensitivity did not differ significantly according to school year while writing achievement significantly varied based on the school year. Compared to the 1<sup>st</sup> and 2<sup>nd</sup> year teacher candidates, writing achievement of the teacher candidates in the 4<sup>th</sup> year was higher in a statistically significant manner. In addition, the writing achievement of the teacher candidates in their 3<sup>rd</sup> year was higher in a statistically significant manner than the writing achievement of teacher candidates in their first year. In their study on metacognitive awareness by school year, Baysal, Ayvaz, Çekirdekçi and Malbeleş (2013) found that metacognitive awareness was significantly higher in 4<sup>th</sup>-year teacher candidates compared to 1<sup>st</sup>-year teacher candidates in terms of total scores. They explained this finding by stating that compared to 1<sup>st</sup> year teacher candidates, 4<sup>th</sup>-year teacher candidates were able to think more in-depth about cognitive abilities and activities and they were more aware of their characteristics and the characteristics of the given task.

d) It was found that primary school teacher candidates' writing achievement varied according to their writing sensitivity levels. Writing achievement of teacher candidates with moderate and high writing sensitivity was found to be higher in a statistically significant manner than the writing achievement of teacher candidates with low writing sensitivity levels.

e) It was observed that primary school teacher candidates' scores in creating the content of the text, constructing the text consistently, correct use of vocabulary for effective expressions, establishing accurate sentences for effective expression, and correct application of the mechanical features of the text significantly differed according to gender. Female primary school teacher candidates' scores in the sub-dimensions of the writing achievement rubric such as creating the content of the text, constructing the text consistently, correct use of vocabulary for effective expressions, establishing accurate sentences for effective expression, and correct application of the mechanical features of the text were significantly higher than those of their male counterparts.

f) It was observed that primary school teacher candidates' scores in writing achievement rubric sub-dimensions (creating the content of the text, constructing the

text consistently, establishing accurate sentences for effective expression, and correct application of the mechanical features of the text) significantly differed according to the school year. Compared to 1<sup>st</sup> and 2<sup>nd</sup>-year teacher candidates, the scores of 4<sup>th</sup>-year teacher candidates in a) creating the content of the text, b) constructing the text consistently, c) correct use of vocabulary for effective expressions and d) establishing accurate sentences for effective expression. In addition, teacher candidates attending their 3<sup>rd</sup> year at the university had higher scores than 1<sup>st</sup>-year students in a statistically significant manner in creating the content of the text, constructing the text consistently and establishing accurate sentences for effective expression. Teacher candidates attending their 3<sup>rd</sup> year at the university had higher scores than both 1<sup>st</sup> and 2<sup>nd</sup>-year students in a statistically significant manner in correct use of vocabulary for effective expressions. Also, it was found that teacher candidates attending their 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> year at the university had higher scores than 1<sup>st</sup>-year students in a statistically significant manner in the correct application of the mechanical features of the text.

g) A low level, statistically significant relationship was observed between primary school teacher candidates' writing sensitivity and their writing achievement. However, primary school teacher candidates' writing achievement differed according to their writing sensitivity levels. Writing achievement of primary school teacher candidates with a moderate and high level of sensitivity was found to be significantly higher than the writing achievement of primary school teacher candidates with low writing sensitivity.

h) A low level, statistically significant relationship was found between primary school teacher candidates' writing sensitivity and the following sub-dimensions of the writing achievement scale: creating the content of the text, constructing the text consistently, correct use of vocabulary for effective expressions, establishing accurate sentences for effective expression, and correct application of the mechanical features of the text. The reason why these low correlation coefficients are significant may be the number of samples.

An individual with writing sensitivity is expected to know the purpose of the text before starting to write, determine what he/she knows and does not know about the subject, estimate the required time to write, and be aware that he/she may need to do research when necessary, plan the writing and create a draft, i.e., how to start writing, how to develop this/her writing by using specific elements and features and how to terminate the text. After these steps, the individual is expected to start writing, review what is written and correct where necessary and be diligent to act in accordance with

what he/she know during the process of writing (Bayat & Şekercioğlu, 2014). Careful attention to the writing process can also lead to successful writings. Therefore, it was expected that there would be a higher relationship between writing sensitivity and writing achievement, but it was found that a low level of a statistically significant relationship between primary school teacher candidates' writing sensitivity and their writing achievement scores. This finding may be related to the fact that teacher candidates could not transform their writing sensitivity into writing performance. Writing sensitivity is related to the individual's metacognitive awareness of the writing process. Metacognitive awareness includes the individual's being aware of what he knows or not, controlling his mental processes, taking responsibility for learning, being aware of his learning strategies, evaluating his learning, planning, monitoring, and using the strategies to manage his knowledge. Metacognition consists of two main components as cognitive knowledge and cognitive regulation. Schraw (1994) suggested that adult students may differ not so much in their metacognitive knowledge skills but in their metacognitive regulation skills. Similarly, Young & Fry (2008), found that there was a positive relationship between metacognitive knowledge and academic achievement, but no positive relationship was found with metacognitive regulation skills. Therefore, the low level of relationship between teacher candidates' writing sensitivity and writing achievement may have been affected by their metacognitive regulation skill levels. Therefore, the relationship between writing achievement and metacognitive knowledge or/and metacognitive regulation skills can be investigated.

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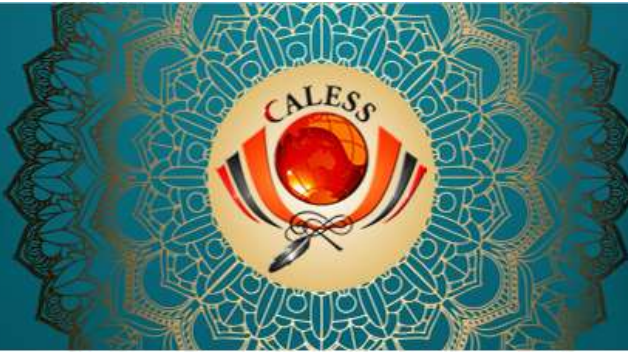
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## AİLE DESTEKLİ MATEMATİK EĞİTİMİ PROGRAMININ OKUL ÖNCESİ DÖNEM ÇOCUKLARININ ERKEN MATEMATİK BECERİSİNE ETKİSİ<sup>1</sup>

Tuğba USLU ÇAVDARCI<sup>2</sup> Fatma ÜNAL<sup>3</sup>

Makale Bilgisi	Özet
<p><b>Anahtar Kelimeler</b></p> <p>Aile katılımı Erken matematik yeteneği Okul öncesi</p>	<p>Bu çalışmanın amacı, okul öncesi eğitim kurumlarına devam eden 48-72 ay grubundaki çocuklara uygulanan Aile Destekli Matematik Eğitimi Programı'nın çocukların erken matematik becerisine etkisini incelemektir. Deneysel desen kullanılarak yapılan araştırmanın çalışma grubunu 2012-2013 eğitim öğretim yılında Ankara ili ilçelerinden birinde MEB'e bağlı resmi anasınıflarına devam eden çocuklar (deney grubu 18, kontrol grubu 14 toplam 32 çocuk) oluşturmaktadır. Araştırma verilerinin toplanmasında "Genel Bilgi Formu" ve "Erken Matematik Yeteneği Testi-3" kullanılmıştır. Aile Destekli Matematik Eğitimi Programı, deney grubundaki çocuklarla 10 hafta süreyle uygulanmıştır. Araştırma verilerinin analizi sonucunda, deney ve kontrol gruplarındaki çocukların uygulama öncesi erken matematik yeteneklerinin denk olduğu görülmüştür. Deney grubundaki çocuklarla yürütülen "Aile Destekli Matematik Eğitimi Programı" uygulamaları sonrası, deney ve kontrol grupları, "Erken Matematik Yeteneği Testi-3" son test uygulaması yönünden anlamlı bir farklılık göstermektedir (<math>t= 2.077</math>, <math>p= .046 &lt; .05</math>). Sonuç olarak deney grubuna uygulanan "Aile Destekli Matematik Eğitimi Programı"nın çocukların erken matematik yetenekleri üzerinde olumlu etkisinin olduğu, programa katılmayan kontrol grubundaki çocukların ise, erken matematik yeteneklerinde anlamlı bir değişiklik olmadığı görülmektedir.</p>
<p><b>Gönderim Tarihi:</b> 02.02.2021 <b>Kabul Tarihi:</b> 29.09.2021 <b>Yayın Tarihi:</b> 28.12.2021</p>	

## THE EFFECTS OF FAMILY SUPPORTED MATHS EDUCATION PROGRAMME'S ON THE PRESCHOOL CHILDREN'S EARLY MATHS ABILITY

Article Info	Abstract
<p><b>Keywords</b></p> <p>Family participation Early mathematics ability Preschool</p>	<p>The aim of this study is to explore the effect of Family Supported Mathematics Education Program (FSMEP) on mathematics ability of the 48-72 months' children. The sample of the study is (18 children were included in Experiment Group, 14 children were included in Control Group) 32 children in total kindergartens tied to government located Ankara in 2012-2013. "General Information Form" and "Test of Early Mathematics Ability-3" (TEMA-3) were used to gather research data. Family Supported Mathematics Education Program was implemented with the children in the experimental group for 10 weeks. In this study, it is seen that both groups have equal mathematics skills before the study, however, after FSMEP has been applied to experiment group, a significant difference has been observed with TEMA-3 method (<math>t= 2.077</math>, <math>p= .046 &lt; .05</math>). Consequently, it is seen that there is a positive change in early mathematics skills of children in experiment group which were supported by FSMEP and no change in control group which were not supported by FSMEP.</p>
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<sup>1</sup> Bu çalışma, ikinci yazarın danışmanlığında birinci yazar tarafından yürütülen ve savunulan yüksek lisans tezinden üretilmiştir.

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## Extended Abstract

### Introduction

Early childhood is the period when all areas of development are the fastest. This period forms the basis of human life. The early childhood period, also called the critical years of life, is of great importance for the child's acquisition of mathematical concepts and the development of mathematical thinking skills. Mathematical thinking, on the other hand, is a process that includes the foundations of mathematics which should be acquired by children in the pre-school period and the first stages of primary education (Deniz Tarım, 2014). In the pre-school period, children realize their learning with concrete materials. For this reason, in this period, mathematics activities should include the work that the child can apply in his life and it should be aimed to learn by doing – living (Aktaş Arnas, 2009). The family is a social institution that affects the child's personal development throughout his/her life, starting from the time he/she is in the womb (Ünal, 2003). In addition to the experiences of children starting in the family, the education they will receive when they start school will be effective in the child's life if the school – family cooperation is carried out. Family involvement is defined by the NPTA (National Parent Teacher Association) (2000) as the involvement of families in all stages of children's education and development from birth to adulthood. In their studies, it is stated that they support the view that success in early childhood education and the continuation of this success can only be achieved by working together with the family and the school (Arabacı and Aksoy, 2005). This research was carried out in early childhood which is a critical period for children to acquire concepts and skills related to mathematics, in addition to the education program applied at school, it is important in terms of revealing whether there is an improvement in children's mathematical abilities with the studies to be carried out with the participation of the family at school and at home within the framework of a more systematic and specific program. In this study, it was aimed to reveal the effect of the Family Supported Mathematics Education Program applied at school and at home to the children in the 48 – 72-month group attending pre-school education institutions on the early mathematics skills of children.

### Method

The aim of this study is to explore the affections of Family Supported Mathematics Education Program on math ability of the the 48-72 months aged children who supported by early mathematics ability. The universe of the study which was performed in experimental design is children who attended to official kindergartens located in Güdül District center, Province Ankara in 2012-2013 education teaching year and. 18 children were included in Experiment Group, 14 children were included in Control Group at the sample of the study. "General Information Form" and "Test of Early Mathematics Ability-3" were used to gather research data. While analyzing data, whether all data obtaining from groups was parametric or not was analyzed via variance homogeneity test (Levene test). T test was used for irrelative samples between two groups. T test was used for relative samples to compare pre test- post test marks in the same group.

### Findings

It is seen that point averages of Experiment and Control Groups from "Test of Early Mathematics Ability" are close to each other. Groups don't show any meaningful differentiation regarding to Early

Mathematics Skill Pre-Test Application ( $t = .834$ ,  $p = .411 > .05$ ). Experiment and control groups don't show meaningful differentiation regarding to last test application of "Test of Early Mathematics Ability" ( $t = 2.077$ ,  $p = .046 < .05$ ). Last test points arithmetical average of Early Mathematics Skill Test of Experiment Group ( $\bar{X} = 104.16$ ) is bigger than Last test points arithmetical average of Early Mathematics Skill Test of Control Group ( $\bar{X} = 96.64$ ). It is seen that pre test – post test points at "Test of Early Mathematics Ability" of Experiment Group Students have meaningful difference ( $t = -4.808$ ;  $p = .000 < .05$ ). Average points of the students, after application ( $\bar{X} = 104.16$ ) is higher than their average points before application ( $\bar{X} = 99.05$ ). It is seen that pre test – post test points at "Test of Early Mathematics Ability-3" of control group students are close to each other. The students don't show any meaningful difference regarding to that pre test – post test points at "Test of Early Mathematics Ability-3" ( $t = -.840$ ;  $p = .416 > .05$ ).

### Results and Discussion

At the end of research, it is seen that the mathematics skill of the students included in experiment and control groups are equal within their groups. It can be said that current preschool education program applied to control group didn't made affection to early mathematics skill of the students. However, after applying Family Supported Mathematics Education Program to experiment group, it is seen that program has positive affect on early mathematics skills of the students. When the pre test – post test mean scores of the experimental and control groups are examined, it is seen that the last test mean score of the experimental group after the implementation is higher than the mean of the last test that was made before the implementation. It is seen that the pre test – post test mean scores of the control group are close to each other. According to these data, "Family Supported Mathematics Education Program" applied to the experimenatal group, it shows that while the early mathematics ability of the children noticeably improved, there was no noticeable change in the early mathematics ability scores of the children in the control group who did not apply the program. Considering these results, during the implementations of the Family Supported Mathematics Education Program, in addition to the studies carried out at school on mathematical concepts and skills, the children's support activities at home with their families regarding each concept and skill were provided to reinforce mathematical concepts and skills. It has been observed that all these studies contribute positively to the development of children's early mathematic skills.

## 1. Giriş

Çocukların çok yönlü gelişimleri açısından erken çocukluk dönemi, gelişimin tüm alanlarının en hızlı olduğu dönemdir. Bu dönem, insan yaşamının temelini oluşturmaktadır. Yaşamın kritik yılları olarak da adlandırılan erken çocukluk dönemi çocuğun matematiksel kavram edinimi ve matematiksel düşünme becerilerinin gelişimi açısından da büyük önem taşımaktadır. Sınıflandırma, eşleştirme gibi beceriler, matematiksel işlemler, uzamsal düşünme, ölçme, problem çözme, sayı kavramı gibi kavram ve becerilerin temelleri erken çocukluk döneminde atılmaktadır.

Matematik bu dünyayı anlamak ve keşfetmek için güçlü bir araçtır. Matematiksel düşünce ise okul öncesi dönem ve ilköğretimin ilk kademelerinde çocuklara kazandırılması gereken, çevrelerinden deneyim edindikleri olguları akılcı yollarla açıklayan, bir olayı başından sonuna kadar düşünmeyi sağlayarak neden-sonuç ilişkisi, muhakeme gibi zihinsel becerilerin işlevsel hale gelmesini sağlayan ve en önemlisi matematiğin temellerini içeren bir süreçtir (Deniz Tarım, 2014). Erken çocukluk döneminde kazanılan matematiksel bilgi ve beceriler, bireyin ilerleyen yıllarda da matematiği daha kolay algılamasını sağlamaktadır. Okul öncesi dönemde çocuklar merak ederek, sorular sorarak, inceleyerek, oyunlar oynayarak temel matematiksel kavramları edinirler. Bu süreçte çocuklar, merak ettikleri kavramların bir kısmını kendi gözlemleri ve deneyimleriyle öğrenirler.

Okul öncesi dönemde çocuklar somut materyallerle öğrenmelerini gerçekleştirirler. Kendi başlarına öğrenemediklerinde ise aileleri ve öğretmenlerinin yardımına ihtiyaç duyarlar. Bu nedenle bu dönemde matematik etkinlikleri çocuğun yaşantısında uygulayabileceği çalışmaları barındırmalı ve yaparak-yaşayarak öğrenmesi hedeflenmelidir (Aktaş Arnas, 2009). Bu süreçte yetişkinlerin görevi, çocuklara somut örnekler vermek aynı zamanda onların yaparak-yaşayarak ve kendi kendilerine matematiği öğrenmelerine fırsatlar sağlamaktır. Erken çocukluk döneminde, çocukların en fazla aileleriyle birlikte zaman geçirdikleri göz önüne alındığında, çocukların matematik becerilerinin gelişimine de en büyük katkıyı aileleri sağlayacaktır.

Aile, çocuğun anne karnında olduğu zamandan başlayarak hayat boyu onun kişisel gelişimini etkileyen sosyal bir kurumdur (Ünal, 2003). Aynı zamanda çocuğun, hayatı, kendisini ve çevresindeki diğer bireyleri tanımaya başladığı ve ilk deneyimlerini edindiği temel kurumdur. Aileler çocuklarının ilk ve en kalıcı

eğiticileridir, onların yaşamlarındaki en önemli insanlardır. Özellikle erken yıllarda çocuklarının üzerinde çok büyük bir etkiye sahiplerdir (Wheeler ve Connor 2009).

Çocukların ailede başlayan deneyimlerinin yanısıra okula başladığında alacağı eğitimin, okul-aile işbirliği içerisinde gerçekleştirilmesi çocuğun yaşantısında daha etkili olacaktır. Bu nedenle aile bireylerinin etkili ebeveynlikle ilgili bilgi ve becerilerini artırmak üzere eğitim almalarının yanı sıra çocuklarını nasıl destekleyecekleri konusunda da yeterliliklerini artırmaları ve çocuğun eğitim etkinliklerine katılarak çocuğun okulda aldığı eğitimi evde desteklemeleri, okulla birlikte hareket etmeleri önem taşımaktadır.

NPTA (National Parent Teacher Association) (2000) tarafından aile katılımı, ailelerin çocuğun dünyaya gelmesinden yetişkinliğe kadar çocukların eğitim ve gelişimlerinin her safhasında bulunmaları şeklinde tanımlanmıştır. Aile katılımı ile ilgili diğer tanımlara bakıldığında; Vandegrift ve Greene'nin (1992) ailelerin okula gelerek okuma çalışmalarına yardım etmesi, veli toplantılarına katılması, evde ise çocuklarının ödevlerine yardım etmesi, Sheldon'nun (2002), ailelerin çocuklarına, çocuğun ihtiyaç duyduğu anda yardım etmesi, Weiss, Caspe ve Lopez'in (2006) ise aile katılımını, ailelerin çocuklarını yetiştirme tutumları, değerleri ve uygulamalarını içeren bir katılım süreci olarak tanımladıkları görülmektedir. Bu tanımlar dikkate alındığında, aile katılımı, ailenin çocuğuna, evde ve okulda gerçekleştirdiği etkinliklerde rehberlik etmesi, destek olması, ailenin çocuğunun gelişimi ve eğitiminin desteklenmesinde etkin olarak rol oynaması olarak nitelendirilebilir.

Aile katılımı, çocuğun okulda edinmiş olduğu becerileri içselleştirebilmesi için son derece önemlidir. Bu nedenle aile katılımının çocuğun gelişiminin her sürecinde sağlanması gerekmektedir (İrkörücü, 2006). Çocuğun gelişimi ve eğitiminde oldukça önemli bir yere sahip olan ev ve okul arasında pozitif yönde bir bağlantı kurulması halinde çocuklar kendilerini güvende hissederler (Tezel Şahin ve Özyürek, 2011). Dolayısıyla erken çocukluk döneminde aileler ve öğretmenlerin işbirliği oldukça önemlidir. Bu işbirliğine dayalı olarak okulda sürdürülen eğitsel çabaların evde de ailenin desteğiyle devam ettirilmesi çocuğun çok yönlü gelişimine önemli katkılar sağlayacaktır.

Yapılan araştırmalarında, erken çocukluk dönemi eğitiminde başarılı olunmasının ve bu başarının devam ettirilmesinin ancak aile ve okulun beraber çalışması ile sağlanabileceği görüşünü desteklediği belirtilmektedir (Arabacı ve Aksoy, 2005).



Ailelerin çocuklarıyla birlikte okuma, ziyaretler gerçekleştirme, çocuklarının arkadaşlarıyla oynamasına fırsat verme, harfler ve rakamlarla oynama, kütüphaneye gitme, ritim oluşturma ve şarkı söyleme, çizim ve boyama gibi etkinlikleri gerçekleştirmeleri, çocukların sosyal, duygusal ve zihinsel gelişimi açısından son derece önemlidir (Wheeler ve Connor, 2009).

Ailelerin evde çocuklarının eğitimine destek vermeleri, çocuklarının dil ve okuma yazma becerilerini olumlu yönde etkilediği belirtilmektedir (Bennett vd., 2002). Ailelerin sınıftaki etkinliklere katılmaları, sınıfı ziyaret etmeleri, yapılan toplantılara katılmaları, öğretmenlerin de aileleri evlerinde ziyaret etmeleri ile çocukların dil becerileri, sosyal beceriler ve fen/matematik becerileri arasında pozitif bir ilişki olduğu görülmüştür (Marcon, 1999).

Çocuğun aile desteğine en çok ihtiyaç duyduğu erken çocukluk döneminde, ailenin çocuğun eğitim sürecine katılımının sağlanmasının çocuğun eğitimini olumlu yönde etkileyeceği bilinmektedir. Ailelerin okuldaki etkinliklere dahil olmalarının birçok yöntemi bulunmaktadır. Bazı programlarda aileler, etkinliklerde öğretmene yardım eden kişi olarak bulunmakta, bazı programlarda ise yalnızca belirli bir zaman diliminde özel bir etkinlik için yardımcı olmaya çağırılmaktadır. Diğer bütün etkinliklerde olduğu gibi matematik eğitimi etkinliklerinde de ailenin eğitime evde veya okulda katılması, çocuğun matematiği içselleştirmesini ve daha kalıcı bir şekilde öğrenmesini sağlamaktadır.

Günlük rutinler ve oyunlar, çocukların matematiği öğrenmeleri ve çocuklara matematik öğretmek için zengin fırsatlar sunar. Matematiği günün tüm parçaları içine entegre etmek öğrenmeyi artırır ve çocuklara matematiğin günlük yaşamın bir parçası olduğu anlayışını kazandırır (Kandır ve Orçan, 2010).

Erken çocukluk dönemi, bireyin gelişimi açısından hemen hemen her konuda kritik dönemlere karşılık gelmektedir. Çocuğun hayatı anlamasını kolaylaştıran matematiksel kavramları ve becerileri kazanması yönünde desteklenmesi çocuğun gözlem yapma, problem çözme, iletişim, eleştirel düşünme, analiz-sentez yapma gibi becerilerinin gelişimine katkı sağlayacaktır. Çocuğun aile desteğine en çok ihtiyaç duyduğu erken çocukluk döneminde, ailenin çocuğun eğitim sürecine katılımının sağlanmasının çocuğun eğitimini olumlu yönde etkileyeceği bilinmektedir. Çocuklarda erken matematik yeteneğinin gelişimi açısından bakıldığında, okulda gerçekleştirilen çalışmaların, evde çocuğun ailesi tarafından da desteklenmesi, çocuğun matematiksel becerilerinin gelişimini olumlu yönde etkileyeceği düşünülmektedir. Yapılan çalışmalar (Anderson, 1997; Hendershot, 2012) çocukların

matematikte bilgiyi sorgulamalarındaki ana yolun aileyle ilgili olduğuna işaret etmektedir.

Bu bağlamda araştırma, çocukların özellikle matematikle ilgili kavram ve becerileri kazanmalarında kritik dönem olan erken çocukluk döneminde, okulda uygulanan eğitim programının yanı sıra, daha sistematik ve belli bir program çerçevesinde matematikle ilgili okulda ve evde ailenin de katılımıyla yapılacak çalışmalarla çocukların matematik yeteneklerinde bir gelişme olup olmadığını ortaya koyması açısından önemlidir.

Literatür incelendiğinde, aile katılımının ve aile destekli programların çocukların her yönden gelişimini olumlu yönde etkilediğini ortaya koyan çalışmaların (Hendershot, 2012; İrkörücü, 2006; Uzun, 2013; Yaşar Ekici, 2013; Özlen Demircan, 2018; Akıncı Coşgun ve Tezel Şahin, 2018) yapıldığı görülmüştür. Bu araştırmaların yanısıra yurt dışında yapılan çalışmalarda çoğunlukla aile-çocuk etkileşimi ile çocukların matematik becerilerinin geliştirilmesi amacına yönelik çalışmalar yapıldığı görülmüştür (Anderson, 1997; Starkey, Klein ve Wakeley, 2004; Begum, 2007; Lopez ve Donovan, 2009; Gunderson, Ramirez, Levine ve Beilock, 2011, Cohen ve Anders, 2020). Sénéchal ve LeFevre (2002) yaptıkları çalışmada, ebeveynlerin tutum ve davranışlarını içeren bir ev matematiksel beceri modeli öne sürmüşlerdir. Bu model yine aynı araştırmacıların hazırlamış oldukları ev okuryazarlığı modelini temel alarak oluşturulmuştur. Ev matematiksel beceri modeline göre, ebeveyn tutumlarının çocukların matematiksel beceri performansları üzerinde etkili olduğu görülmüştür. Ayrıca çalışmada tüm okuryazarlık ve okuma becerilerinin erken matematik becerileri ile önemli ölçüde ilişkili olduğu görülmüştür. Yapılan çalışma bulgularına göre aileler, okul ile işbirliği yaparak ev ortamında çocuklara destek sundukları zaman, çocukların okuma yazmaya hazırlık ve matematik becerilerinin olumlu yönde etkilendiği görülmektedir (Akıncı Coşgun ve Tezel Şahin, 2018; Sénéchal ve LeFevre, 2002; Wood, 2002).

Bu çalışmada, okul öncesi eğitim kurumlarına devam etmekte olan 48-72 ay grubundaki çocuklara okulda ve evde uygulanan Aile Destekli Matematik Eğitimi Programı'nın çocukların erken matematik becerisine olan etkisini ortaya koymak amaçlanmıştır.

Aile Destekli Matematik Eğitimi Programı'nın, okul öncesi eğitim kurumlarına devam eden 48-72 ay grubu çocukların erken matematik becerisine etkisinin belirlenmesi araştırmanın problemi olarak belirlenmiştir. Bu probleme dayalı olarak araştırmada, "Aile Destekli Matematik Eğitimi Programı'na katılan 48-72 ay grubu çocuklarla, Aile Destekli Matematik Eğitimi Programı'na katılmayan 48-

72 ay grubu çocukların “Erken Matematik Yeteneği Testi-3” ön test puanları arasında anlamlı bir fark var mıdır?”, “Aile Destekli Matematik Eğitimi Programı’na katılan 48-72 ay grubu çocuklarla, Aile Destekli Matematik Eğitimi Programı’na katılmayan 48-72 ay grubu çocukların “Erken Matematik Yeteneği Testi-3” son test puanları arasında anlamlı bir fark var mıdır?”, “Aile Destekli Matematik Eğitimi Programı’na katılan 48-72 ay grubu çocukların ön test-son test ve Aile Destekli Matematik Eğitimi Programı’na katılmayan 48-72 ay grubu çocukların ön test-son test “Erken Matematik Yeteneği Testi-3” puanları arasında anlamlı bir fark var mıdır?” sorularına cevap aranmaya çalışılmıştır.

## 2. Yöntem

### 2. 1. Araştırmanın Modeli

Bu araştırma ön test ve son test kontrol gruplu deneysel desenle yapılmıştır. Deney grubu ve kontrol grubu belirlenip, ardından her iki grup için de deney öncesi ve deney sonrası testlerin yapıldığı bu araştırmanın deseni, ön test son test kontrol gruplu deneysel desendir (Karasar, 1986).

### 2. 2. Araştırma Grubu

Araştırmanın çalışma grubunu, 2012-2013 eğitim-öğretim yılında Ankara ili ilçelerinden birinde bulunan Milli Eğitim Bakanlığı’na bağlı resmi anasınıflarına devam eden çocuklar oluşturmaktadır. Uygun örnekleme yöntemi ile ilçe merkezinde bulunan 2 anasınıfından birine devam eden çocuklar deney grubu, diğerine devam eden çocuklar ise kontrol grubu olarak belirlenmiştir. Çalışmada deney grubunda 18 çocuk, kontrol grubunda ise 14 çocuk olmak üzere toplam 32 çocuk bulunmaktadır. Çalışmada deney grubunda bulunan çocukların anneleri (18 anne) ile aile destekli eğitim çalışmaları yürütülmüştür. Tablo 1’de araştırmaya katılan çocukların demografik bilgileri yer almaktadır. Tablo 2’de ise, araştırmaya katılan çocukların ebeveynlerine ilişkin demografik bilgilere yer verilmiştir. Deney ve kontrol grubunda bulunan katılımcılar yaş grubu, sosyo-ekonomik durum açılarından denk özelliklere sahiptir.

Araştırmanın çalışma grubu oluşturulurken gönüllülük esası dikkate alınmıştır. Araştırma ön test ve son test kontrol gruplu deneysel desenle yapılmıştır. Çalışma öncesinde ailelerle toplantı yapılmış, yapılacak çalışmanın konusundan, amacından, içeriğinden bahsedilmiş ve çalışmaların evde nasıl destekleneceği konusunda ailelere bilgi verilmiştir. Ayrıca çocukların araştırmaya katılmaları için ailelerinden izin alınmış katılmak isteyen ebeveynler tarafından “Araştırmaya Katılım İzin Formu” doldurulmuştur.

**Tablo 1.** Araştırmaya katılan çocukların demografik özellikleri

	Demografik Özellikler	Frekans	Yüzde (%)
Deney Grubu	Yaş 48-72 ay	18	100
	Cinsiyet		
	Kız	10	55.55
	Erkek	8	44.45
Kontrol Grubu	Yaş 48-72 ay	14	100
	Cinsiyet		
	Kız	7	50
	Erkek	7	50

**Tablo 2.** Araştırmaya katılan çocukların ebeveynlerinin demografik özellikleri

Demografik Özellikler	Frekans	Yüzde (%)
<b>Anne Yaşı</b>		
26-30	12	66.7
31-36	6	33.3
<b>Anne Eğitim Durumu</b>		
Temel Öğretim	10	55.5
Orta Öğretim	6	33.3
Üniversite	2	11.2
<b>Baba Yaşı</b>		
31-35	16	88.88
36 ve üzeri	2	11.12
<b>Baba Eğitim Durumu</b>		
Temel Öğretim	6	33.33
Orta Öğretim	10	55.50
Lise	2	11.20
Üniversite	2	11.11

### 2. 3. Veri Toplama Araçları

Araştırmaya katılan çocuklar ve ailelerine ilişkin demografik bilgilerin elde edilmesinde araştırmacı tarafından hazırlanan “Genel Bilgi Formu” kullanılmış, çalışma grubundaki çocukların erken matematik yeteneklerini ölçmek için ise, “Erken Matematik Yeteneği Testi-3 (TEMA-3)” kullanılmıştır. Ölçeği ilk geliştiren kişiler Gingsburg ve Baroody (1993), Türkçe’ye uyarlayan ise Erdoğan(2006) dır. Ölçeğin bu çalışmada kullanılabilmesi için gerekli izinler alınmıştır.

Erken matematik Yeteneği Testi (TEMA), 3 yaş ile 8 yaş 11 ay arasındaki çocukların matematik yeteneklerini değerlendirmek amacıyla Gingsburg ve Baroody

tarafından 1983 yılında geliştirilmiştir. 1990 yılında yeniden gözden geçirilerek TEMA-2 adıyla yayınlanmıştır. TEMA-2'nin Türkiye'de geçerlik ve güvenilirlik çalışması Güven (1997) tarafından yapılmış ve geçerli, güvenilir bir ölçek olduğu saptanmıştır. Daha sonra yeniden gözden geçirilen TEMA-2 testi 1993 yılında TEMA-3 olarak geliştirilmiştir. Tema-3'te materyal olarak resimler, matematiksel semboller, sayılabilir küçük nesnelere kullanılmaktadır. Test çocuklara bireysel olarak uygulanmaktadır. Uygulamaya kronolojik yaş hesaplanarak o yaşa karşılık gelen sorudan başlanmaktadır. Testte 36-48 aylık çocuklar için birinci maddeden, 48-60 aylık çocuklar için yedinci maddeden, 60-72 aylık çocuklar için on beşinci maddeden, 72-84 aylık çocuklar için yirmi ikinci maddeden, 84-96 aylık çocuklar için otuz ikinci maddeden, 96-107 aylık çocuklar için kırk üçüncü maddeden başlanmaktadır. Çocuğun daha önceki soruları doğru yanıtlamış olduğu kabul edilmektedir. Test çocuğun arka arkaya yapamadığı beş soru olduğunda sonlandırılmakta, her madde doğru ve yanlış olarak işaretlenmekte ve doğru yanıtların sayısı ham puanları vermektedir. Ham puanlar ise matematik puanına çevrilmektedir. Çocuğun kronolojik yaşına göre, testten aldığı ham puan dikkate alınarak, puan çizelgesinden çocuğun testten aldığı matematik puanı belirlenmektedir. Matematik puanındaki artış çocuğun matematik yeteneğindeki artışa işaret etmektedir (akt: Erdoğan, 2006).

#### 2. 4. Verilerin Toplanması ve Analizi

Bu araştırmada eğitim programının uygulaması 2012-2013 eğitim-öğretim yılı Mart ve Haziran ayları arasında yapılmıştır. Ön test Mart ayında örneklem (deney ve kontrol) grubundaki tüm çocuklara araştırmacı tarafından birebir uygulanmıştır. Nisan ve Mayıs aylarında deney grubuna MEB Okul Öncesi Eğitim programına ek olarak Aile Destekli Matematik Eğitimi Programı uygulanmıştır. Kontrol grubuna ise bu süreçte öğretmenleri tarafından sadece MEB Okul Öncesi Eğitim Programı uygulanmaya devam edilmiştir. Haziran ayında ise örneklem (deney ve kontrol) grubundaki tüm çocuklara son test uygulanmıştır. Ön test ve son testler çocuklarla sessiz bir odada ve bireysel olarak gerçekleştirilmiştir. Her çocukla yapılan test yaklaşık 45 dakika sürmüştür. Aile Destekli Matematik Eğitimi Programı 10 hafta boyunca (haftada 3 etkinlik evde 3 etkinlik okulda olmak üzere toplam 60 etkinlik) deney grubuna uygulanmıştır. Araştırmada, testlerden elde edilen veriler, SPSS programı ile analiz edilmiştir.

İstatistiksel yöntemin seçimi için, deney ve kontrol gruplarındaki çocuk sayısının az olması nedeniyle gruplardan elde edilen tüm verilerin parametrik olup olmadığı, varyansların homojenliği testiyle (Levene testi) analiz edilmiştir.

Anlamlılık düzeyi tüm veriler için  $p>0.05$  olarak bulunmuş, puan dağılım grafikleri incelenerek verilerin parametrik özellik gösterdiği belirlenmiştir. Ayrıca, çalışma gruplarının her birinde, toplanan verilerden elde edilen puanların normal dağılıma sahip olup olmadığı incelenmiş; tüm çalışma gruplarında çarpıklık ve basıklık değerlerinin  $-1.0$  ve  $+1.0$  arasında (Muthen ve Kaplan, 1985) yer aldığı tespit edilmiş ve verilerin normal dağılım gösterdiği bulunmuştur. İki grup arasındaki analizler ilişkisiz örneklem için t testi kullanılarak yapılmıştır. Aynı grup içindeki ön test- son test puanlarının karşılaştırılması için ise, ilişkili örneklem için t testi kullanılmıştır.

Ortalama puanlar karşılaştırılırken anlamlılık düzeyinin sorgulanmasında ayrıca etki büyüklüğü (effect size) de hesaplanmıştır. İki grup ortalaması arasındaki farkın hesaplandığı istatistiksel yöntemler (tek grup t-test, ilişkili örneklem için t-testi, ilişkisiz örneklem için t-test, vb.) için etki büyüklüğü hesaplanmasında Cohen's *d* formülü (Cohen, 1988) yaygın biçimde tercih edilmektedir. Tüm analizler için sonuçların yorumlanmasında  $.05$  anlamlılık düzeyi kabul edilmiştir.

Aile Destekli Matematik Eğitimi Programı: Uygulanan eğitim programının amacı çocukların erken matematik yeteneğinin geliştirilmesine yönelik olarak okulda yürütülen matematik eğitimi çalışmalarının, evde uygulanan aile katımlı eğitim programı ile desteklenmesi ve geliştirilmesini sağlamaktır. "Aile Destekli Matematik Eğitimi Programı" hazırlanmadan önce, araştırmacı okul öncesi eğitiminde matematik konusunda bilgi ve deneyimlerini artırmak amacıyla, alan uzmanları tarafından gerçekleştirilen "okul öncesi dönem çocuğunda matematiğin gelişimi, sınıfta kullanılacak yöntem ve teknikler, çocuklarda problem çözme becerisinin gelişimiyle" ilgili seminerlere katılmıştır.

"Aile Destekli Matematik Eğitimi Programı" hazırlanırken literatür taraması yapılmış, "Ulusal Matematik Öğretmenleri Konseyi (National Council of Teachers of Mathematics/NCTM) Standartları" göz önünde bulundurulmuş ve buna bağlı olarak hazırlanan program taslağı, Çocuk Gelişimi ve Okul Öncesi Eğitimi alanında 3 uzmanın görüşüne sunulmuştur. Alan uzmanlarından gelen dönütler doğrultusunda gözden geçirilen eğitim programı, uygulanmak üzere son şekli verilerek yeniden düzenlenmiştir.

Çalışmada deney grubundaki çocukların eğitim süreçlerinde yer verilen "Aile Destekli Matematik Eğitimi Programı"nın içeriği okulda ve evde yapılacak çalışmalardan oluşmaktadır. Bu çalışmaların içeriği; matematiksel kavram ediniminde etkili olan bilişsel süreçler ve becerilere (Tanıma, eşleştirme, karşılaştırma, ilişki kurma, gruplama, sıralama, serileme gibi) yönelik 32 çalışma ile



matematik ile ilgili temel kavramlar ve becerilere (Sayı, işlem, problem çözme gibi) yönelik 28 çalışmayı kapsamaktadır. "Aile Destekli Matematik Eğitimi Programı" hazırlanırken Ulusal Matematik Öğretmenleri Konseyi (National Council of Teachers of Mathematics / NCTM) Standartları göz önünde bulundurulmuştur. Ancak araştırmada ölçme aracı olarak kullanılan TEMA-3'ün sayı ve işlem becerilerini ölçmesinden dolayı, bu standartlardan sayı ve işlem becerileri ile ilgili olanlar temel alınmıştır.

Program, okulda yapılan etkinliklerin hepsinin ardından aynı gün okulda yapılan etkinliği anlatan bir bilgilendirme yazısıyla birlikte o gün evde yapılacak olan etkinlikler ailelere gönderilerek uygulanmıştır. Evde yapılan etkinlikler tamamlandıktan sonra ailelerden bu etkinliklerin okula gönderilmesi istenmiş, gönderilemeyecek olanların ise fotoğraflanması istenmiştir.

Programın uygulama sürecinde araştırmacı tarafından deney grubundaki çocukların ailelerine rehberlik etmek, programın evlerde uygulanmasını takip etmek ve ailelerle iletişim içerisinde olmak amacıyla eğitim toplantıları ve bireysel görüşmeler gibi aile katılım etkinliklerinden faydalanılmıştır. Ebeveynlerin eğitim etkinliklerine katılım sürecini daha da nitelikli hale getirebilmek için ise, araştırmacı tarafından deney grubundaki her çocuğun annesi için iki kez olacak şekilde toplam 36 ev ziyareti gerçekleştirilmiştir. Program uygulanırken ailelerle iki kez toplantı yapılmış, programın gidişatından bahsedilmiş, ailelerin fikirleri alınmıştır. Son olarak program bitiminde ailelerle bir değerlendirme toplantısı yapılmıştır. Bu süreçte kontrol grubundaki çocuklar mevcut eğitim programlarını sürdürmüşler onlarla başka bir çalışma yapılmamıştır.

### 3. Bulgular

Bu bölümde araştırmanın problem durumuna yönelik sorulara ait bulgular aşağıda yer almaktadır.

Birinci alt probleme (Aile destekli matematik eğitimi programına katılan 48-72 ay grubu çocuklarla, aile destekli matematik eğitimi programına katılmayan 48-72 ay grubu çocukların erken matematik yeteneği ön test puanları arasında anlamlı bir fark var mıdır?) ait bulgular: Grupların erken matematik yeteneği testi ön test puan ortalamaları arasında istatistiksel olarak anlamlı bir farklılığın olup olmadığını tespit etmek için ilişkisiz örneklem için t-testi yapılmıştır. Analiz sonuçları Tablo 3'te verilmiştir.

**Tablo 3.** Deney ve kontrol gruplarının erken matematik yeteneği ön test puanlarına göre karşılaştırılması

Ölçüm	N	S	Sd	t	p
Deney	18	99.05	12.73	.834	.411*
Kontrol	14	95.42	11.46		

\*  $p < .05$

Tablo 3'te verilen sonuçlar incelendiğinde; deney ve kontrol gruplarının, erken matematik yeteneği testinden aldıkları puan ortalamalarının birbirine yakın olduğu görülmektedir (deney,  $S = 12.73$ ; kontrol,  $S = 11.46$ ). Gruplar, erken matematik yeteneği ön test uygulaması yönünden anlamlı bir farklılık göstermemektedir ( $t = .834$ ,  $p = .411 > .05$ ). Bu verilere göre deney ve kontrol gruplarında bulunan çocukların, gruplarına göre uygulama öncesi erken matematik yeteneklerinin denk olduğu söylenebilir. Bu nedenle "Aile Destekli Matematik Eğitimi Programı'na katılan 48-72 ay grubu çocuklarla, Aile Destekli Matematik Eğitimi Programı'na katılmayan 48-72 ay grubu çocukların Erken Matematik Yeteneği Testi-3 ön test puanları arasında anlamlı bir fark yoktur." şeklindeki araştırma hipotezi kabul edilmiştir.

İkinci alt probleme (Aile destekli matematik eğitimi programına katılan 48-72 ay grubu çocuklarla, aile destekli matematik eğitimi programına katılmayan 48-72 ay grubu çocukların erken matematik yeteneği son test puanları arasında anlamlı bir fark var mıdır?) ait bulgular: Grupların erken matematik yeteneği testi son test puan ortalamaları arasında istatistiksel olarak anlamlı bir farklılığın olup olmadığını tespit etmek için ilişkisiz örneklem için t-testi yapılmıştır. Analiz sonuçları Tablo 4'te verilmiştir.

**Tablo 4.** Deney ve kontrol gruplarının erken matematik yeteneği son test puanlarına göre karşılaştırılması

Ölçüm	N	$\bar{X}$	S	Sd	t	p
Deney	18	104.16	10.58	30	2.077	.046*
Kontrol	14	96.64	9.58			

\*  $p < .05$

Tablo 4'te verilen sonuçlar incelendiğinde; deney ve kontrol grupları, erken matematik yeteneği son test uygulaması yönünden anlamlı bir farklılık göstermektedir ( $t = 2.077$ ,  $p = .046 < .05$ ). Deney grubunun erken matematik yeteneği son test puanlarının aritmetik ortalaması ( $\bar{X} = 104.16$ ,  $S = 10.58$ ), kontrol grubunun erken matematik yeteneği son test puanlarının aritmetik ortalamasından ( $\bar{X} = 96.64$ ,  $S = 9.58$ ) büyüktür. Ayrıca, hesaplanan Cohen d değeri, ortalamalar arasındaki farkın yaklaşık .74 standart sapma kadar olduğunu göstermektedir. Hesaplanan etki

büyüklüğü değerine göre bu değişken için uygulanan program “geniş” bir etki büyüklüğüne sahiptir. Bu verilere göre Aile Destekli Matematik Eğitimi Programı’nın, çocukların erken matematik yetenekleri üzerinde olumlu yönde etkisinin olduğu söylenebilir. Bu nedenle “Aile Destekli Matematik Eğitimi Programı’na katılan 48-72 ay grubu çocuklarla, Aile Destekli Matematik Eğitimi Programı’na katılmayan 48-72 ay grubu çocukların Erken Matematik Yeteneği Testi-3 son test puanları arasında anlamlı bir fark yoktur” şeklindeki araştırma hipotezi reddedilmiştir.

Üçüncü alt probleme (Aile Destekli Matematik Eğitimi Programı’na katılan 48-72 ay grubu çocukların ön test-son test ve Aile Destekli Matematik Eğitimi Programı’na katılmayan 48-72 ay grubu çocukların ön test-son test “Erken Matematik Yeteneği Testi-3” puanları arasında anlamlı bir fark var mıdır?) ait bulgular: Deney ve kontrol grubundaki çocukların ön test-son test erken matematik yeteneği testinden aldıkları puan ortalamaları Tablo 5 ile Tablo 6’da verilmiş ve aralarındaki farklılığın anlamlı olup olmadığı ilişkisiz örneklem için t testi yardımıyla belirlenmiştir.

**Tablo 5.** Deney grubu ön test - son test ortalama puanlarının karşılaştırılması

Ölçüm	N	$\bar{X}$	S	Sd	t	p
Ön Test	18	99.05	12.73	17	-4.808	.000*
Son Test	18	104.16	10.58			
Son Test	18	104.16	10.58			

\*  $p < .05$

Tablo 5’te verilen sonuçlar incelendiğinde; deney grubundaki çocukların “Erken Matematik Yeteneği Testi” ön test- son test puanları arasında anlamlı bir farklılığın olduğu görülmektedir ( $t = -4.808$ ;  $p = .000 < .05$ ). Çocukların uygulama sonrası ortalama puanları ( $\bar{X} = 104.16$ ,  $S = 10.58$ ), uygulama öncesi ortalama puanlarından ( $\bar{X} = 99.05$ ,  $S = 12.73$ ) yüksektir. Ayrıca, hesaplanan Cohen d değeri, ortalamalar arasındaki farkın yaklaşık 44 standart sapma kadar olduğunu göstermektedir. Hesaplanan etki büyüklüğü değerine göre bu değişken için uygulanan program “orta” bir etki büyüklüğüne sahiptir. Bu verilere göre Aile Destekli Matematik Programı sonrası, çocukların erken matematik yeteneklerinin geliştiği söylenebilir. Bu nedenle “Aile Destekli Matematik Eğitimi Programı’na katılan 48-72 ay grubu çocukların ön test-son test Erken Matematik Yeteneği Testi-3 puanları arasında anlamlı bir fark yoktur” şeklindeki araştırma hipotezi reddedilmiştir.

**Tablo 6.** Kontrol grubu ön test- son test ortalama puanlarının karşılaştırılması

Ölçüm	N	$\bar{X}$	S	Sd	t	p
Ön Test	14	95.42	11.46	13	-.840	.416*
Son Test	14	96.64	9.58			

\*  $p < .05$

Tablo 6’da verilen sonuçlar incelendiğinde; kontrol grubu çocuklarının, erken matematik yeteneği ön –son testinden aldıkları puan ortalamalarının birbirine yakın olduğu görülmektedir (Ön test,  $S = 11.46$ ; Son test,  $S = 9.58$ ). Çocuklar, “Erken Matematik Yeteneği Testi” ön test- son test uygulaması yönünden anlamlı bir farklılık göstermemektedir ( $t = -.840$ ;  $p = .416 > .05$ ). Bu verilere göre mevcut okul öncesi eğitim programı kapsamında okulda uygulanan eğitimin çocukların erken matematik yeteneklerinin gelişmesi yönünde bir etkisi olmadığı söylenebilir. Bu nedenle “Aile Destekli Matematik Eğitimi Programı’na katılmayan 48-72 ay grubu çocukların ön test-son test “Erken Matematik Yeteneği Testi-3” puanları arasında anlamlı bir fark yoktur” şeklindeki araştırma hipotezi kabul edilmiştir.

#### 4. Sonuç, Tartışma ve Öneriler

Bu bölümde araştırma sonucunda elde edilen bulgulara dayalı olarak genel sonuçlar ile tartışma ve önerilere yer verilmiştir. Bulguların tartışılması ve yorumlanması denencelerin sırasına uygun olarak yapılmıştır.

Araştırmanın ön test sonuçlarına göre, deney ve kontrol grubu arasındaki puan ortalamalarının birbirine yakın olduğu, ancak araştırmacı tarafından hazırlanmış olan “Aile Destekli Matematik Eğitimi Programı” uygulandıktan sonra son test sonuçlarına göre deney grubunun puanlarının aritmetik ortalamasının kontrol grubunun puanlarının aritmetik ortalamasından yüksek olduğu görülmüştür. Bu veriler “Aile Destekli Matematik Eğitimi Programı”nın, çocukların erken matematik yeteneğini olumlu yönde etkilediğini göstermektedir.

Deney ve kontrol gruplarının kendi içlerinde ön test-son test puan ortalamalarına bakıldığında, deney grubunun uygulama sonrası yapılmış olan son test puan ortalamasının, uygulama öncesi yapılmış olan ön test puan ortalamasından yüksek olduğu görülmektedir. Kontrol grubunun ön test-son test puan ortalamalarının ise birbirine yakın olduğu görülmektedir. Bu verilere göre deney grubuna uygulanan “Aile Destekli Matematik Eğitimi Programı”, çocukların erken matematik yeteneğini fark edilir derecede geliştirirken, program uygulanmayan kontrol grubundaki çocukların erken matematik yeteneği puanlarında fark edilir derecede herhangi bir değişiklik olmadığını göstermektedir.

Bu sonuçlar ele alındığında, Aile Destekli Matematik Eğitimi Programı'nın uygulamaları sırasında, matematiksel kavram ve becerilerle ilgili olarak okulda yapılan çalışmaların yanı sıra çocukların evde aileleriyle her kavram ve beceriyle ilişkili olarak yaptıkları destekleyici çalışmalarla, matematiksel kavram ve becerilerin pekiştirilmesi sağlanmıştır. Tüm bu çalışmaların, çocukların erken matematik becerisinin gelişimine olumlu katkı sağladığı görülmüştür.

Araştırma bulgularının tartışılması ile ilgili olarak, "Aile Destekli Matematik Eğitimi Programı"na katılan deney grubundaki çocukların ön test puanları ile kontrol grubundaki çocukların ön test puanları arasında anlamlı düzeyde fark bulunmamıştır. Bu bulgu, deney ve kontrol gruplarında yer alan çocukların gruplarına göre, eğitim programı başlangıcında erken matematik yetenekleri açısından birbirine denk olduğunu destekler niteliktedir. Bu bulgu, araştırmanın deneysel uygulama açısından uygun olduğu şeklinde yorumlanabilir.

"Aile Destekli Matematik Eğitimi Programı"na katılan 48-72 ay deney grubu çocuklarla, Aile Destekli Matematik Eğitimi Programı'na katılmayan 48-72 ay kontrol grubu çocukların "Erken Matematik Yeteneği Testi-3" son test puan ortalamaları anlamlı düzeyde farklılaşmaktadır. "Aile Destekli Matematik Eğitimi Programı" uygulandıktan sonra deney grubunun son test puanlarının aritmetik ortalamasının kontrol grubunun son test puanlarının aritmetik ortalamasından yüksek olduğu görülmüştür. Bu bulgu, "Aile Destekli Matematik Eğitimi Programı"nın, çocukların erken matematik yeteneğini olumlu yönde etkilediğini göstermektedir.

Aile Destekli Matematik Eğitimi Programı'na katılan 48-72 ay deney grubu çocukların "Erken Matematik Yeteneği Testi-3" ön test puanlarına göre son test puanlarının artması beklenmektedir. Eğitim sonunda elde edilen veriler, "Aile Destekli Matematik Eğitimi Programı" uygulandıktan sonra deney grubundaki çocukların "Erken Matematik Yeteneği Testi-3" ön test-son test puanları arasında anlamlı bir farklılığın olduğunu ortaya koymaktadır. Bu bulgu, "Aile Destekli Matematik Eğitimi Programı"nın, çocukların erken matematik yeteneğini olumlu yönde etkilediğini göstermektedir.

Alan yazında çocukların matematik gelişimini destekleyen (oyun temelli, oyuncak odaklı, ev odaklı vb) ve bu çalışma sonuçları ile paralellik gösteren çalışmaların bulunduğu görülmektedir. Aileyi de işin içine alarak hazırlanan "Küçük Çocuklar İçin Büyük Matematik Eğitimi Programı" da, bu çalışma gibi aileyi eğitim sürecine dahil ederek uygulanmasından dolayı, çocukların erken matematik becerileri üzerinde etkili olmuştur (Altındağ Kumaş, 2019). "Okul Öncesi Matematik

(Pre-K Mathematic) Programı'nın içeriğinde de hem sınıf hem de ev boyutunun bulunması sebebiyle ebeveynler çocukların eğitimine dahil olmuşlardır. Dolayısıyla çocukların matematik becerilerini artırmada, ebeveynlerin evde çocuklarıyla birlikte ev etkinliklerine katılımlarının etkisi olduğu söylenebilmektedir (Karakuş, 2020). Erken çocukluk döneminde çocukların matematiksel becerilerinin gelişimi için yurt içinde ve yurt dışında yapılan çalışmalara bakıldığında, hazırlanan eğitim programları ve uygulanan değişik yöntemlerle matematik becerilerinin gelişiminin olumlu yönde etkilendiği görülmüştür (Akkuş Sevigen, 2013; Bulut Pedük, 2007; Choa, Stigler ve Woodward, 2000; Canoğlu, 2007; Casey, Kersh ve Yough, 2004; Erdoğan, 2006; Sezer, 2008; Yalın, 2009).

Aynı zamanda, erken çocukluk döneminde aile katılımının ve aile destekli programların çocukların gelişimine olan etkisini incelemek için yurt içinde ve yurt dışında yapılan çalışmalara bakıldığında da aile katılımının ve aile destekli programların çocukların gelişimini olumlu yönde etkilediği görülmüştür (Hendershot, 2012; İrkörücü, 2006; Uzun, 2013; Yaşar Ekici, 2013; Özlen Demircan, 2018; Akıncı Coşgun & Tezel Şahin, 2018). Aile ve öğretmen çocuğun gelişimi için birlikte çalıştıklarında, çocuğun gelişimi olumlu yönde etkilenmektedir. Ülkemizde Özeke Kocabaş'ın (2006), Yaşar Ekici'nin (2013) ve Gökteş'in (2015) yaptıkları çalışmalar da bunu desteklemektedir. Bu çalışmaların hepsinin sonucuna bakıldığında, ailelerin öğretmenlerle etkileşim halinde olması, çocukların gelişimini olumlu yönde etkilemektedir.

Yapılan bu çalışmalar doğrultusunda, aile katılım çalışmalarının çocukların matematik yeteneğine etkisi üzerine yapılan çalışmaların birbirleriyle benzerlik gösterdiği görülmektedir. Ancak yapılan bu çalışmanın, İrkörücü (2006) ve Uzun (2013)' un yaptıkları çalışmalardan farkı, uygulamaların hem evde hem de okulda gerçekleşmiş olmasıdır. Hendershot'ın (2012) yaptığı çalışmadan farkı ise, Hendershot çalışmasında 48 aydan küçük çocuklara da yer vermiştir. Bu çalışma ise, 48-72 ay grubu çocuklarla gerçekleştirilmiştir.

Araştırmadan elde edilen sonuçlara göre, bu çalışmada uygulanan Aile Destekli Matematik Eğitimi Programı'nın çocukların erken matematik gelişimini olumlu yönde desteklediği görülmüştür. Araştırmadan elde edilen sonuçlar doğrultusunda anne-babalara, eğitimcilere, araştırmacılara bazı öneriler getirmek mümkündür.

Alan yazında çocukların matematik gelişimlerini desteklemek amacıyla yapılan çalışma sonuçlarının karşılaştırılması için benzer araştırmaların farklı örneklem grupları ile gerçekleştirilmesi,



Farklı eğitim programlarının çocukların erken matematik gelişimi üzerine etkisini karşılaştırmak üzere yeni araştırmalar yapılması,

Aile Destekli Matematik Eğitimi Programı'nın okul öncesi eğitim almayan çocukların erken matematik gelişimi üzerine etkisini araştırmak üzere çalışmalar yapılması,

Bütün matematiksel becerileri ölçen testler kullanılarak çalışmalar yapılması,

Çocukların merak ettikleri konularda, yaparak ve yaşayarak öğrenmelerine hem okulda hem de evde olanak sağlanması,

Okulda yapılan matematik etkinliklerinin, sadece masa başı etkinlikleri olarak sınırlandırılması yerine, yaşamla ilişkilendirilerek çocukların aktif olacağı ve zevkle katılacağı çalışmalar olarak planlanması,

Ailelerin günlük yaşamla matematiği nasıl ilişkilendirebilecekleri konusunda bilgi ve becerilerin aktarılması, çocukların matematik becerilerinin ve kavramlarının gelişmesini nasıl destekleyecekleri konusunda farkındalıklarının artırılmasına yönelik çalışmaların yapılması,

Ailelerin çocuklarının öğretmenleriyle her zaman iletişim içerisinde olmasının sağlanması,

Matematiğin yaşam becerisine dönüştürülebilmesi için gerekli önlemlerin alınması,

Çocukların gelişimlerinin etkili bir şekilde desteklenmesi için okul, aile ve toplumun birlikte hareket etmesi, taraflar arasında işbirliği yapılması ve bunun sürdürülmesi sağlanmalıdır.

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## THE EFFECTS OF EPICS ON INTERCULTURAL AWARENESS OF SECOND LANGUAGE LEARNERS AT SCHOOL OF FOREIGN LANGUAGES<sup>1</sup>

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Article Info	Abstract
<p><b>Keywords</b></p> <p>Literature Culture in ELT Epics Intercultural Awareness Second Language Learners</p>	<p>This research study was aimed to determine whether the epics have effects on intercultural awareness of second language learners at the School of Foreign Languages, Selcuk University. It was conducted in two prep classes including 21 and 19 students to determine whether using epics was beneficial for intercultural awareness of second language learners during the foreign language learning process. The experimental group including 21 students was taught two English and two Turkish epics and related activities were done. The control group consisted of 19 students and no specific study for intercultural awareness was done. The students in that group got the cultural information from the coursebook. Both groups were given a questionnaire as a pre-test and a post-test. The test consisted of three open-ended questions related to the attitudes of students towards the target culture. During the study, the students were observed, and their behaviours and opinions were recorded by the researcher. The results showed a significant difference in the mean gains of the samples. Teaching epics proved to be effective on students' intercultural awareness as second language learners while learning a second language.</p>
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### 1. Introduction

Culture symbolizes language and is summed in the economic, religious, and philosophical systems of a country. While learning a foreign language, it is likely for its learners to need cultural information for better communication (Byram and Flemming (1998: 2), Byram (1990: 76-87). Language teachers have been more interested in the practical aspects of communication. They often treat culture as supplemental or incidental to "the real task" (Fantini, 1997: x). Douglas (1994: 9) points out that learning the language of another culture is an effective way to increase one's information.

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Anticipating preconceptions and stereotypes from another culture's viewpoint requires knowledge about the myths and widely "understood" perceptions from that culture's viewpoint. It is also important to know the right way to get more information about the culture in question so that the teaching/learning resources will be appropriate. Corbet (2003: x, 2) claims that the language learner moving between cultures is an intercultural learner.

It is expected for learners to have intercultural awareness between the native and the target language. It is an ability of learners that might be gained through the language learning process. Pedersen (1936: 9) explains awareness as the ability to accurately judge a cultural situation from both one's own and in the other's cultural viewpoint. Such awareness requires learners to have awareness of cultural and linguistic differences, interest in the culture, sensitivity to the myths and stereotypes of the culture, appreciation of the importance of intercultural teaching.

Up to now, two main perspectives have influenced the teaching of culture in the field of English language teaching. One pertains to the transmission of factual and cultural information such as customs and habits of target language speakers. Learners are immersed in cultural readings, films, videotapes, recordings, realia (cultural artefacts) and personal anecdotes (Corbett, 2003: 194). This approach, however, has certain limitations. Kan (2006: 1) points out that this approach does not mainly aim to furnish the learners with skills to discover, interpret, and relate cultural knowledge. The other perspective claims that language learners need to learn how to learn about other cultures rather than factual knowledge about a specific culture. In other words, equipping the learners with skills and strategies that will enable them to discover cultural information is more beneficial for language learners than stuffing language learners' heads with facts about a specific culture (Kan, 2006: 1). The learning tasks are shaped in a way that promote curiosity, tolerance, sensitivity, and empathy in learners. Reinhold (2002: 73) points out that the tasks are not aimed to transfer cultural facts but to provide learners with opportunities to learn how to learn the culture of others and to enjoy learning other cultures while developing tolerance and interest.

The reason for the use of cultural content in the classroom is that it will foster learner motivation (McKay, 2000: 7). McKay believes that there should be a variety of cultures in the materials and not only an overload of western culture in ELT classrooms. McKay (2000: 9-10) identifies three types of cultural materials: target culture materials, learners' own culture materials and international target culture materials. As she suggests, the best one is the international target language materials, which supposedly



cover a variety of knowledge from different cultures all over the world using the target language. That will most probably increase the learners' interest rather than imposing only one culture all the time and prevent learners from having the fear of assimilation into a specific culture and help them respect other people's cultures. Students' own culture should be discussed together with the target culture. In other words, the home culture and the target one should be integrated. Stuart and Nocon (1996: 435) refer to this integration as 'Color Purple'. According to Stuart and Nocon, this synthesis is created when one becomes aware of one's cultural lens (e.g. blue) through the recognition that a person from another culture has a different lens (e.g. red). Neither person can escape his or her cultural lens, but each can choose to overlap lenses (e.g. purple) to understand better the other's perspectives and arrive at shared meaning.

There are a lot of activities we can use in our classrooms to create interest in the target language by using cultural content. The key point is that we should create a relaxing environment where our students can discuss their own culture together with the target culture in meaningful and communicative tasks and activities. This will ensure that students are doing something with a purpose in their minds. Pedersen (1936: 4-5, 13) suggests that experiential methods emphasize less- formal, field-based experiences and a two-way interaction between teachers and learners. Teaching increased awareness often relies on experiential exercises such as role-plays, role reversals, and other approaches such as bicultural observation and experiences, and questions-answers-discussions. Sometimes critical incidents and brief case studies from the culture can be considered to increase learners' awareness of the culture.

Role-play (Douglas, 1994: 174), (Donahue and Parsons, 1982: 359-365), (Kodotchigova, 2002: 8), (Kaplan, 2006: 32-33) is a useful instructional technique in a sociocultural approach. Negative Etiquette" (Corbett, 2003: 110; Kan, 2006: 2) is another enjoyable activity. The familiar Venn diagram is a useful graphic organizer for comparisons. Making comparisons between different story contexts, between stories and their own life experience helps children gain insight into cultural concepts while learning the vocabulary of comparing and contrasting. Stories that portray the exotic or the quaint minimize the shared universal human experience and stories that fail to show diversity within groups build stereotyped images of other cultures (Derman-Sparks, 1993-4: 70(2); Yılmaz & Özkan, 2015: 273-274).

Within the past decade, the problems resulting from not teaching culture with language have started to be recognized. Language teachers try to avoid turning out

fluent fools by deliberately helping students learn to experience reality in a new way through culture. Many international and national foreign language associations have begun to address this problem by incorporating culture into their standards. In 1996, TESOL published as its third goal in ESL Standards for Pre-K-12 Students “to use English in socially and culturally appropriate ways”. Additionally, the national standards for foreign language education developed in part with ACTFL were based on “knowing how, when and why to say what to whom.” The national standards were created with the ultimate goal of foreign language teaching being “the ability to communicate in meaningful and appropriate ways with users of other languages.” Many linguists and interculturalists have started to address this problem with series such as *New Ways in Teaching Culture* (Fantini, 1997: 17). In Turkey, there have recently been some important studies related to the intercultural awareness of second language learners (Onalan, 2005; Şahin, 2005; Başbay & Bektaş, 2009), Yılmaz and Özkan, 2015; Tural, 2016; Tosuncuoğlu, 2019, Zorba & Çakir, 2019; Özişik, Yeşilyurt and Demiröz, 2019). These studies carried out in the Turkish context concerning the teaching of culture in ELT classrooms demonstrate that second language learners should also learn the target culture while learning the target language.

Literature is considered one of the best ways used in teaching culture. Since the 1980s, literature has been used in the teaching of EFL and has attracted more interest among EFL teachers. Furthermore, it has been realized that literature can be used to develop the critical thinking competence of learners and their language skills (Kaplan, 2006: 22). Besides, the books published in the 90s, namely *Language through Literature* by Bassnett and Grundy and *Literature* by Duff and Maley marked that literature shall find its rightful place in ELT (Kaplan, 2006: 25). Brumfit and Carter (2000: 182) states the purpose of using literature in language classes as it will increase all language skills and extent linguistic knowledge by giving evidence of extensive and subtle vocabulary usage, and complex and exact usage. Collie and Slater (1996: 3) point out that literature is authentic material. In some texts, there are “authentic” samples of language, such as travel timetables, city plans, cartoons advertisements and newspaper or magazine articles. Thus, students are exposed to a language that is genuine as in the society and which can be managed in the classroom context.

Literary texts such as radio programs, videos, or newspapers are important resources for learners to learn the culture and the way of life of the country. Novels, plays, epics, and short stories are full of vivid context with their characters that come from different cultural backgrounds. Roger Rollin (1989: 17-18) states that literature should be

lasting, that is, it should take the form of a written text, a recorded utterance, or something transmitted orally like a saying, joke, myth, or epic poem. Literature as a reading material can have a powerful effect on language learners as literature is in any way the reflection of a culture and its elements. Three models advise literature in ELT. These are the cultural model, personal-growth model, and language model. Carter and Long (1991: 28) in Kaplan (2006: 25) suggests that "the Cultural Model" views a literary text as a product. This means that it is threaded as a source of information about the target culture. This model is considered as the traditional approach to teaching culture. Such a model requires learners to explore and interpret the social, political, literary and historical content of a specific text. Works of literature are the relics of culture and through their study students can understand and appreciate cultures and ideologies different from their own in time and space.

Through reading literature, the students can gain intercultural awareness, empathy, tolerance for diversity, and emotional intelligence. Ghosn (2002: 171) made a study on the possible contributions of literature to language classrooms. She claims that there are many reasons to use authentic literature in EFL classes as it is clear from the evidence of myths, epics, legends and folk tales that throughout many centuries people were, are and will be interested in stories. Similarly, Kachru in Brumfit and Carter (1986: 140-149) points out that the use of literature develops cultural awareness in students. Literary texts contain copious examples of practices, attitudes, and beliefs of people across the cultures of the world. While these examples help to promote a comprehensive view of culture, they can raise problems regarding the notion of culture in the target language, as well. This is because English is used across the world as a first and second language and a stereotypical view of the target culture can endanger the use of literature in second language classrooms.

Epics are one of the valuable sources of literature. Elcin (1997: 90-99) claims that they are epos, stories, myths, historical events, adventures, legends, speeches, poems, advice, biographies, tales, and old sayings. Tural (1999: 39) and Taflı (2006: 2) points out that one of the most important elements, which penetrate culture, is undoubtedly epics with historical, literary, social and ethnological values. Epics may be valuable materials in ELT classes as a useful guide to the paths of intercultural awareness. However, reading the culture is not useful for learners to be aware of the culture. That is just the information transfer. It might not help learners' intercultural awareness. It can be asserted that learners should be aware of the intercultural similarities and differences. It is the teachers' job to make the learners be aware of them. It may be

useful for students to read Turkish epics which display similarities in English epics. Students can be exposed to both epics of the nations and asked to see the similarities and differences between them.

The problem which necessitated this study is that teaching target culture as information transfer lacks the advantages which teaching culture with the help of literature offers to second language learners. This study aimed to research whether using epics proves to be effective on the students' intercultural awareness. In this respect, it can also set light to answer the following research questions:

- 1-Is there an influence of teaching epics on students' intercultural awareness?
- 2- Which culture teaching style is better for students' intercultural awareness: using epics or information transfer from the books?

The purpose of this study is to find out whether students' intercultural awareness could be enriched through an instruction that emphasizes the role of literature using epics in teaching culture. Namely, this study seeks to find out the difference between two distinct target culture teaching styles: teaching culture through epics and teaching culture as information transfer in the coursebook. To that end, this study examined the second language learners' intercultural awareness through teaching epics in a classroom context.

## **2. Method**

The study aimed to identify the effects of epics on intercultural awareness according to the views of prep students at the School of Foreign Languages, Selcuk University. To determine the effects of epics on these students' intercultural awareness qualitative research method was used. The evaluation of the instruction process was performed through the qualitative research methods. These were semi-structured questionnaire and observation notes. It was aimed to collect data thoroughly from the students with the help of a semi-structured questionnaire including three open-ended questions.

In the analysis of the data, the descriptive analysis technique was used. The quotations from the semi-structured questionnaire were used. The instruction of the study was performed by the researcher in two groups and the instruction in the experimental group lasted four weeks. One week before the instruction, the questionnaire was given to both the experimental and the control group. During the instruction weeks, two English epics and two Turkish epics were the focus in the experimental group. The aim was to attract the attention of the students to the similarities and differences

between two epics from different cultures. In the control group, the lessons continued according to the school curriculum, no particular study was performed.

### **2.1. Participants**

The study took place at the School of Foreign Languages (SOFL) in Konya during the spring term of the 2007-2008 academic year. Since the study required two classes, one experimental group and one control group were selected for the study. Each class had almost the same placement test average, which is why; they were called as Class 39 and 40, following one another according to test results.

Considering nearly all the students have negative attitudes towards the target culture, it was decided to choose one experimental class as an example. The pre-test including three open-ended questions was given to two classes to see the attitudes of students towards the target culture. The answers given to the questions about the target culture showed that the students were mostly against English culture. The students gave similar answers to the questions given. Thus, the experimental and the control groups were chosen randomly. According to the random choices of the groups, class 40 was used as the experimental group and class 39 was used as the control group.

The number of students in the experimental group is 21. In the control group, the number of students is 19. There were 6 girls and 15 boys in the experimental group, and 7 girls and 12 boys in the control group. All the participants are taking the preparatory year for the first time.

### **2.2. Data Collection Instruments**

Classroom observation notes and a semi-structured questionnaire were used during the study. With the help of a semi-structured questionnaire, it was aimed to understand the attitudes of students to the target culture. The semi-structured questions were prepared with the help of seven instructors, who are experts in their fields, to make the instrument reliable. The questionnaire including three open-ended questions was related to English culture. The students were asked to answer the questions, express their opinions, and give the reasons for the answers. The questionnaire was held in Turkish to express their thoughts in their native language. It was used as the pre-test before the study both in experimental and control groups to see the attitudes of students to English culture. The questionnaire was also used as the post-test after the study to see whether the opinions of students changed or not.

Classroom observation was held in a naturalistic classroom setting. The students were not controlled in any way. Whole classroom observations were recorded without preparing any preliminary categories to look at. The data were collected through a video camera. A video-camera recording was used to record oral communication in the classroom with the researcher and the students. The verbal attitudes of the students toward the target culture were observed and every changing behaviour was recorded. The recordings were transcribed after the observations. To provide reliability, two independent listeners were asked to listen to the recordings and read the transcripts. Moreover, observation notes were performed by the researcher during the instruction process.

The instruction of the study was performed by the researcher. The researcher was the teacher of the experimental and the control groups. The data were collected and interpreted by her. Moreover, the classroom observation was held by the researcher herself during the lessons at SOFL.

### **2.3. Data Collection Procedures**

Data collection procedures were categorized into three parts: Pre-Procedure, In-Study Procedure and Post-Study Procedure. In the first part, it is explained how two groups were selected as experimental and control groups. In the second part, the instruction of the study is introduced in the experimental group week by week. The last part explains the post-study procedure.

#### **2.3.1. Pre-Procedure**

Two classes, Prep 40 and Prep 39 were selected as the experimental and control groups. A semi-structured questionnaire including three open-ended questions was given to the students in each class and the students there were asked to answer them in detail to see their attitudes to English culture (See Appendix I). The questionnaire showed that the students both in Prep 40 and Prep 39 were mostly against the target culture. Thus, one class was chosen randomly as the experimental group. It was Prep 40. Prep 39 became the control group.

#### **2.3.2. In-Study Procedure**

This part of the study includes the instruction of the study. The instruction lasted four weeks. During the instruction, the experimental group was presented with two English and two Turkish epics. The students were recorded by a video camera during the study to see their changing behaviour and attitudes toward the study. The instruction process was explained week by week in the following sections. In the first



week, the students were first asked to read “Beowulf” and “The Book of Dede Korkut (Basat and Tepegöz)”. The aim was to attract the students’ attention to the similarities and differences of the two different epics. The aim was to see the attitudes of students towards English epics. Related activities such as guessing the subject of the epic, putting the pictures in the correct order, matching the paragraphs with the paragraph topics and answering the comprehension questions were performed (See Appendix II).

In the second week, students were asked to find the similarities and the differences between these two epics with the help of a Venn diagram. They just used words to complete the diagram (See Appendix III). Afterwards, the students were asked to complete a chart in the following by making sentences with the words in the Venn diagram to see the similarities and differences better (See Appendix IV). The aim was to make the students aware of the similarities and differences between an English epic and a Turkish one. Then, students were asked to perform a role-play. The aim of the role-play was to make the students have an interplay between the two epics. The students were exposed to be the characters of the two epics and act out a dialogue related to the given situation (See Appendix V).

In the third week, the students were first exposed to read “The Paradise Lost” and “The Altaic Creation Epic”. They were asked to perform related activities such as guessing the subject of the epic, putting the pictures in the correct order, matching the paragraphs with the paragraph topics and finding true/false statements (See Appendix VI).

In the fourth week, the students were first asked to find the similarities and differences between the epics with the help of a Venn diagram. This activity aimed to make the students aware of the similarities and differences between the two different cultures’ epics. The students made sentences using the words in the diagram (See Appendix VII). In the second lesson, the students were asked to perform a role-play “Here and There”. In “Here”, students were asked to imagine that a given character given in the epic lived in the contemporary world and they were to predict the character’s behaviour in a given situation. In “There”, students were asked to place themselves in the story’s reality. They acted up a role-play presenting how they would have handled a given situation or what they would have said (See Appendix VIII).

However, the students in the control group were not exposed to anything related to the epics. They continued to learn the things in the coursebook as in the curriculum.

In the coursebook, the things related to the target culture were just information transfer and it was given in the “Culture Corner” parts.

### 2.3.3. Post-Study Procedure

After the study, both experimental and control groups were given the same questionnaire. The results of the groups were examined to see whether the opinions of the students about the target culture have changed or not during the process. Moreover, to see the opinions of the students in the experimental group related to the study, a lesson diary was used by the researcher. The students were expected to write their ideas according to the given prompts. The lesson diary was in students’ native language so that the students could express themselves more comfortably (See Appendix IX).

## 3. Findings

The results of the study are based on the analysis of pre-test and post-test scores of experimental and control groups, the classroom observation, and the lesson diary after the study. The interpretations of the results were given with the help of the students’ opinions given in the questionnaire as the pre-test and the post-test.

### 3.1. Analysis of Pre-test Scores of Experimental and Control Groups Before the study

The students in both experimental and control groups were asked three open-ended questions in the semi-structured questionnaire. They were all related to English culture. The aim was to see the attitudes of the students towards the target culture. The students were expected to answer the questions in detail. Naturally, there were not only negative opinions but also positive ones among the answers. Yet, in this study, we aimed to specify the negative attitudes of the students about the target culture. Thus, the results were based on the negative answers to the questions.

#### *Question 1: Is learning English culture necessary while learning English?*

For this question, the results are analyzed both in experimental and control groups. In the experimental group, 9 out of 21 students were strongly against the necessity of learning culture in learning English. In the control group, 6 out of 19 students were against the necessity of learning English culture while learning English. Therefore, between the experimental and control groups, there is a slight difference related to the percentages of the students’ negative and positive answers. The difference is shown in the table below:

**Table 1.** Pre-test scores of experimental and control groups for question 1

Group	N	Negative %	Positive %
Experimental	21	42.9	57.1
Control	19	31.6	68.4

According to Table 1, 9 (42.9 %) out of 21 students in the experimental group and 6 (31.6 %) out of 19 students in the control group believed that English culture was not necessary for learning English. This shows that the number of students who had negative ideas about the target culture is similar in both groups. Thus, it can be considered that they were nearly equal in terms of their attitudes about the target culture before the experiment.

**Question 2: Do you enjoy learning about English culture while learning English?**

In the experimental group, 10 out of 21 students did not like learning about English culture. In the control group, 7 out of 19 students did not enjoy learning English culture. Therefore, between the experimental and control groups, it is concluded that there is again a slight difference related to the percentages of the students' negative and positive answers. The comparison is shown in the table below:

**Table 2.** Pre-test scores of experimental and control groups for question 2

Group	N	Negative %	Positive %
Experimental	21	47.6	52.4
Control	19	36.8	63.2

According to Table 2, 10 (47.6%) out of 21 students in the experimental group and 7 (36.8 %) out of 19 students in the control group did not enjoy learning English culture. This reveals that both groups were nearly equal in terms of their interests in the target culture before the experiment.

**Question 3: Is it useful to learn English and Turkish cultures with the help of comparison?**

In the experimental group, 10 out of 21 students thought that it was not useful to learn English and Turkish culture at the same time. Therefore, between the experimental and control groups, it has been figured out that there is not much difference related to the percentages of the students' negative and positive answers. The difference is shown in the following table:

**Table 3.** *Pre-test scores of experimental and control groups for question 3*

Group	N	Negative %	Positive %
Experimental	21	47.6	52.4
Control	19	63.2	36.8

According to Table 3, 10 (47.6%) out of 21 students in the experimental group and 12 (63.2 %) out of 19 students in the control group thought that it was not useful to learn English and Turkish cultures at the same time. That is to say, most of the students in both groups were against learning the cultures with the help of comparison.

### 3.2. The Analysis of Classroom Observation In-Study Procedure

The data were gathered not only through pre-test and post-test but also through classroom observation. For this type of observation, video-camera recording and observation notes of the researcher were used. During the observation, every changing behaviour was recorded. The classroom observation was explained week by week. In the first week of the instruction, there were 19 students. While they were reading "Beowulf", it was marked that they were generally against English epic because they believed that the elements such as the monster- Grendel-, his supernatural mother, and the dragon in the epic were not real and not natural. Furthermore, the students were unwilling to deal with the epic. However, some of the students were interested in the epic. Moreover, they were happier than they were in the daily lessons. After reading "Beowulf" and answering the related questions, the students were expected to read "Basat and Tepegöz". The students were recorded more interested in this epic than they were in the previous one. They examined the pictures, read the epic and answered the questions willingly. Besides, it was observed that the students got surprised when they saw the similarities and differences between the two epics.

At the beginning of the study, the students were unwilling to deal with English epic because they found it was unreal. They had negative attitudes about the English epic, "Beowulf". However, they liked the Turkish epic much more. They also stated that they liked the English version of a Turkish epic. When they read the two epics, they immediately started to compare them. As they were making a comparison, they seemed to be more interested in the study. They were also recorded as they were enjoying the study. Besides, some of the students stated that they did not know that there were supernatural monsters in the Turkish epics. It may be asserted that the first week experiment was the same as it was expected to be.

In the second week session, 18 students were exposed to study the similarities and differences of the epics read in the previous week. They studied the Venn diagram and found similar and different vocabulary in the epics. In this activity, the students easily remembered the themes and the vocabulary of the epics. They could easily find the common vocabulary used in both epics but they had a little difficulty in finding the differences between the epics. They generally enjoyed the activity, as it was not an ordinary and usual practice for them. Most of the students were eager to complete the diagram but few of them were not. Afterwards, the students were asked to complete the chart using the words they wrote in the Venn diagram. In this step, the students were supposed to write sentences related to the similarities and differences of the two epics. In this activity, the students had difficulty in writing sentences with the words in the Venn diagram. The instructor helped a lot in this step. However, the students did not like the activity. It was assumed that there were two reasons why the students did not like the activity. First, this kind of activity was above the level of the students. Secondly, the previous activity was about the same subject, so the students got bored. Finally, the students were exposed to writing a dialogue about a given situation and acting it out. The aim of the role-play was to make the students study both cultures together. The characters of both epics were in the same dialogue. At the beginning of the activity, the students got excited about the characters. It was understood that this kind of activity was effective to increase the cultural awareness of the students. As they were not willing to write the dialogue, they were allowed to use some Turkish phrases and proverbs to make the dialogue enjoyable. They enjoyed the activity. They laughed a lot during the preparation and presentation. There were some reasons why they liked the activity. First, the main characters of English and Turkish epics were together. Moreover, they liked to act those characters and they could use Turkish phrases, as well.

In the third week of the instruction, 18 students were firstly expected to read the English epic "Paradise Lost". They were interested in the keywords and photographs. However, they had difficulty guessing the topic of the epic and guessing the correct order of the photographs. While reading the epic, it was recorded that they found the epic hard. They could not understand on their own, so the instructor helped them understand the text. Despite the difficulties, they enjoyed matching the paragraphs with the paragraph topics. In the last exercise, they were recorded that they easily found the true and false statements. Afterwards, the students read the Turkish epic "Altaic Creation Epic". They were amazed to see the keywords and photographs were

similar. They easily guessed the topic of the epic and put the photographs in the correct order. They also easily match the paragraphs with the paragraph topics. They found the true and false statements with no difficulty, as well. It might be asserted that the students were more interested in this week's epics than the ones in the previous weeks. Their motivation was higher because the subject of the epics was interesting and enjoyable for them. Some of the students were recorded that they liked the English epic much more than the Turkish epic.

In the last week of the instruction, 16 students studied the Venn diagram as in the second week's experiment. They completed the diagram with the vocabulary both finding the similarities and differences between the epics of the previous week. The students easily completed the diagram finding out the common elements and different points of the epics. Compared to the differences, the students found the similarities much more easily. In the next step, the students tried to make sentences orally with the related vocabulary in the diagram. They became pleased since they were able to make meaningful sentences during the preparation. As the second activity, the students performed a role-play called "Here and There". They chose a situation, wrote a dialogue, and act it out in front of the class. Most of the pairs chose "Here". They stated that they liked to bring the characters back to the earth. Two pairs chose "There". During the preparation, all the students appeared to be enjoying the activity. They were impatient to read out the dialogues they wrote. It was fun to listen to the role-plays for both the students and the instructor. At the end of the activity, it was seen that all the students were happy with their work.

### **3.3. Analysis of Pre-test and Post-test Scores of the Control Group After the Study**

Compared to the experimental group, no study was applied in the control group. The lessons continued as they were supposed to be under the school curriculum. While the experimental group was in an intense study with epics, the students in the control group were not performed anything special about the cultural issues. Foreign cultural information was transferred through the main course and reading books.

The students in this group were again asked three interview questions after four weeks. It has been concluded that there is a difference in pre-test and post-test answers of the students. Related to the first two questions, the negative answers increased. However, positive answers increased in the third question. The results are explained in the following:



**Question 1: Is learning English culture necessary while learning English?****Table 4.** Pre-test and post-test scores of the control group for question 1

Control Group	N	Negative %	Positive %
Pre-test	19	31.6	68.4
Post-test	19	47.4	52.6

In the pre-test, 6 out of 19 students were against the necessity of learning English culture while learning English. That is to say, 6 (31.6 %) out of 19 students believed that English culture was not necessary for learning English. After four weeks, 9(47.4%) out of 19 students stated that learning English culture is not necessary for learning English. Table 4 has revealed a significant difference within the control group. In other words, the subjects in the control group changed their opinions related to the necessity of learning English culture. It can be seen that the number of students who have negative attitudes towards the target culture has increased. Three students changed their opinions. Moreover, the number of students who have positive attitudes related to the necessity of culture learning decreased.

**Question 2: Do you enjoy learning about English culture while learning English?****Table 5.** Pre-test and post-test scores of the control group for question 2

Control Group	N	Negative %	Positive %
Pre-test	19	36.8	63.2
Post-test	19	42.1	57.9

In the pre-test, 7 (36.8 %) out of 19 students did not enjoy learning English culture. After the four-week process, 8(42.1%) out of 19 students began to think the same. According to Table 5, the number of negative opinions has slightly increased. Two students previously stated that they liked learning English culture, and then they began to think the opposite. However, one student previously stated that he/she did not like learning the culture but later he surprisingly declared that he liked it. The other students were thinking as in the pre-test. However, the number of positive attitudes decreased.

*Question 3: Is it useful to learn English and Turkish cultures with the help of comparison?*

**Table 6.** Pre-test and post-test scores of the control group for question 3

Control Group	N	Negative %	Positive %
Pre-test	19	63.2	36.8
Post-test	19	47.4	52.6

According to Table 6, in the pre-test, 12(63.2 %) out of 19 students thought that it was not useful to learn the two cultures at the same time with the help of comparison. However, in the post-test, the number decreased. 9 (47.4%) out of 19 students thought that it was not useful. Three students changed their opinions and began to think that it was useful. Table 6 has also revealed that in the pre-test, while 36.8 % of the students mentioned that it was useful to compare two cultures, in the post-test, the rate has increased to 52.6 %. In other words, 7 students in the pre-test and 10 students in the post-test believed that it was useful to learn the cultures at the same time with the help of comparison.

Considering all the differences between the pre-test and the post-test in the control group, it can be easily understood that the negative opinions of the students related to the target culture increased in a month. Thus, it may be asserted that the students were not glad to learn the target culture through the information transfer in the coursebook.

### 3.4. Analysis of Pre-test and Post-test Scores of the Experimental Group After the Study

After the study of epics in the experimental group, it was noted that there was a considerable change in terms of students' opinions in post-test. Here are the results of three questions in pre-test and post-test:

*Question 1: Is learning English culture necessary while learning English?*

**Table 7.** Pre-test and post-test scores of the experimental group for question 1

Experimental Group	N	Negative %	Positive %
Pre-test	21	42.9	57.1
Post-test	21	19.0	81.0

In the pre-test, 9(42.9%) out of 21 students were against the necessity of learning English culture while learning English. However, in the post-test, 4(19.0%) out of 21 students stated that learning English culture is not necessary for learning English. Table 7 has revealed a significant difference within the experimental group. In other

words, most of the subjects in the experimental group changed their opinions related to the necessity of learning English culture. It can be seen that the number of students who have negative attitudes towards the target culture has decreased.

Unlike the pre-test, six students changed their opinions and gave positive answers to this question. The other three students still had the same idea. Surprisingly, one student gave a negative answer on the contrary to the pre-test. However, one student gave a positive answer in the pre-test but a negative answer in the post-test.

**Question 2: Do you enjoy learning about English culture while learning English?**

**Table 8.** Pre-test and post-test scores of the experimental group for question 2

Experimental Group	N	Negative %	Positive %
Pre-test	21	47.6	52.4
Post-test	21	33.3	66.7

In the pre-test, 10 (47.6%) out of 21 students did not enjoy learning English culture. After the four-week process, 7(33.3%) out of 21 students began to think the same. Thus, three students changed their opinions. According to Table 8, the number of negative opinions again decreased. Three students previously stated that they did not like learning English culture, and then they began to think the opposite. The other students were thinking as in the pre-test.

**Question 3: Is it useful to learn English and Turkish cultures with the help of comparison?**

**Table 9.** Pre-test and post-test scores of the experimental group for question 3

Experimental Group	N	Negative %	Positive %
Pre-test	21	47.6	52.4
Post-test	21	23.8	76.2

According to Table 9, in the pre-test, 10(47.6 %) out of 21 students thought that it was not useful to learn the two cultures at the same time with the help of comparison. However, in the post-test, the number decreased. Only 5 (23.8 %) out of 21 students thought that it was not useful. Six students changed their opinions and began to think that it was useful, and one student was previously thinking that it was useful but later he began to think the opposite. Table 9 has also revealed that in the pre-test, while 52.4 % of the students mentioned that it was useful to compare two cultures, in the post-test, the rate increased to 76.2 %. In other words, 11 students in the pre-test and 16

students in the post-test believed that it was useful to learn the cultures at the same time with the help of comparison.

### 3.5 Analysis of Post-test Scores of the Experimental Group and the Control Group After the Study

Considering all the three questions in the questionnaire, it is clear that there is a significant difference between the experimental and the control groups related to the post-test scores. Here are the results of the post-test in both groups:

#### *Question 1: Is learning English culture necessary while learning English?*

**Table 10.** *Post-test scores of the experimental and control groups for question 1*

Post-test	N	Negative %	Positive %
Experimental Group	21	19.0	81.0
Control Group	19	47.4	52.6

According to Table 10, the negative attitudes of the experimental group were calculated as 19%, and the control group as 47.4%. The positive ones of the experimental group were 81.0% and those of the control group were 52.6%. This showed that the experimental group scored significantly higher than the control group in terms of positive attitudes.

#### *Question 2: Do you enjoy learning about English culture while learning English?*

**Table 11.** *Post-test scores of the experimental and control groups for question 2*

Post-test	N	Negative %	Positive %
Experimental Group	21	33.3	66.7
Control Group	19	42.1	57.9

According to Table 11, the negative attitudes of the experimental group were calculated as 33.3%, and the control group as 42.1%. The positive ones of the experimental group were 66.7% and those of the control group were 57.9%. This showed that the experimental group scored higher than the control group in terms of positive attitudes.

*Question 3: Is it useful to learn English and Turkish cultures with the help of comparison?*

**Table 12.** Post-test scores of the experimental and control groups for question 3

Post-test	N	Negative %	Positive %
Experimental Group	21	23.8	76.2
Control Group	19	47.4	52.6

According to Table 12, the negative attitudes of the experimental group were calculated as 23.8%, and the control group as 47.4%. The positive ones of the experimental group were 76.2% and those of the control group were 52.6%. This showed that the experimental group scored significantly higher than the control group in terms of positive attitudes.

### 3.6. Lesson Diary After the Study

Taking the results of the post-test in the experimental group, a lesson diary was applied to see the opinions of the students related to the study. The aim was to get information about their likes, dislikes and difficulties with the procedure. It was also aimed to see what they learnt about the target culture. It was prepared in students' native language to make them feel relaxed and comfortable for their answers. Taking the opinions of the students in the experimental group, it was concluded that there were a lot of common comments of the students. Here are the important common results given in the table below:

I have learnt the following:	Result
4(19%) out of 21 students have learnt that there are different cultures and points of view.	More than half of the students seem to have intercultural awareness. Some of them also mentioned the epics they learnt and their importance of them.
11(52.4%) out of 21 students have learnt that every culture has its own culture but there are similarities between them, as well. Cultures can affect each other.	
5(23.8%) out of 21 students have learnt the epics they have just read and they have also learnt the importance of reading them.	
1(4.7%) out of 21 students has learnt about history.	

<p><b>I had difficulty in understanding the following:</b></p> <p>4(19%) out of 21 students had difficulty in matching the paragraphs with the paragraph topics and pictures.</p> <p>2(9.5%) out of 21 students had difficulty in writing the dialogues.</p> <p>4(19%) out of 21 students had difficulty in comparing the two different cultures.</p> <p>5(23.8%) out of 21 students had difficulty in understanding the reading texts.</p> <p>3(14.3%) out of 21 students had difficulty in monsters and supernatural elements in the epics.</p> <p>1(4.8%) out of 21 students had difficulty in understanding why this kind of study started so late and lasted for a little time.</p> <p>1 (4.8%) out of 21 students had difficulty in understanding which epic is real and which one is not.</p> <p>1 (4.8%) out of 21 students had difficulty in understanding English itself.</p>	<p><b>Result</b></p> <p>Most of the students seem to have difficulty in performing skills in the second language. A few of the students have difficulty in comparison to the cultures.</p>
<p><b>I have liked the following:</b></p> <p>5(23.8%) out of 21 students have liked the comparison of the two cultures in terms of epics.</p> <p>6(28.6%) out of 21 students have liked the epics.</p> <p>5(23.8%) out of 21 students have liked that the lessons have become enjoyable and different.</p> <p>3(14.3%) out of 21 students have liked writing the dialogues.</p> <p>3(14.3%) out of 21 students have liked the new vocabulary.</p> <p>1(4.8%) out of 21 students has liked the pictures.</p>	<p><b>Result</b></p> <p>Most of the students seem to have enjoyed this kind of instruction. They like the comparison of the cultures via epis.</p>
<p><b>I have not liked the following:</b></p> <p>9(42.9%) out of 21 students stated that there was nothing they did not like and everything was very enjoyable and useful.</p> <p>5(23.8%) out of 21 students have not liked that the epics are supernatural and ridiculous.</p>	<p><b>Result</b></p> <p>Nearly half of the students seem to have nothing negative about the instruction. Few of them seem to have preferred the epics would be real. Few of the students have already difficulty in dealing with the second language skills, such as reading and</p>



<p>1(4.8%) out of 21 students has not liked to learn the English epics.</p> <p>1(4.8%) out of 21 students has not liked that the epics are hard to understand.</p> <p>1(4.8%) out of 21 students has not liked to act out the dialogues in front of the class.</p> <p>1(4.8%) out of 21 students has not liked to read the epics in English.</p> <p>1(4.8%) out of 21 students has not liked to bring the worksheets regularly.</p> <p>1(4.8%) out of 21 students has not liked that the lessons have been recorded by a video camera.</p> <p>1(4.8%) out of 21 students has not liked to have difficulty in learning some parts of the epics that are opposite to our religion.</p>	<p>acting out. The others seem to have other negative opinions about the instruction such as video recording, taking the worksheets every day and some points that are opposite our religion.</p>
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#### 4. Conclusion and Suggestion

This study was conducted to determine whether epics influence the intercultural awareness of second language learners at SOFL. The experimental group including 21 students was taught selected 2 English and 2 Turkish epics. Related activities were performed. This procedure was not performed in the control group of 19 students. The lessons here continued according to the curriculum. The students learned about the target culture as information transfer from the coursebook. Both groups were given a questionnaire as a pre-test and a post-test. The semi-structured questionnaire including three open-ended questions was about the attitudes of students towards the target culture. The results showed a significant difference in the mean gains of the samples. Using epics in teaching the target culture proved to be more effective for intercultural awareness of second language learners than information transfer from the books.

The results of the study implicate that a student's intercultural awareness necessitates an emphasis on literature. Students need many opportunities for using literature in class since they do not enjoy learning about the target culture as the information transfer. Furthermore, they find this irritating and then, they become unwilling to learn about the target culture. However, when they learn about literature, especially comparing the target culture and their own one, they become to enjoy the lessons and be willing to learn. For this purpose, epics can be one of the best means of literature.

While teaching the culture, teachers will see that information transfer is not enough for students' intercultural awareness. As recent studies demonstrate, extracurricular cultural activities are suggested as a solution to raise students' awareness and interest in other cultures. In that case, epics will be a suitable source for them as they not only reflect the cultures but also have something in common. Apart from epics, teachers should allocate time for regular use of other literary works such as legends, poems, fairy tales and short stories during class. Showing pictures, videos, sharing experiences with students and encouraging them to be more involved in other cultures might be the solutions for an effective language teaching process. Additionally, teachers should start with short periods and gradually increase the use of materials and should provide opportunities to share information that is interesting, humorous, dramatic or unknown.

One of the implications of this study is, the results of a larger-scale study will be more reliable due to the smallness of the sample size in the study. What is more, as the study carried out in a prep class at a foreign language school, there were some limitations related to the intercultural activities. The students who could not pass the proficiency exam at the beginning of the year had to deal with a new language and a lot of exams during the year. However, their level of English was not enough to understand the epics and perform the related activities. For that reason, the study was hard for both the students and the researcher. Thus, the use of literature systematically for students' intercultural awareness in class should start as a part of the curriculum from the beginning of one's education and must be applied during all the English lessons. Students will be able to recognize and develop their awareness through the comparison of two cultures. Therefore, contrastive analysis in teaching culture should be encouraged.

In conclusion, before helping students with their intercultural awareness during the language learning process, teachers should be trained with the necessary techniques to apply related activities in the classes. In this way, the students will easily be more competent in second language learning. However, there are some challenges English language teachers have experienced in the intercultural teaching process. Syllabus or curriculum is the most evident reason that prevented teachers from being flexible and doing extra cultural activities or giving more information about them in the classrooms. Studies indicate that teachers need to follow the syllabus or curriculum, which gives them almost no time to do any extra intercultural activity. That is why the teachers first should use the intercultural activities following the curriculum. Besides

the language transfer activities in the coursebooks, there should be a good deal of cultural activities in the classroom context. This kind of teaching and learning would certainly be more enjoyable and realistic. Although the studies carried out in Turkey has some limitations, their numbers are hopefully are getting more and more.

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## APPENDICES

## Appendix I

Sevgili Öğrenciler,

Selçuk Üniversitesi Eğitim Fakültesi İngilizce Öğretmenliği Bölümünde yüksek lisans yapmaktayım. Bu, öğrencilerin dil öğreniminde, kültürler arası bilince destanların etkileri konulu bir yüksek lisans tezidir. Bu yüzden yabancı dilin kültürü konusunda belirteceğiniz görüşleriniz tezinin konusuyla doğrudan ilgilidir. Bu ankette yer alacak düşünceleriniz kesinlikle gizli kalacak, sadece tez çalışmam için kullanılacaktır. Sorulara samimi ve dürüst olarak cevap vermeniz çok önemlidir. Lütfen bütün sorulara cevap veriniz. Zaman ayırıp anket çalışmasında yer alarak bana yardım ettiğiniz için çok teşekkür ederim.

Nuriye Külahlı Selçuk Üniversitesi

Yabancı Diller Yüksekokulu

2008

## İNGİLİZCE ÖĞRENİMİNDE KÜLTÜRÜN ROLÜ KONUSUNDA ÖĞRENCİLERİN GÖRÜŞLERİ

- 1.İngilizce öğrenirken, İngiliz kültürünü de öğrenmek gerekli midir? Lütfen açıklayınız.
- 2.İngilizce öğrenirken, İngiliz kültürü ile ilgili bilgileri öğrenmekten hoşlanıyor musunuz? Lütfen açıklayınız.
- 3.İngiliz kültürü ile Türk kültürünü karşılaştırmalı öğrenmek, dil öğreniminde yararlı olur mu? Lütfen açıklayınız.

## Appendix II

## OLD ENGLISH EPIC BEOWULF

1. Look at the pictures and key words below, and then guess what the epic

Key Words: armour, supernatural, cave, treasure, dragon, monster, sword, knight, fatal wound.

2. Look at the pictures, and then guess the correct order of the epic.

3. Read the epic "Beowulf". Were you right about the order?

4. Read the epic again and match the paragraphs with the paragraph topics in the following:

- a) Beowulf and Grendel's mother ( )      b) Beowulf and the dragon ( )  
c) Beowulf and Grendel ( )      d) The danger of Grendel ( )

5. Read the epic again and answer these questions.

1. Why did Beowulf go to Denmark? 2. Where did Grendel and his mother live?

3. How did Beowulf kill Grendel and his mother? 4. What did the King of Denmark give Beowulf?

5. Why did not the knights fight the dragon? 6. Why did Beowulf put on his armour again?



## BEOWULF

(1) Once upon a time, there was a horrible monster called Grendel. He was half man half monster. He lived in Denmark. One day, he went to the king's castle. The king and his men tried to kill the monster but their swords were useless. A knight called Beowulf heard about the problem and went to Denmark to help the king.

(2) That night, Beowulf and his men took off their armour and put away their swords and went to sleep. The monster came into the castle and killed a knight. Beowulf woke up and fought the monster- he pulled off an arm! Grendel went back to his home in a lake and died.

(3) Grendel's supernatural mother was very angry and the next night she went to the castle and killed a knight. In the morning, Beowulf went to the lake. He killed Grendel's mother with a special sword. When he came back, the king was very happy and gave Beowulf presents and money.

(4) Beowulf went back to his country and became a king. He was king for fifty years. However, one day, a dragon came to his country, and it attacked people. It lived in a cave with treasure. The dragon was very big and breathed fire. The knights were afraid and they did not want to fight the dragon. King Beowulf was an old man but he put on his armour again and went to the dragon's cave with his men. At the end of the fight, Beowulf killed the dragon but he got a fatal wound and died.



**THE BOOK of DEDE KORKUT BASAT and TEPEGOZ**

1. Look at the pictures and key words below and then guess what the epic is about  
Key words: ring, cave, treasure, monster, supernatural, arrow, sword, victory, invulnerability, defeat
2. Look at the pictures, and then guess the correct order of the epic.
3. Read the epic "Basat and Tepegoz". Were you right about the order?
4. Read the epic again and match the paragraphs with the paragraph topics in the following:
  - a) The death of Tepegoz ( )
  - b) The destruction and bargain of Tepegoz ( )
  - c) How Tepegoz became a monster ( )
  - d) Plead for help ( )
5. Read the epic again and answer these questions.
  1. Why did Aruz Koca dismiss Tepegoz from the Oguz tribe? 2. Where did Tepegoz start to live then?
  3. Why could not Oguz Turks defeat Tepegoz? 4. Why did Basat want to kill Tepegoz?
  5. How did Basat kill Tepegoz?

**BASAT AND TEPEGOZ**

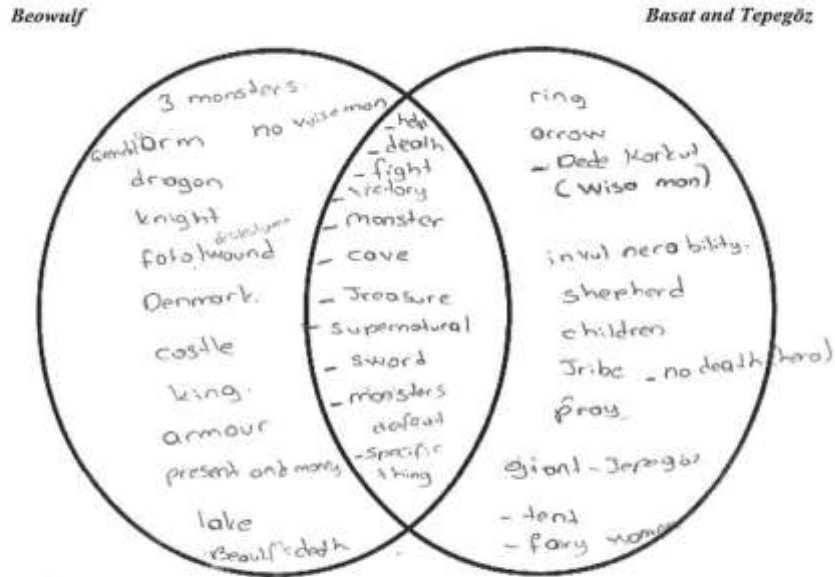
- (1) Once upon a time, there was a horrible monster called Tepegoz, a giant with one eye. His mother was a fairy woman and his father was a shepherd of Aruz Koca. He was grown up in Oguz tribe. The Oguz Turks fed it and looked after it. Tepegoz was playing with the children. Meanwhile, it began to eat their ears. Aruz Koca got angry and told it to go away. The supernatural mother of Tepegoz got very angry and gave him an invulnerability ring to protect him against everything. Tepegoz began to live in a cave called "Salahane" with treasure.
- (2) The Oguz Turks put away their swords and arrows and fought against Tepegoz. However, it was useless. He began to eat Oguz people. He killed 60 men. He defeated the great heroes of the Oguz, and Dede Korkut was called to stop the danger of Tepegoz. Dede Korkut went to its cave to talk. Tepegoz wanted 60 men to eat a day. At the end of the conversation, two serving men plus a daily feed of two men and five hundred sheep were given to Tepegoz.
- (3) The situation was better but still two men were daily eaten by Tepegoz. Oguz people, especially mothers, were sad. One day, one of the sad mothers went to the tent of a warrior named Basat who just returned from a battle. The mother pleaded for her son, and informed Basat that Tepegoz also killed Basat's brother, Kiyam Seljuk.
- (4) Basat decided to kill Tepegoz but his mother and other Oguz Khans did not want Basat to do it. At the end, Basat fought with Tepegoz and with the strength of God defeated him, wounding him in the eye, and then cutting off his head with the sword of Tepegoz. Dede Korkut prayed for him for the victory.

Appendix III

Similarities and Differences

Between *Beowulf* and *Basat& Tepegöz*

1. Work in groups and complete the Venn Diagram with the similarities and differences between "Beowulf" and "Basat & Tepegöz" just using the words.



Appendix IV

2. Use the words above and complete the following table writing the similarities and differences between the epics.

	Beowulf	Basat & Tepegöz
Similarities	<p>There is monster (Grendel)                      There is sword - (with dagger)                      The sword is used for monster.                      Grendel has a supernatural mother.</p>	<p>Tepegöz                      Tepegöz has a fairy mother.                      Tepegöz stays in a cave.                      Beowulf no.                      Basat wins the victory Beowulf too.</p>
Differences	<p>The hero died.                      Grendel lived in Denmark.                      There are 3 monster in Beowulf.</p>	<p>The hero didn't die.                      Tepegöz lived in Oguz territory.                      There is one monster.                      Dede kerkut pray for Basat's victory.</p>

Appendix V

ROLE-PLAY

Work in pairs, read the situation below, follow the stages and write a dialogue according to the given situation, then act out the dialogue.

Student A is Beowulf, student B is Basat, and student C is Tepegöz.

-Beowulf hears about Tepegöz in Oguz tribe, wants to help Oguz Turks and decides to kill him. He comes to the Oguz territory and finds Basat. They decide to kill Tepegöz together but they need a good plan.

Beowulf: Hello!  
Basat: Avesim salam!  
Beowulf: I heard one thing, is it true?  
Basat: What about?  
Beowulf: About Tepegöz.  
Basat: Yes, it is true. Tepegöz eats people, sheep and children.  
Beowulf: This is very bad.  
Basat: Well, what can we do it? What do you think about event?  
Beowulf: I think we will kill him.  
Basat: Oh, but how?  
Beowulf: I will tell you with Tepegöz. Basat: Oh, Tepegöz.  
Basat: I must talk about the important thing. I will be going to the Oguz territory.  
Tepegöz: I understand. But what are you going to eat?  
Basat: What do you want to eat?  
Tepegöz: One thousand sheep, sugar or honey.  
Basat: I will bring you all.

## Appendix VI

## PARADISE LOST

1. Look at the pictures and key words below, and then guess what the epic is about.

Key Words: disobedient, angel, Hell, forbidden, naked, punishment, painful, apologize, sacrifice, evil, expel.

2. Look at the pictures, and then guess the correct order of the epic.

3. Read the epic "Paradise Lost". Were you right about the order?

4. Read the epic again and match the paragraphs with the paragraph topics below.

Punishment ( ) Adam and Eve's Leaving the Paradise ( )

Satan's Terrible Plan ( ) Eating the Forbidden Fruit ( )

5. Read the epic again and write T if the statement is true, write F if the statement is false.

1. Satan decided to fight against the mankind. ( )
2. God warned Adam and Eve about Satan. ( )
3. Eve did not want to eat the forbidden fruit but Adam did. ( )
4. Satan was punished but Adam and Eve were not. ( )
5. Adam and Eve were grateful to the Son for his sacrifice. ( )



## PARADISE LOST

(1) Satan and his army of angels were lying in the burning lake. They were disobedient to God so they were sent to Hell-called Chaos or Darkness. They built a terrible palace called Pandemonium. They planned a battle against humanity and Satan started his journey. He flew to earth but God saw Satan flying. Satan came to the earth as a handsome angel. Uriel, who was guarding the earth, let him enter the earth and see the creation of God. However, Gabriel, who was guarding the gate of Paradise, saw Satan in the Garden of Eden while he was whispering in the ear of Eve as she was sleeping. Gabriel dismissed Satan from the Eden.

(2) God sent Raphael to warn Adam and Eve. Raphael explained what Satan did and how he fell from the Paradise. The next morning, while Eve was working in the garden alone, Satan came as a snake. He started to talk about her beauty. He also showed her the Tree of Knowledge. It was a forbidden fruit. God did not let them eat the fruit of it. However, Eve ate the forbidden fruit and decided to share it with Adam. Adam agreed to eat the fruit because he did not want to leave Eve. After eating the fruit, they fell asleep. When they woke up, they were naked so they immediately covered themselves with leaves.

(3) As Adam and Eve ate the forbidden fruit, God sent his Son to judge them. Eve was punished with painful childbirths and submission to her husband. Adam was punished with a painful battle with nature and hard work. Satan returned to hell in victory. However, all the angels in the hell became ugly monsters and reptiles. Satan became a horrible snake, as well. It was his punishment.

(4) Adam and Eve apologized to God and with his Son's wish God decided to send his Son to earth to sacrifice himself against the evil Trinity- Sin, Death and Satan. God sent Michael to expel Adam and Eve from the Paradise. He explained the possible future of humanity until Son came down to earth. Adam and Eve were thankful that the Son sacrifice and Adam held Eve's hand as they were leaving the Garden of Eden.

In the second lesson, the students were asked to read "Altaic Creation Epic". Here, our aim was to increase the intercultural awareness of the students. The activities applied in the first lesson were performed as in the following

## ALTAIC CREATION EPIC

1. Look at the pictures and key words below, and then guess what the epic is about.

Key Words: disobedient, induce, punishment, forbidden, dismiss, painful.

2. Look at the pictures, and then guess the correct order of the epic.

3. Read the epic "Altaic Creation Epic". Were you right about the order?

4. Read the epic again and match the paragraphs with the paragraph topics

( ) Eating the forbidden fruit ( ) Tree of Humanity

( ) Disobedience of Er-kishi ( ) Leaving the Heaven ( ) Punishment

5. Read the epic again and write T if the statement is true, write F if the statement is false.

1. God Kara-han created Er-kishi because he was alone. ( )
2. God Kara-han did not give Er-kishi the people he wanted. ( )

3. Nobody was interested in Er-kishi. ( )
4. Doganay wanted to eat the forbidden fruit, as well. ( )
5. God gave punishments to all the creatures in the Heaven. ( )



#### ALTAIC CREATION EPIC

1. There was no noise, no breathe, only water. In this loneliness, God Kara-han was flying in the shape of a white goose, he felt himself alone. Suddenly, someone called his name from the water. That was Ak-ana. She appeared with a fascinating beauty. Ak-ana suggested him to create. Then, Kara-han created Er-kishi. They started to fly together, God Kara-han was above, Er-kishi was below. They became closest friends. However, Er-kishi wondered why he was flying below, and why they are not equal. While he was thinking about the answers, he fell into the water and splashed Kara-han. He began to think that he was stronger than Kara-han were, he made Kara-han wet. However, God knew his intention; Er-kishi became disobedient to God. Thus, God Kara-han decided to send Er-kishi under water, into the darkness.
2. As Er-kishi was in the darkness, there was a tree growing above the earth. It was dry so Kara-han created branches, leaves and birds. There were nine branches. However, it was still dry. God Kara-han created nine people in the roots of the branches. The woman between the south and the north went to the man in the south, she was very attractive.
3. Kara-han called Er-kishi to see his creation. Er-kishi was shocked to see the new creation and he wanted some of the people but Kara-han did not let him take the people. He only let Er-kishi the people he could induce. Er-kishi became happy because this was not a punishment. However, Kara-han created snake and dog to guard the people. Er-kishi met the people and talked about the forbidden fruit in the garden. No one except the woman in the south was interested in Er-kishi. The name of the woman was Ece and man was Doganay. They were a happy couple. After a while, Er-kishi came again while everybody was sleeping. Ece and Doganay were not sleeping. Er-kishi began to talk to Ece in the shape of snake. Unfortunately, he gave her the fruit, Doganay begged her not to eat it but it was too late!... She put half of the fruit into Doganay's mouth.
4. Everybody woke up and saw them. All the creatures began to wait for their punishment. God Kara-han came and asked questions to the snake, the dog, Ece, Doganay, and Er-kishi. He dismissed them from the Heaven to the earth. Doganay's punishment was hard work to feed his family, Ece's punishment was painful childbirths and old and tired body, the snake would be the enemy of the human and the dog was not the man's best friend any more.
5. Finally, Er-kishi would be like this forever, and the people who believed him would be evil, too. As they were leaving the Heaven, God Kara-han wanted the people to call him "Ulgen", and the name of Er-kishi became "Erlık". He warned the people against Erlık on the earth.

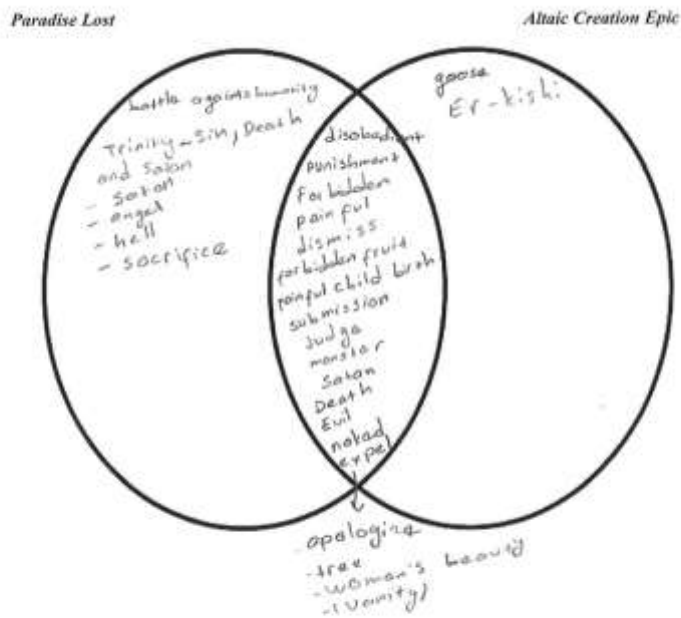


Appendix VII

Similarities and Differences

Between *Paradise Lost* and *Altaic Creation Epic*

I. Work in groups and complete the Venn diagram with the similarities and differences between "Paradise Lost" and "Altaic Creation Epic" just using the words.



Appendix VIII

Sin, Günah

ROLE-PLAY

HERE & THERE

Work in pairs; choose one of the situations below. Write a dialogue according to the given situation, and then act out the dialogue.

HERE

1. Adam and Eve is a happy couple but they are very poor. They always dream about being rich. One day, Eve makes a decision and explains it to Adam. The plan is to rob a bank and be rich. Adam knows that it is a terrible idea but he also knows that he cannot live without her. He cannot decide what to do but he has to make a decision.

THERE

2. Ece and Doganay is a happy couple in the Paradise. Ece wants to eat the forbidden fruit but Doganay knows that it is wrong. He also knows that he cannot persuade her and loves her so much. Both of them have to make a decision but it is not easy.

Ece: Doganay I would like to eat the forbidden fruit  
Doganay: You don't talk about the forbidden fruit in the garden. Because, you know that it is wrong. I have different good idea. Let's go in the town and we buy variety fruit in shopping.  
Ece: No, Doganay. But I want to eat the forbidden fruit. Don't you love me?  
Doganay: Of course I love you. But when you eat the forbidden you can die.  
Ece: No, Near neighbor's daughter eat the forbidden fruit yesterday. But she is very healthy  
Doganay: OK! Honey! Let's eat the forbidden fruit

## Appendix IX

## DERS GÜNCESEL

<b>Ders No:</b>	<b>Tarih:</b> 16.04.2008
<b>Akademik Dönüt:</b>	
Bu çalışmada aşağıdakileri çok iyi öğrendim:	
Bu sınıfta aynı olayları farklı şekillerde yani farklı kültürlerde anlattığına olayın o ülkede farklı anlaşıldığını öğrendim. Ve böyle daha iyi anladığımı farkettim.	
Aşağıdakileri anlamakta zorluk çektim:	
Uygulama konusunda bazı olayları bağlantıları hakkında zorduk çünkü bazıları sınıfta aynı.	
<b>Bireysel Dönüt:</b>	
Aşağıdakileri sevdim:	
Bu uygulamayı sevdim. Karşılaştığım yapıları ve soruları bulabildiğime için.	
Aşağıdakileri sevmedim:	
Diyalog kurmayı delide, anlatı okumayı sevmedim.	



## 19. ASRIN AİLE MESELELERİNE MİZAHİ BİR PENCEREDEN BAKMAK

Derya KILIÇKAYA<sup>1</sup>

Makale Bilgisi	Özet
<b>Anahtar Kelimeler</b> Aile Osmanlı Mizah Gazete Mesele	Aile bağları, ailede annelik babalık rolü, aile kurmak ve aile olmak, evlilikte eşlerin birbirlerine karşı tutumları, sadakatsizlik gibi konular, 1870'lerin Osmanlı Devleti'nde de söz konusu edilirdi. Boşanmaya sebep olabilecek nitelikte sorunlar yaşayan o dönemin İstanbullularının durumu, toplumsal alt yapıyı gözler önüne sermektedir. 19. asır Osmanlı toplumunda görülen kimi aile meseleleri ise dönemin mizah gazetelerine yansımıştır. Aile yapısında görülen ve bir türlü anlam verilemeyen, o dönem için tuhaf karşılanan kimi durumları, dönemin mizah gazeteleri ele almışlardır. Gülmece niteliği taşıyan yazı ve karikatürlerle toplumun aile yapısındaki kimi aksaklıkları dile getiren bu yayımlar, kendilerince sorumluluklarını yerine getirmişlerdir. Aile kurmanın ve aile olabilmemenin o dönem için de zor olduğu, aile bütünlüğünü muhafaza edebilmemenin ise etkileyici dış faktörler karşısında güç olduğu anlaşılmaktadır. Özellikle, aile bireyleri arasındaki çarpıcı ilişkiler, gazeteler tarafından ele alınmış ve eleştirilmiştir. Aile fertleri arasındaki içten bağlılık, para konusunda gösterilen tutumsuzluk, parası olmayan aile bireylerinin yaşadığı sorunlar, çocukların eğitimi ve görgüsü gibi konularda yaşanan aksaklıkların bu dönem mizah gazetelerine yansıdığı görülmektedir. Bu yazıda 1870'li yıllarda yayımlanmış <i>Hayâl</i> , <i>İbretnümâ-yı Âlem</i> , <i>Latife</i> , <i>Diyojen</i> ve <i>Letâif-i Âsâr</i> isimli gazetelere yansıyan aile ile ilgili meseleler ele alınıp incelenecektir.

**Gönderim Tarihi:** 29.10.2021

**Kabul Tarihi:** 30.12.2021

**Yayın Tarihi:** 31.12.2021

## LOOKING AT FAMILY MATTERS OF THE 19TH CENTURY FROM A HUMOUR WINDOW

Article Info	Abstract
<b>Keywords</b> Family Ottoman Humour Newspaper Issue	Issues such as family ties, the role of mother and father in the family, establishing a family and being a family, the attitudes of spouses towards each other in marriage, and infidelity were also seen in the Ottoman Empire in the 1870s. The situation of the Istanbulites of that period, who had problems that could lead to divorce, reveals the social infrastructure. Some family issues in 19th-century Ottoman society were reflected in the humorous newspapers of the period. The humorous newspapers of the period covered some of the situations that were seen in the family structure and could not be understood and that were considered strange for that period. These publications, which express some problems in the family structure of the society with humorous articles and cartoons, have fulfilled their responsibilities in their way. It is understood that it was difficult to establish and be a family at that time, and to maintain family integrity was difficult in the face of impressive external factors. In particular, the striking relations between family members were discussed and criticized by the newspapers. It is seen that the problems experienced in issues such as sincere loyalty among family members, indifference towards money, the problems experienced by family members without money, and the education and manners of children were reflected in the humorous newspapers of this period. In this article, the issues related to the family, which were reflected in the newspapers named <i>Hayâl</i> , <i>İbretnümâ-yı Âlem</i> , <i>Latife</i> , <i>Diyojen</i> and <i>Letâif-i Âsâr</i> , which were published in the 1870s, will be discussed.

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**Cited as APA:** Kılıçkaya, D. (2021). Looking at family matters of the 19th century from a humour window. *International Journal of Current Approaches in Language, Education and Social Sciences (CALESS)*, 3(2), 300-316.

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### Extended Abstract

Every media organ, which was among the first-period humour newspapers, highlighted the issue that was important in its own way and dealt with it. To understand the family issues of that period, the humour newspapers of the period should also be examined. One of the topics covered in the newspapers is the family. This attitude of the newspapers, which also need to touch on the family issue, shows the importance of the family for city life. In this article, some humorous texts that are considered important will also be included, which will be discussed and cited. As an important and necessary institution, how the family is handled by the newspapers will be examined. Newspapers drew attention to the behaviours of family members, especially on important promenades, promenades, streets, and both mocked and negatively criticized these attitudes. Even some humour newspapers have humorous regulations; that is, by issuing regulations, they explained how family members should behave in some squares within the framework of the rules. However, the rules in this statute include completely unrealistic and contrary behaviours. Some newspapers also complained about the behaviour displayed on the streets on important special occasions. It is not possible to ban people from walking on the streets, but according to newspapers, some behaviours can be prohibited from being displayed on the street. However, newspapers express these complaints in fictional letters instead of writing them directly. In these fictional letters, which are said to have been written to them, both the man and the woman of the family are slammed. The lack of an attitude towards money, the deterioration of the family institution due to lack of money, individuals who are willing to do anything for money, spouses who lie to each other because of money, families that cannot be established because of lack of money, the difficulties experienced by people who do not have a respectable profession, the status and reputation of those who earn good money in front of them. These were reflected in the humorous newspapers of that period. The stylish gentlemen who grew up in families, their strange attitudes and the helplessness of the family in the face of these behaviours are also covered by the newspapers. In short, the newspapers made fun of the disorder in the family institution in this way. First of all, it is necessary to give brief information about the humour newspapers, which were the basis of the study and an important part of Istanbul life in the 1870s. It is always said that the first humour newspaper published in our country was Diogenes. However, research conducted by Enis Tahsin Til, Turgut Çeviker and Erol Memberpazarcı has shown that this opinion is wrong. The first humour newspaper in our country is the publication that was given as an appendix to the daily Terakki newspaper, which was published between 1868-1870, and started to be published in 1870, first called Terakki, then Terakki Entertainment and Letâif-i Âsâr. In short, the first humorous publication in the Turkish press is an appendix. This supplemental humour newspaper was distributed to the readers free of charge by Ali Rashid. The newspaper Terakki was founded in 1868 by Ali Raşit and Filip Efendi. The peculiarity of the newspaper is that it was the first time to include women and humour. The newspaper begins to add humour in 1870. Terakki faced some difficulties due to the pressure placed on the press in the first period of its publication. The newspaper, which was shut down in 1870 for criticizing government affairs, was loved by the public and followed closely. Terakki's; The first copies of the additional newspapers published under the names Terakki, Terakki-Entertainment and Letâif-i Âsâr are of very poor quality; but later, the newspaper will improve itself and turn into a publication that writes better jokes. Letâif-i Âsâr will be closed after the first issue of 119 and the second issue of 28 issues and will suspend its publication for two years. After this break, the newspaper, which started to be published on October 7, 1874, will say goodbye to its readers with its last issue on June 22, 1875. İbretnümâ-yı Alem was originally a political newspaper published under the name İbret. The founder and owner of the newspaper is Aleksan Sarrafyan Efendi. İbret was closed for



a month. Sarrafyan Efendi changed the name of his newspaper to İbretnümâ-yı Alem and made İbret a weekly humour newspaper on April 27, 1871. However, the situation of the newspaper did not improve again. İbretnümâ-yı Alem, which was closed in its 2nd issue, increased 53 more points when its punishment was over. In 1872, Ahmet Midhat Efendi rented the newspaper. İbret, which started to be published as a daily newspaper on 13 June 1872, brought a new atmosphere to the Istanbul press. The Hayâl newspaper, published by Teodor Kasap, is one of the important publications of the 1870s. In this article, three copies of the newspaper from the years 1873, 1874 and 1877, which include family issues, will be used. Since Hayâl is among the most important humour newspapers, it has been chosen for this article. The Hayâl newspaper, published by Teodor Kasap, is a Turkish newspaper with Arabic letters. It was started to be published by Teodor Kasap, a journalist and translator from Kayseri, of Greek origin, on 30 October 1873. When the Çingiraklı Tatar newspaper, like its predecessor Diogenes, was closed or closed down; Teodor Butcher finds a way and becomes his longest-lasting humorist. He takes out Hayâl, who has a newspaper. This is his third humour newspaper. Teodor Kasap was sentenced to prison for publishing a cartoon in the Hayâl newspaper that made Karagöz say 'freedom in the law office'. This punishment is the first punishment given to caricature in Turkey. Teodor Kasap, who fled abroad to avoid conviction, would later continue his life as an attendant in Abdülhamit's Palace Library. However, he was not allowed to return to the field of cartoons. The owner of Latife is Zaharya Efendi. His anecdotes about personality often caused discontent. It was published in large size until 1875, with a caricature on each copy. It was scaled down in 1875 and was often shut down by the censors. To create the article, the humour newspapers mentioned above were scanned around the family theme, and the texts and cartoons were examined. The article aims to look at the family issues of the 19th century from a humorous perspective.

## 1. Giriş

Mizah, tanımlanması ve ölçülmesi zor bir kavramdır. Hem güldürü, nükte, şaka, latife gibi birçok mefhumla bağının olması hem de başlı başına bir biçim mi biçem mi olduğuna dair mütereddit bir durumunun bulunması, onun ne olduğu konusunda farklı yorumların doğmasına yol açmıştır:

*“Özellikle sözlüklerde ve bazı kaynaklarda geçen gülmece-mizah tanımlarının doyurucu, açık ve belirgin olmayışından dolayı çoğu zaman mizah, şaka, eğlence, latife, nükte ve alay gibi kavramlar birbirinin aynısıymış gibi kullanılır” (Alay, 2019: 23-24).*

Dolayısıyla, mizahın çizgilerinin nerede başlayıp nerede bittiği belli olmamaktadır. Hiciv, istihza, nükte, ironi gibi türlerle iç içe geçtiği için, bir kavram ve sınır karmaşası görülmektedir. (Alay, 2019: 24) Mizah, Türk Dil Kurumunun sözlüğünde gülmece karşılığı olarak verilmiş ve şu şekilde tanımlanmıştır:

*“Eğlendirme, güldürme ve bir kimsenin davranışına incitmeden takılma amacını güden ince alay, mizah, humor” (<https://sozluk.gov.tr/>).*

Batı dillerinden olan İngilizce ve Fransızcada mizah kavramı, humour sözcüğü ile karşılanmaktadır. Kâşgarlı Mahmut tarafından yazılan Dîvânu Lugâti't-Türk adlı eserde, doğrudan mizah kavramı geçmese de onunla bağlantılı olarak “gülmek, alay



etmek” ile ilgili sözcüklere rastlanır (Alay, 2019: 23). Aziz Nesin’e göre ise mizah, toplumlara, sınıflara, uluslara hatta kişilere göre ayrılıklar gösteren bir kavramdır (Yardımcı, 2010: 3).

Mizah türündeki yazı, şiir ve karikatürlerin geniş yer aldığı, 1870-1877 yılları arasında yayımlanan ve adına “ilk dönem mizah gazeteleri” denen neşriyat arasındaki her yayın organı, kendine göre önemli olan konuyu ön plana çıkarmış ve bunu ele almıştır. O dönemin aile meselelerini anlamak için, devrin mizah gazetelerinin de irdelenmesi gerekmektedir. Gazetelerde ele alınan konulardan biri de ailedir. Aile konusuna da temas etme gereği duyan gazetelerin bu tutumu, şehir hayatı için ailenin önemini göstermektedir. Bu makalede, önemli addedilen kimi mizahi metinlere de yer verilecek, bunlar sadece ele alınmayıp aynı zamanda alıntılanacaktır. Önemli ve gerekli bir kurum olarak ailenin gazetelerce nasıl işlendiğine bakılacaktır. Gazeteler, özellikle önemli mesire, gezinti yerlerinde, caddelerde, aile bireylerinin sergiledikleri davranışlara dikkat çekmiş ve bu tutumlarla hem alay etmiş hem de olumsuz manada eleştirmişlerdir. Hatta bazı mizah gazeteleri mizahi nizamnameler; yani tüzükler yayımlayarak bazı meydanlarda aile bireylerinin nasıl davranmaları gerektiğini, kurallar çerçevesinde anlatmışlardır. Ancak bu tüzükteki kurallar tamamen gerçek dışı ve aykırı davranışlar içerir. Bazı gazeteler de önemli, özel günlerde sokaklarda sergilenen davranışlardan şikâyetçi olmuşlardır. İnsanların sokaklarda gezmelerini yasaklamak mümkün değildir, ancak gazetelere göre bazı davranışların sokakta sergilenmesi menedilebilir. Gazeteler, bu şikâyetlerini doğrudan yazmak yerine, kurmaca mektuplarla dile getirirler. Kendilerine yazıldığı söylenen bu kurmaca mektuplarda, ailenin hem erkeği hem de kadını yerden yere vurulur. Para konusunda gösterilen tutumsuzluk, parasızlık yüzünden aile kurumunun bozulduğu, para için her şeyi yapmaya razı olan bireyler, para yüzünden birbirlerine yalan söyleyen eşler, parasızlık yüzünden kurulamayan aileler, saygın bir mesleği olmayan insanların yaşadıkları güçlükler, onların karşısında iyi para kazananların hâlleri ve itibarları, tüm bunlar o dönemin mizah gazetelerine yansır. Aileler içinde yetişen şık beyler, onların tuhaf tutumları, bu davranışlar karşısında ailenin çaresizliği de gazetelerce ele alınır. Kısacası gazeteler, bu yolla aile kurumundaki bozulmalarla dalga geçmişlerdir.

Öncelikli olarak 1870’li yıllarda İstanbul hayatının önemli bir parçası olan mizah gazeteleri hakkında bilgi vermek gerekir. Ülkemizde yayımlanan ilk mizah gazetesinin, *Diyojen* olduğu hep söylenegedir. Ancak; Enis Tahsin Til, Turgut Çeviker ve Erol Üyepazarcı'nın yaptıkları araştırmalarla, bu kanaatin yanlış olduğu dile getirilmiştir. Ülkemizde ilk mizah gazetesi, 1868-1870 arası yayımlanan günlük *Terakki* gazetesinin, bir ek olarak verdiği ve 1870 senesinde yayımlamaya başladığı, önce

*Terakki*, sonraları *Terakki Eğlencesi* ve *Letâif-i Âsâr* adını alan yayındır. Kısacası, Türk basınında ilk süreli mizah yayını, bir ilavedir. Bu ilâve mizah gazetesi, Ali Râşid tarafından okuyuculara parasız verilmiştir. *Terakki* gazetesini 1868'de, Ali Raşit ve Filip Efendi'ler kurmuşlardır. Gazetenin özelliği, ilk kez kadın ve mizah ekleri vermiş olmasıdır. Gazete, mizah ilavesini 1870'te vermeye başlar. *Terakki* ilk yayımlandığı dönemlerde, basına yöneltilen baskı nedeniyle, birtakım zorluklarla karşılaşmıştır. 1870 senesinde, hükûmet işlerini eleştirdiği için kapatılan gazete, halk tarafından çok sevilmiş ve sıkı bir şekilde takip edilmiştir. *Terakki*'nin; *Terakki, Terakki- Eğlence ve Letâif-i Âsâr* isimleriyle yayımlanan ilave gazetelerinin ilk nüshaları, gayet kalitesizdir; fakat sonraları gazete, kendisini geliştirecek ve daha iyi nükteler yazan bir yayın hâline dönüşecektir. *Letâif-i Âsâr*, ilk 119 sayısından ve ikinci tertip olan 28 sayıdan sonra, kapanacak ve yayımına iki sene kadar ara verecektir. Bu aradan sonra, 7 Ekim 1874 senesinde yeniden çıkmaya başlayan gazete, 22 Haziran 1875'teki son sayısı ile okuyucularına tamamen veda edecektir (Kılıçkaya, 2015 A: 1-24).

*İbretnümâ-yı Âlem*, aslında önceleri *İbret* adıyla çıkan siyasi bir gazete idi. Gazetenin kurucusu ve sahibi Aleksan Sarrafyan Efendi'dir. *İbret*, bir ay müddetle kapatılır. Sarrafyan Efendi, gazetesinin adını *İbretnümâ-yı Âlem*'e çevirerek 27 Nisan 1871'de *İbret*'i, haftalık bir mizah gazetesi yapar. Ancak, gazetenin durumu yine düzelmez. 2. sayısında kapanan *İbretnümâ-yı Âlem*, cezası bitince 53 sayı daha çıkar. 1872 senesinde, Ahmet Midhat Efendi, gazeteyi kiralar. 13 Haziran 1872'de, yeniden günlük gazete olarak çıkmaya başlayan *İbret*, İstanbul basınına yeni bir hava getirir (Kılıçkaya, 2015 A: 1-24).

*Hayâl* gazetesi, 1870'li yılların önemli yayınlarından. Bu yazıda 1873,1874 ve 1877 yıllarına ait, aile meselelerine yer veren gazetenin üç nüshasından faydalanılacaktır. *Hayâl*, ehemmiyetli mizah gazeteleri arasında yer alır. 30 Ekim 1873'te, Rum asıllı Kayserili, gazeteci ve mütercim Teodor Kasap tarafından çıkarılmaya başlanmıştır. *Çıngıraklı Tatar* gazetesi, öncülü *Diyojen* gibi kapatılınca veya kapanınca; Teodor Kasap bir yolunu bulur ve kendisinin en uzun ömürlü mizah gazetesi olan *Hayâl*'i çıkarır. Bu, onun üçüncü mizah gazetesidir. Teodor Kasap, *Hayâl* gazetesinde Karagöz'e 'kanun dairesinde serbesti' dedirten bir karikatür yayımladığı için, hapse mahkûm olmuştur. Bu ceza, Türkiye'de karikatüre verilen ilk cezadır. Mahkûmiyetten kurtulmak için yurt dışına kaçan Teodor Kasap, daha sonra Abdülhamit'in Saray Kütüphanesi'nde görevli olarak yaşamını sürdürecektir. Ancak, karikatür alanına dönmesine izin verilmemiştir (Kılıçkaya, 2015 A: 1-24).

*Latife*'nin sahibi, Zaharya Efendi'dir. Şahsiyatla ilgili fıkraları, etrafta genellikle hoşnutsuzluk yaratmıştır. 1875 yılına kadar büyük boyda ve her nüshaya bir karikatür

koyarak yayınlanmıştır. 1875'te boyunu küçültmüş ve sık sık sansür tarafından kapatılmıştır (Kılıçkaya, 2015 A: 1-24).

Yazının meydana gelmesi için, yukarıda bahsi geçen mizah gazeteleri aile konusu etrafında taranmış, tespit edilen metin ve karikatürler incelenmiştir. Yazının amacı, 19. asrın aile meselelerine mizahi bir pencereden bakmaktır.

## 2. Yöntem

Modern Türkiye'nin toplumsal alt yapısındaki sorunları algılamanın yolu öncelikle, 19. asır Osmanlı toplumunun Batılılaşmayla birlikte değişmeye başlayan ve yer yer yozlaşan aile yapısını anlamaktan geçer. 1870-1877 yılları arasında yayımlanan ilk dönem mizah gazetelerinde, o zamanın aile yapısına ilişkin ilginç bilgiler bulmak mümkündür. 1870'lerin bu mizahi yayınlarından, o yıllarda aile kurmanın ve aile olmanın ne kadar zor olduğu anlaşılır. Öncelikle, aile kurumunu yakından tehdit eden, onu tehlikeye sokan birçok unsur vardır. Bu gazeteler, aile bireyleri arasındaki ilişkiler hakkında çarpıcı bilgiler verirler. 1870'lerde, bazı ailelerde görülen sorunların dile getirildiği yayınlarda, her şey bir mizah çerçevesinde ele alınmıştır. Dolayısıyla, mizahla beraber değişen ve bozulan aile yapısına kuvvetli bir eleştiri de vardır. Aşağıda, aile sorunlarına dair mizah gazetelerinde yer alan eleştirilerden örnekler görülecektir. Bu örnekler verilirken konunun dört başlık altında toplanması uygun görülmüştür. Bu başlıklar şu şekildedir:

- a- Sadakatsizlik
- b- Müsriflik ve Savurganlık
- c- Parasızlık ve Saygınlık Meselesi
- d- Çocuk Terbiyesi

## 3. Bulgular

### 3.1. Sadakatsizlik

Sadakatsizlik konusu, aslında klasik Türk edebiyatındaki mesnevilerde de işlenmiş bir konudur. Dolayısıyla sadakatsizlik temelli evliliklerin, klasik döneme kadar götürülebileceği söylenebilir. XVI. asır itibarıyla eşler arasındaki sadakatsizliğin tezahürlerini Türkçe mesnevilerde görmek mümkündür:

*“Leylâ vü Mecnûn, Usûl-nâme, Nefhatü'l-ezhâr, Lutfiyye-i Vehbî, Hüsn ü Aşk, Zenân-nâme, Sergüzeşt-nâme-i Zihnî ve Mir'ât-ı Cünûn'da para için yapılan evlilikleri, eşlerin birbirlerine çeşitli yönlerden denk olmaması, anne-baba olduktan sonra eşlerin yaşadıkları sorunları, eşlerin sadakatsizliği gibi konuların işleyen beyitler ve bölümler bulunmaktadır”.* (Yılmaz, 2020: 295).

İlk dönem mizah gazetelerinden olan *İbretnü mâ-yı Âlem*'in 27 Eylül 1871 tarihli nüshasında, "Bir Kadın Tarafından Gelen Mektup" başlıklı bir metin vardır. Mektuptaki hanım, *İbretnü mâ-yı Âlem*'i çıkararak gazeteciye hitap etmektedir. "Aferin gazeteci oğlum." diye başlayan mektupta, Bayezit semtinde kandil gecesi olan fenalıklardan, kötülüklerden bahsedilir. Mektubu yazan hanım, öncelikle gazeteyi tebrik eder; çünkü gazete 23 Eylül 1871 tarihli bir önceki nüshasında, kandil geceleri meydana gelen "rezalet"lerden bahsetmiştir:

"(...) *Vâkiâ herkesin hânesinden çıkmasını ve sokaklarda gezmesini men' etmek dâire-i imkândan hariçtir. Lakin açık saçık arabalı ve yaya kadınlarla, etrafını almış bıyık buran ecnas-ı muhtelifeden erkeklerden başka, nerede bu kadar bir cemiyet görülse dağıtılacağı umûr-ı müsellemeden iken bunlara ses çıkarmamakta ne mana vardır*" (*İbretnü mâ-yı Âlem*, 23 Eylül 1871: 1).

İlk dönem mizah gazetelerinde tarifi yapılan şık beylerin bıyıkları tıraşlı değildir. Aksine, sivri ve kozmetik yağı ile yağlanmıştı:

"Eğer var ise bıyıklar (kozmetik) yağı ile yağlanıp gâyet sivri ve sakalı dahi önüne taranıp ördek kuyruğu gibi kuyruk olacaktır" (*Letâif-i Âsâr*, 1871: 2).

Mektubu yazan hanım, aslında okuma yazma bilmemektedir. Buna rağmen, gazeteden bir adet aldirıp okuma bilen komşusunun yanına giderek gazeteyi okutmuştur. Durumdan bu şekilde haberdar olabilmiştir. Hanım, gazeteyi "*Doğrusu pek yolunda yazmışsınız.*" diyerek kutlar ve şu soruyu sorar:

"Siz şimdiki vaktin adamı olduğunuz hâlde bu fenaliğe razı olmuyorsunuz da ben ise elli altmış yıl evvelki gördüğüm terbiyeleri gâib ettiğim hâlde nasıl içim yanmaz?" (*İbretnü mâ-yı Âlem*, 27 Eylül 1871: 2-3).

Hanım, kandil gecesi vaaz dinlemek üzere Şehzade Camisi'ne gitmek istemiştir; fakat gördükleri akıl almaz şeylerdir. "*Yâ Rabb, aman vakitler ne fena olmuş.*" diye mektubuna devam eden hanım, iyi ile kötünün artık fark edilemez olduğunu vurgular. Ancak, mektubu yazan hanımın ilginç bir tespiti vardır. Ona göre, bütün fenalıkların tamamı kadınlar yüzünden çıkmaktadır. Hanımefendinin, "*Erkeklerle bir diyeceği yok*"tur. Hanımın, erkekleri değil de doğrudan kadınları suçlaması, o dönemin zihniyetini de ele verir. Bu, bugün dahi kimi kesimlerin inanarak dillendirdiği anlayışın bir tezahürüdür. Bugün de bu zihniyet, kimi kesimlerde farklı bir şekilde de olsa devam etmektedir:

"(...) kadın çağdaşlık adına modern giyimli, tercihan çalışır, balolara katılır, kocasıyla dans eder, bir yudum içkisini içer, zaman zaman frikik de verir ama çocuklarının annesi sadık bir eş olarak kalır. Erkek çalışır çocuklarının eğitime önem verir, zaman zaman sadakatsizlik yapar,

*fakat bunu 'Erkeğin elinin kiri' olarak görür, içkisiz eğlenemez, eşinin sadakatsizliğine ise kesinlikle tahammül edemez" (Tarhan, 2011).*

Hanım, daha da ileri gider ve bu tip kadınları "sürtük" olarak nitelendirir. Vaktini çok gezerek geçiren, evinde oturmayan kadına "sürtük" denir. Hanıma göre, eğer kadınlar süslenip püslenmeseler ve bu hâlleriyle Çarşı İçi ve Bayezit gibi yerlere çıkmasalar bütün bunlar olmayacaktır. Bu konuda erkeklerin tarafını tutan hanım, yüreğinin yandığını da eklemeyen edemez. Geçmişle o günün kıyafetlerini karşılaştırır ve "*Hani o çedik pabuçlar, hani içlik ve kapalı kalın kalın yaşmaklar.*" diyerek iç geçirir. Kadınların yüzlerine tuttıkları yaşmaklar, öylesine incedir ki neredeyse bir tül biçimindedir. Onların siyah yaşmak kullanmaları söz konusu değildir. Böyle bir şeyin olabilmesi için, kadınların üzüntüden yasa girmeleri gerekir. Yas ise ancak, seyir yerlerinin ve Kalpakçılarbaşı'nın yasaklanması ile mümkün olabilir:

*"Kadınların siyah yaşmak tutmaları ya millet bahçelerinin veya- hut Kalpakçılarbaşı'nın kadınlara yasak edileceğine delildir" (Diyojen, 1873: 3).*

Mesh üzerine giyilen sarı pabuçlar artık yoktur. "*Allah cümlemizi ıslah eylesin.*" diye bir dua eden hanım, mektubunu bitirir.

Mektup ilginçtir; fakat mektuptan daha ilginç olan bir şey ise mektubun sonunda yer alan gazetenin mütalaası; yani görüş ve yorumudur. Varakanın sahibi hanımın, mektubunda çok haklı olduğuna değinen gazete, bu durumu geçmişten beri pek çok şeyin değişmesiyle açıklar. Mektubu yazan hanımın çocukluğunda aldığı terbiye ile o günkü terbiye bir değildir. Dolayısıyla gazete, böyle "rezalet"lerle ortaya çıkanlara insanların istedikleri gözle bakmakta serbest olduklarını dile getirir. Ancak, gazetenin bir konuya itirazı vardır. Bu fenalıkların tek müsebbibinin kadınlar olarak gösterilmesi gazeteye göre kesinlikle yanlıştır. Mektuptaki hanım, her ne kadar erkeklere lafım yok dese de mütalaasında gazete, erkekleri de suçlar. Gazeteye göre, kadınlar kocaları tarafından bu tip "rezalet"ler için müsaade almamış olsalar, evlerinden dışarı çıkmalarına dahi imkân yoktur; yani bu tip "rezalet"lerin olmasına izin veren bu kadınların kendi kocalarıdır. Gazetenin iddiasına göre Direklerarası'nda, arabaların arasında gezerken bilmeden ve fark etmeden kendi aile üyelerinden birini rahatsız/taciz edenler bile bulunur.

Görüldüğü gibi, 1870'lerin başında kandil gecelerinde dahi ailevi açıdan sorun teşkil edecek şeyler yaşanmış ve bunlar mizah gazetelerine acı bir tebessümle yansımıştır. Evli hanım ve erkekler, eğlenmek için başta Direklerarası ve Şehzadebaşı mevkesine giderler ve burada başka erkek ve hanımlarla eğlenirler. Şehzadebaşı, özellikle klasik devirde orta halli ricâlin ve memurların oturduğu bir semttir (Kütükoğlu, 2018: 18).



Ahmet Hamdi Tanpınar'ın *Mahur Beste* isimli romanında Şehzadebaşı, roman figürü İsmail Molla'nın ağzından dile getirilmiştir. Sabri Hoca ile sohbet ettiği esnada geçmişte Fetvahane'de arkadaşlarıyla arasında geçen bir diyalogu aktaran Molla, arkadaşlarından birisinin "Kadın erkek piyasa gâvur işidir, bizde yoktur." demesi üzerine, "İyi ama, ramazan da Şehzadebaşı'nda bizim damgamızı taşır. Bu neye benzer bilir misin? Fotoğraf gâvur icadıdır demeye." şeklinde cevap verir. İsmail Molla'ya göre, bütün bunlar; yani bir yol üzerinde kadın erkek birlikte gezinmek dahi ramazanın ta kendisidir. Ona göre, ramazan eğer halka aitse ve halkın hayatına sirayet etmişse halk, ramazana istediği şekli vermekte serbesttir. Dolayısıyla, kimileri tarafından hoş karşılanmayan Şehzadebaşı ramazanları, İsmail Molla tarafından hoş görülür. Ona göre bu çeşit ramazan bizim damgamızı taşır. Bu, bir anlamda Tanpınar'ın bakış açısıdır. Ahmet Hamdi Tanpınar, roman figürüne bu cümleleri söyleyerek konu hakkındaki düşüncesini dile getirmiş olur. Ona göre, bu tip hâllerin gerçekleşmesinde bir sakınca yoktur:

"Bir gün Fetvahane'de konuşuyorduk. Arkadaşlardan biri: 'Bu arabalı, feraceli, fenerli ramazan gezintilerini kaldırsak,' dedi; 'fisk' u fücür menbaı oluyor, ramazanla ne alâkası var?' 'Yok', dedim; 'ilişmeyin, ramazanın ta kendisidir.' Hepsi birden itiraz ettiler. Ben sözümü bitirdim: 'Ramazan eğer halkın hayatına ait, eğer Müslümanlık halkın ise, bırakın istediği gibi onu geçirsin, ona kendi istediği şekli versin. Yok sizin ise, siz kendinizi bu memleketin dışında bir şey sayıyorsanız, ramazanınızı da bayramınızı da alın, gidin.' dedim. O zaman birisi: 'Kadın erkek piyasa gâvur işidir, bizde yoktur.' dedi. 'İyi ama, ramazan da Şehzadebaşı'nda bizim damgamızı taşır. Bu neye benzer, bilir misin? Fotoğraf da gâvur icadıdır demeye.' diye cevap verdim" (Tanpınar, 2017: 97).

Bugün, "açık evlilik" olarak adlandırılan, eşlerin dışarıda birbirlerini aldatabildikleri, sadakatsizlik gösterebildikleri evlilik türlerinden bahsedilmekte ve kimi ailelerde bu normal karşılanmaktadır:

"[Açık evlilik](#) modern yaşamın sunduğu diğer bir 'rol kalıp'tı. İki tarafta evliydi ve çocukları vardı aynı zamanda iki taraf cinsel olarak özgürdü birbirlerine karışmıyorlardı. Hatta 1970'li yıllarda 'Açık Evlilik, Mutluluğa Götüren Yepyeni Bir Formül' isimli Nena, George O'Neill kitabı moda olmuştu. Açık evliliğin sosyal sonuçlarını ABD toplumu yaşadı. Bu evlilikler sürmüyordu, hızlı yaşantının verdiği ruhsal hastalıklar ve özensiz yaşamın getirdiği sorunlar sonucu mutluluk sağlanmıyordu. En çok fatura da çocuklara çıkıyordu" (Tarhan, 2011).

Evlilikte özgürlüğü savunan insanların tarzı olan "açık evlilik", Mustafa Kutlu'nun Eylül 2018'de yayımladığı *Sevincini Bulmak* isimli hikâyesinde şöyle eleştirilmiştir:



“Suna melisa çayından iri bir yudum aldı. Oh! İyi valla. Bu uyku da getirir şimdi. Kadına bak, boşanmamış ama ayrı. Sen say Ali ile ben. Hiç de değil. Gülüyor. Aklama evlilikte özgürlüğü savunan tipler geliyor. Bir süre ayrı yaşayalım. Evlilik bir manada bireyin özgürlüğünü kısıtlıyor. Ayrı takılalım. Sonra birbirimizi özlersek yeniden birleşiriz. Hani ne güzel kahvelerimizi yudumlardık balkonda” (Kutlu, 2018: 23).

Yukarıda Mahur Beste'nin figürü bu tip durumlara olumlu yaklaştığını belirtirken *Sevincini Bulmak*'taki başkişi Suna, olumsuz tavrını alaylı bir dille belli etmiştir. Bu bakış açısı, aslında Mustafa Kutlu'nun bakış açısıdır. Görüldüğü gibi, Tanpınar ve Kutlu bu duruma bakış tarzları ile bu noktada birbirlerinden ayrılırlar.

İnsanların çoğunda bugün, bu tip hâllerin sadece yirminci ve yirmi birinci yüzyıla ait olduğuna dair bir düşünce hâkimdir. Hâlbuki, tam anlamıyla “açık evlilik” denemese de bu kavramın çekirdeğinin Türk toplumunda, 19. asırda çoktan var olduğu söylenebilir. Modern yaşam tartışmaları, Tanzimat ile birlikte başlar. Modern yaşamın getirdiği bu tip hayat tarzlarının tohumu da dolayısıyla bu dönemde atılır.

*İbretnüme-yı Âlem*'in 11 Ekim 1871 tarihli nüshasında yer alan “Bayezit Meydanı Nizamnamesi” başlığını taşıyan mizahî ve alay yüklü metin, on iki bentten oluşur ve yukarıda bahsi edilen aile meselelerine dairdir. Nizamnamede Bayezit Meydanı'na gelen insanların neler yapmaları ve neler yapmamaları hususuna dair mizahi kurallar sıralanmıştır.

Birinci bentte, bu meydanda dolaşanların kendi aile fertlerine çeşitli taraflardan yapılan “rezalet”i; yani tacizi görmemeleri için asla sağ ve sol taraflarına bakmamaları tembih edilir. Aksi takdirde, kendi aile üyelerinin nasıl tacize maruz kaldıklarını göreceklendir.

İkinci bentte, yine kendi ailesinden bir bireye karşı yapılan taşkınlığın görmezden gelinmesi gerektiği bildirilir, ta ki kendini bilir bir erkek veya kadına tesadüf edinceye kadar. Eğer ki bir erkek arkasına düştüğü rahatsız ettiği kadının, arkadaşının eşi olduğunu fark ederse onu mahcup etmemek adına yanından savuşmalıdır. Yürüyüş esnasında, yanındaki arkadaşı uzaktan gelen kendi ailesinden birini göstererek “Şu hanımın hüsnüne ne buyurursunuz?” diye sorarsa ve yine onlar tarafından “Diyecek yok.” cevabı verilirse derhâl, o hanımın aslında kendi eşi olduğunu iftiharla söylemelidir.

Beşinci bent ise alay yüklü ve şaşırtıcıdır:

“Başkasını çimdiklediğini familyası görüp de usûl ile (Seni gidi seni işte ben de inadıma kendimi çimdikletmek için mahsus kalabalığa giriyorum.) diyen hanımların, kocaları tarafından yalnız bir tebessüm olunacaktır” (*İbretnüme-yı Âlem*, 11 Ekim 1871: 1).

Bu meydanda, kadınların içine karışmış olan erkekler için, din ve mezheplerine bakılmayıp eşitlik kuralı yürürlükte olacaktır. Nizamnamede, zamparalığa yeni başlayanlar için de kolaylık sağlayacak hükümler vardır. Zamparalığa yeni yeni heves eden güzel beyler için durdukları mahallin yanında yahut arkasında, onlar için duran beşer onar dost bulunacaktır.

Yeni yetişecek olan dokuz on yaşındaki kız çocuklarının hâlinin ne olacağı sorusunun cevabı da bir bentte kural olarak verilir:

*“Yeni yetişecek olan dokuz on yaşında kız çocuklar hâlince buranın zevkinden mahrum kalmamak ve oldukça istikbali için tahsil-i malumat etmek üzere veliyyeleri gidememiş olsa bile dadıları veyahut delikanlı lalalarıyla olsun yollanacaktır”* (İbretnüme-yı Âlem, 11 Ekim 1871: 1).

Tüm bu kargaşa içerisinde olan bir hanım, bir erkek tarafından rahatsız edildiğinde “Ben senin anladığın hanımlardan değilim.” gibi bir söz söylese ne olacağı da nizamnamede yazılıdır. Nizamnameye göre, bu kargaşalıkta gezen bir hanımın böyle bir sözü söylemeye dahi hakkı yoktur. Kısacası, gazete tarafından erkekler suçlu görüldüğü gibi, kadınlar da bir anlamda suçlanmaktadır. Bayezit Meydanı'nın hâli ortadadır ve ailesine sadık bir hanım ve erkeğin, gazeteye göre aslında buralarda işi dahi olmamalıdır. Görüldüğü üzere, 1870'lerde toplumdaki aile meseleleri tuhaf bir hâl almaya başlamış ve aile müessesesi çözülmeye doğru yol almıştır.

### 3.2. Müsriflik ve Savurganlık

19. yüzyılın aile meseleleri arasında sadece “sadakatsizlik” yoktur. Bunlar arasında müsriflik ve savurganlık da söz konusudur. Mizah gazetelerinde bu konuya da temas edilmiştir. Müsriflerin çoğunluğunu “şık bey” diye tabir edilen, alafrangalaşmış ve kültürden kopuk kimseler oluşturur. Bunların en büyük özelliklerinden biri de anne ve babalarının olmamalarıdır:

*“(...) İşte mutlak bir metne bu denli bağlı bir dönemde, o mutlak metnin arkasında duran bir baba otoritesinden yoksun bulunmak, Tanzimat düşünürleri için oldukça tedirgin edici bir ruh hâline neden oluyordu. Babanın yokluğunda tek tutamak kuvvetli bir ahlâk anlayışı gibi görünüyordu. Belki de bu yüzden 19. yüzyılda çok sayıda ‘oğula nasihat’ ya da ‘çocuk terbiyesi’ kitaplarına rastlarız”* (Parla, 1993: 28-29).

Anne ya da babanın yokluğunda, daha savurgan ve müsrif olabilmekteydiler. Bu durumun gerçek hayattaki bir örneği ise Hayrullah Efendi'dir:

*“Abdülhak Molla 1854 senesinde vefat etmiştir. O vefat ettiğinde ise Hayrullah Efendi yirmi altı yaşındadır. Genç yaşında babasından kalan mirası idame ettirmeye çalışan Hayrullah*

*Efendi, bu konuda çok başarılı olamamıştır. O da şık beyler gibi elde ettiği parayı iyi yönetememiş ve savurgan bir şekilde davranmıştır” (Kılıçkaya, 2015 B: 39).*

Gerçek hayatta varlıklarını sürdüren bu mirasyedilerin, kurmaca dünyada da yansımalarını görmek mümkündür. Bilindiği gibi, Ahmed Midhat Efendi'nin *Felatun Bey ile Rakım Efendi*'sindeki Felatun ile Recâizade Mahmut Ekrem'in *Araba Sevdası*'ndaki Bihruz Bey, bu cinsten mirasyedilerdir; yani baba yokluğunda daha da savurganlaşan ve israf eden bir yapıları vardır. Ancak kimi zaman baba hayatta olduğu hâlde kişi şıklık yoluna girip kendini harcayabilir. Buna en güzel örnek, 1875'te Mustafa Nuri'nin yazdığı *Zamane Şıkları* isimli piyesteki Mağrur Bey'dir:

*“Mağrur Bey'in bir ailesinin; yani anne ve babasının olmasıdır. Genellikle, şıklık yoluna girmiş genç beylerin anne ve babalarının, özellikle de babalarının hayatta olmadıkları görülmektedir. Bu, onların genel özelliklerindedir. Ancak Mağrur Bey, anne ve babası hayatta olduğu hâlde, şıklık yoluna girmiş ve kendini harcamıştır” (Kılıçkaya, 2015 C: 55).*

İlk dönem mizah gazetelerinden olan *Letâif-i Âsâr*, “İstiğrab Olunur”; yani şaşılabilir başlıklı bir metinde şaşılacakları sıralarken bu konuya değinir:

*“Bazı zevât, şık beylerin cümlesinin vâlidesi ve pederi var zanneylemesine” (Letâif-i Âsâr, 9 Şubat 1872: 2-3).*

Bu şık beylerin kimilerinin ise anne babaları hayatta olur, ancak aile kurumundaki temelsizlik nedeniyle bu beyler, para için her şeyi yaparlar. *Hayâl* gazetesinin 12 Mart 1874 tarihli nüshasında, yıldız hareketlerini gösteren bir cetvel yayımlanır. Bu, güya gelecekte neler olacağını söyleyen bir cetveldir:

*“Şık beylerden biri pederinin uykuya vardığı sırada ağzından çıkarıp kenara bıraktığı birtakım masnu' dişleri alıp satacak ve bununla ihtiyâcını def' ü ta'dil eyleyecek...” (Hayâl, 12 Mart 1874: 3-4).*

Mizah gazeteleri kimi zaman hanımların yeni moda kıyafetleriyle alay etmek için durumu kocalarıyla açıklama yoluna giderler. Bunlardan biri 8 Ağustos 1871 tarihli *Letâif-i Âsâr*'da görülür. Kadınların neden feracelerinin kollarını kestirdiklerini merak eden gazete, sorduğu soruya yine kendi cevap verir:

*“Kocalarına merhameten ve ekonomiye riâyeten feracenin kumaşı yarım arşın eksik olsun için.” (Letâif-i Âsâr, 8 Ağustos 1871: 3-4)*

Konu yine moda uymak niyetiyle müsrifçe davranan hanımlarla ilgilidir; fakat burada farklı şekilde yazılarak tersi ima edilmiştir. Bu ise konuya dair *Hayâl*



gazetesinde yayımlanmış bir karikatürdür. Karikatürden anlaşıldığı kadarıyla bazı hanımlar, yeni moda şapkaları almak uğruna aile bütçelerini epey zorlarlar:

*Hayâl* gazetesinin 31 Mayıs 1877 tarihli nüshasında yayımlanan karikatürün altında şu diyalog vardır:

“-Niçin ağlıyorsun kocacığım?

-Nasıl ağlamayayım? Hani şu senin yeni moda şapkanın parası yok muydu?

-Ey? Aman helecân geldi...

- Yankesiciye çarptırmışım! (Acaba inandırabildim mi?)” (*Hayâl*, 31 Mayıs 1877: 4)

Aile bütçesini zorlayan hanımlar, erkeklerin yalan söylemelerine neden olurlar.

### 3.3. Parasızlık ve Saygınlık Meselesi

Parasızlık, 19. asrın aile sorunlarından biridir. Parasızlık yüzünden, o dönemde kimileri aile dahi kuramamaktadır; yani evlenememektedir. Bunlara örnek olarak memurlar verilebilir. Seksen kuruş maaş ile evlenmeye çalışan memurlara *Latife* gazetesi “*Vay vay vay canım!*” diyerek güler (*Latife*, 27 Ağustos 1874: 4).

Parasızlık gibi aile kurmaya engel şeylerden biri de saygın bir meslekte çalışmamaktır. 19. Asırda, kimi saygın meslekler vardır. Aslında devlette memur olarak çalışmak, o dönem için saygın bir meslektir; fakat yukarıda da görüldüğü gibi az maaş nedeniyle evliliğe bile engeldir. Maaş azlığının yanında kimi meslekler de toplum nazarında tüm zorluğuna rağmen iyi karşılanmaz. Bunlardan en önemlisi tramvay bayraktarlığıdır; yani vardacılıktır. Tramvayın önünde sürekli koşarak insanlara “*Dikkat!*” diye uyararak, insanların tramvay yolundan çıkmasını sağlayan bu vardacılar, dönem koşullarında zor zamanlar yaşarlar. Onların başından geçenlere dair bilgileri mizah gazetelerinde bulmak mümkündür:

“Geçenlerde tramvay bayraktarlarından birisi tehhül etmek üzere birisinin kızını istemiş ise de kızın pederi çabuk koşan adama tabir-i âhîrle çapkın tesmiye olunduğunu işitmiş olmakla, ben çapkın adama kızımı vermem diyerek reddetmiştir.

Diğer bir bayraktar ki bir dul hatun ile akd-i nikâh etmek murâd etmiş ise de mezbûre hayır ben onu istemem ben nice defa gözüm ile görmüşüm. O adam nicelerini yoldan çıkarıyor idi. Beni de yoldan çıkarır diye cevap vermiştir. Al sana tramvayların bir belâsını daha!!” (Latife, 6 Nisan 1875: 1).

Bayraktarların yaşam tarzları burada her ne kadar mizahi bir üslûpla verilmiş olsa da elbette bu ironik metnin altında yatan gerçekler vardır. Saygınlığı olmayan bir meslek aile kurumunun oluşmasını dahi engellemektedir ve bu yeni bir şey değildir. Eskiden de bu tip şeylere her zaman önem verilirdi.

### 3.4. Çocuk Terbiyesi

Mizah gazetelerinde, bir aile sorunu olarak çocuk terbiyesi de ele alınmıştır. Yukarıda nasıl kandil gecelerinde çeşitli “rezalet”lerin olduğu anlatılmışsa kimi gazeteler de ramazan ayındaki kimi uygunsuzluklara değinir. Bu gazetelerden biri *Hayâl*’dir. 26 Ekim 1873 tarihli nüshasında, umuma açık olan tiyatrolarda Orta Oyunu ve Karagöz gibi eğlence mahallerinde görülen umumi ahlâka aykırı şeylerden bahsedilir ve bir soru sorulur:

“Çünkü Ramazan-ı Şerîf’te etfâl-i millet –sekiz on ve belki on iki yaşına kadar kızlar da dâhil buldukları hâlde- ekseriya *Hayâl* ve Orta Oyunları seyrinde görülüyorlar. Acaba bunlar orada ne görüyorlar?” (Hayâl, 26 Ekim 1873: 1).

Gazetenin hayal diye vasıflandırdığı gölge oyunu; yani Karagöz’dür. Buralarda Kanlı Nigâr, Hamam ve benzeri oyunlar oynandığı söylenir. Orta oyunlarında ise Mahalle Baskını Çifte Ortaklar ve buna benzer oyunlar oynanır. Gazete, bir soru daha sorma ihtiyacı duyar:

“Acaba bunları seyr ü istimaından çocukların terbiyesi ve ahlâkı ıslâh mı yoksa ifsâd mı oluyor?” (Hayâl, 26 Ekim 1873: 1).

Gazeteye göre, en ziyade üzülecek taraf şurasıdır ki kendi tavırları ve hareketleriyle evlatlarına örnek olmaları gereken babalar dahi oyunlarda geçen edep dışı sözleri işitip ve yine edep dışı hâlleri görüp evlatlarının yanında bunlara gülerler. İşittikleri bu sözler, edep dışıdır. Gazete, bu sözleri şöyle tanımlar:

“(…) en ziyâde laubâlî iki ahbâbın mahfî bir yerde birbirlerine söylemeye hicâb edecekleri sözlerdir.” (Hayâl, 26 Ekim 1873: 1).



Yukarıdaki cümle, bu oyunlarda geçen edep dışı sözlerin derecesini vermesi açısından önemlidir. Görüldüğü gibi, 19. asırda çocuklar aile eliyle bu tip ahlâka aykırı oyunlara götürülmüş ve yapılan şakalara hep beraber gülünmüştür. Bugün, sinemalarda öne çıkarılan, gişede büyük başarı elde etmiş; fakat olumsuz davranışlar ve sözler içeren kimi filmlere çocuklar aile eliyle götürülmektedir. Sadece sinemada değil, televizyonda da çoğu dizinin olumsuz davranış ve sözler içerdiğini bilinmektedir. Bu diziler de yine aile gözetiminde çocuklara seyrettirilir.

#### 4. Sonuç, Tartışma ve Öneriler

Sadakatsizlik günümüzün aile sorunlarından biridir ve gün geçtikçe meşru bir hâle gelmektedir. Bu duruma verilebilecek en iyi örnek ise “açık evlilik” adı verilen ve eşlerin birbirlerine karşı gösterdikleri sadakatsizliği normalleştiren evlilik türüdür. Bugün açık evlilik, kadın ya da erkeğin üçüncü bir kişi ya da kişilerle ilişki yaşayabildiği serbest bir evlilik olarak tanımlanmaktadır. Her ne kadar bu evlilik çeşidi, özellikle Amerika ve Avrupa kıtasında bulunan ülkelerde sıkça görülüyor olsa da Türkiye’de de var olduğunu bilinmektedir. Bu yaşam tarzı, gün geçtikçe doğallaşmaktadır. Mizah gazetelerine yansıyan haber ve yazılardan anlaşıldığı kadarıyla, bugünün bir meselesiymiş gibi gösterilen sadakatsizlik ve aile bağları sorunu, zaten Türk toplumunda çoktan görülmeye başlanmıştı. Bunun sebepleri arasında, Tanzimat Dönemi’nde modern hayata ayak uydurmakta zorlanılmış olması ve bazı şeylerin dengesinin kurulamamış olması gösterilebilir.

Bugün yine pek çok aile meselesinin temelinde, aile bireylerinden birinin yahut hepsinin müsrif ve savurgan olmalarının yattığı da bilinmektedir. Mizah gazetelerinde savurganlıklarıyla ün yapmış olan “şık beyler”in bu denli israfa meyilli olmalarının altında yatan en önemli sebep ise bu kişilerin genellikle mirasyedi olmalarıdır; yani yine “baba yokluğu meselesi”dir. Bu, günümüzün de sorunlarındanıdır.

Geçmişte olduğu gibi, bugün de bir erkeğin parasızlığı yahut saygın bir meslekten uzak olması onun evlenmesine engel teşkil edebilecek sebeplerdendir. Toplumda, ne olursa olsun ebeveynler kızlarını iyi para kazanan ve itibarlı bir mesleği olan kişilerle evlendirmek isterler. “Davul dengi dengine diye çalar.”; yani evlenecek kimselerin birbirlerine denk olmaları gerekir. Aksi takdirde, evlilik kurumunda sorunlar oluşabilmektedir.

Çocuk terbiyesinde, anne ve babanın öneminin ne kadar önemli olduğu bilinmektedir. Geçmişte yapılmış kimi hatalar, bugün de farklı şekillerde devam ettirilmekte ve çocukların ahlâkını bozacak şeyler ortaya çıkabilmektedir. Mizah gazetelerinde aile sorunlarına dair yapılmış kimisi ciddi kimisi de alaylı uyarılar, bu açıdan dikkat



çekicidir. Bu gazeteler, var olanı yansıtırlar, olmayan bir şeyi olmuş gibi göstermezler. Mizahi yayınlar oldukları için, biraz da olsa abartma söz konusu olabilir. Ancak, toplumda var olmayan bir meseleyi dile getirmezler. Dolayısıyla, bugünün aile sorunlarının temelinde yatan sebepleri anlamak ve izah edebilmek için mizahi yayınları ciddiye almak gerekir.

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