

## Perception of Foreign Students Learning Turkish on Their Willingness to Communicate in Turkish

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### Abstract

The study, which was conducted in order to determine the willingness of foreign students learning Turkish as a second language to communicate in Turkish, was carried out with the participation of Afghan students studying at the Fırat University at undergraduate and graduate levels. The main purpose of this study is to determine the willingness of students who learn Turkish as a second language to communicate in Turkish, and to offer suggestions to increase the language teaching quality of those who learn Turkish as a second language, based on these findings. In the study, the phenomenology design from the qualitative research method was used. According to the findings of the study; although students generally describe themselves as inadequate in communicating in Turkish, it has been determined that they have a high willingness to communicate in Turkish, as they have individually assimilated Turkish and Turkish culture, and they do various activities while learning Turkish. According to the research findings, some suggestions were made to the researchers in order to illuminate the willingness of foreign students to communicate in Turkish in all aspects.


**Keywords:** Communication, willingness to communicate, willingness to communicate in Turkish.

## Türkçeyi İkinci Dil Olarak Öğrenenlerin Türkçe İletişim Kurma İstekliliklerine İlişkin Görüşleri

### Öz

Türkçeyi ikinci dil olarak öğrenen yabancı uyruklu öğrencilerin Türkçe iletişim istekliliğini belirlemek amacıyla yapılan bu çalışma, Fırat Üniversitesinde lisans ve lisansüstü düzeyde eğitim gören Afgan uyruklu öğrencilerin katılımı ile gerçekleştirilmiştir. Bu çalışmanın temel amacı Türkçeyi ikinci dil olarak öğrenen öğrencilerin Türkçe iletişim kurma istekliliğini tespit ederek söz konusu tespitlerden hareketle Türkçeyi ikinci dil olarak öğrenenlerin dil öğretim kalitesini artırmaya yönelik öneriler sunmaktır. Çalışmanın bulgularına göre öğrenciler kendilerini Türkçe iletişim kurmada genel olarak yetersiz olarak tanımlamalarına rağmen


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*bireysel olarak Türkçeyi ve Türk kültürünü özümlediklerinden Türkçe iletişim kurma istekliliklerinin yüksek olduğu ve Türkçeyi öğrenirken çeşitli aktiviteler yaptıkları belirlenmiştir. Araştırma bulgularına göre yabancı uyruklu öğrencilerin Türkçe iletişim kurma istekliliklerinin tüm yönleri ile aydınlatılabilmesi için araştırmacılara bazı önerilerde bulunulmuştur.*

**Anahtar Kelimeler:** İletişim, İletişim İstekliliği, Türkçe İletişim Kurma İstekliliği

### Introduction

Communication is the event that takes place between at least two individuals, expressing themselves or understanding their interlocutors through gestures and mimics, as well as written, verbal and telecommunication tools. Turkish Dictionary (2009) defined communication as “transmission of feelings, thoughts, communication or information to other people or centers by any means, transfer, communication, communication” (Turkish Language Association [Türk Dil Kurumu, TDK]., 2009, p. 1115). Communication, which is essentially expressed as the transfer of feelings and thoughts between people, reflects the effort of people living in society to express themselves (Temizyürek, Erdem & Temizkan, 2010, p. 2).

The concept of communication is derived from the Latin word “communicato”, which means “transmitting information” or “transmitting” (Kıray, 2018, p. 3). Communication is an effort to express one's feelings, thoughts and wishes in all ways and methods, especially written, verbal and non-verbal expression, and to try to understand the interlocutor. Communication is the transmission of feelings, thoughts, desires and orders from one group to other groups or from one group to individuals, not just between individuals. While Akalin et al. (2009, p. 954); communication, “transmitting feelings, thoughts or information to others in any way imaginable, communication, communication, communication. (Technically) telephone, telegraph, television, radio, etc. Onan (2020, p. 128) on the other hand defines communication as “the transmission of a thought or an emotion from one person to another through facial expression, hand, arm and head movements, speech or by making use of communication tools and equipment such as writing, telephone, radio and television”.

The concept of communication has many positive effects on an individual, social and organizational basis, apart from the aforementioned definitions. In fact, “effective communication skills can facilitate relations in all kinds of human relations and all kinds of professions” (Korkut, 2005, p. 147). Apart from this, communication is a product of his individual life as well as a necessity imposed in his social life. Social life, on the other hand, takes place through the communication of individuals with each other. This communication between individuals ensures the continuity of social life (Kıray & Koca, 2018, p. 21). As a matter of fact, today's rapidly increasing urbanization and developing technology have forced people to communicate with different individuals and organizations compared to past periods. This situation has caused people to spend more effort and time to communicate with other individuals and organizations.

Communication is an essential factor in the survival of organizations as well as in maintaining the daily life of the individual (Seyidođlu, 1999, p. 236; Halsey, 1988, p.710) cited in Zaptiođlu elikdemir and Tkel Paker, 2019, p. 43). With this aspect, communication is one of the basic dynamics of its functioning and continuity at the organizational level (Erođluer, 2011, p.122). For this reason, organizations that do not have a good communication and communication network disappear over time (Atak, 2005, p. 61). Communication, which forms the basis of social life, is also an important element in terms of the continuation of social life. Individual; socialization and individualization process through the communication they establish with others. Thanks to this communication, the individual gets the opportunity to evaluate himself by being shaped (Temizyrek et al., 2007, p. 7).

As social beings, humans constantly feel the need to communicate with their environment throughout their lives. In order to meet this need, they choose every possible code and coding method (Kk, 2012, p. 3). The willingness to communicate occurs as a natural result of this natural need of human beings, as a result of affective and environmental reactions. Willingness to communicate is the desire of the individual to explain himself to his interlocutor and to understand his interlocutor. Polatcan (2018) defined the willingness to communicate as the structure in which various psychological factors and linguistic factors are integrated. There are many different factors that affect willingness to communicate. The aforementioned subject has been the subject of research in many different aspects, including cognitive, social and psychological, in recent years (Zerey, 2017, p. VII). Emphasizing the individual aspect of willingness to communicate, researchers such as Drny (2005) and McCroskey and Richmond (1987) stated that the willingness to communicate affects language learning, such as "willingness to communicate in a foreign language, such as introversion, self-esteem, communication competence, anxiety, motivation and cultural differences". They stated that there is a relationship with the characteristics (Varıřođlu, 2020, p. 601-604). The willingness to communicate is a new concept that has entered the literature as a result of studies on communication conflicts (Varıřođlu, 2020, p. 604). The concept of willingness to communicate was first introduced by McCroskey and Baer in mother tongue teaching; in foreign language teaching, it was used by researchers such as Clement, Drnye and Noels (Alyılmaz & Polatcan, 2018, p. 448). In Turkey, Alishah (2015), Zerey (2017), Altner (2017), Bulut (2017), elikbař (2018), İlter (2018), Aslıtrk (2019), Erol (2019), Yıldıırım (2019), etin (2019), Eyerci (2020), Uđurlu (2020), Kanat Mutluođlu (2020) There are scientific studies conducted by researchers such as on the willingness of Turkish students to communicate in English.

These factors that affect the willingness to communicate can be seen as a structure that integrates the psychological factors that directly or indirectly affect language learning. For this reason, positive support of the individual's motivation, anxiety, attitude and self-confidence values, as well as environmental factors, in order to realize the willingness to communicate in a healthier way; It should not be forgotten

that by increasing the language willingness, it will accelerate the language acquisition process of the individual.

Willingness to communicate refers to the tendency of individuals towards the mother tongue or target language, or the desire to communicate. Varışoğlu (2020, p. 601) defined the willingness to communicate as follows: “The willingness to communicate is an individual's tendency to initiate or prevent communication with others. It is whether individuals are willing to communicate or not.” On the other hand, Alyılmaz and Polatcan (2018, p. 448) have defined willingness to communicate as “the effort of establishing linguistic communication with oneself, with other people, with groups”.

“Willingness to communicate” is a new concept in language teaching. The concept of willingness to communicate is a concept that has emerged as a result of studies on the factors that hinder communication. The concept of willingness to communicate was first used by McCroskey and Baer (1985) in mother tongue teaching. This concept was later used in foreign language teaching by examining its psychological and linguistic effects by researchers such as MacIntyre, Charos, Clément, Dörnye, and Noels (Yayla, 2018, p. 39; Alyılmaz & Polatcan, 2018, p. 448). McCroskey and Richmond (1987), on the other hand, conducted remarkable studies on willingness to communicate as a personality trait of affective factors such as reluctance and shyness that prevent communication (Varışoğlu, 2020, p. 604). MacIntyre (2007, 2012) and Legato (2011) emphasized that the willingness to communicate is a structure and can change according to changing conditions (Yayla, 2018, p. 48). Willingness to communicate in language is an important factor that directly affects language use (Zerey, 2017, p. VII).

MacIntyre et al (1998) visualized the factors affecting willingness to communicate in a pyramidal structure consisting of six layers and twelve steps (Figure 1). According to the pyramidal model in question, they stated that the target language can be learned when the six layers and twelve steps in the model are applied successfully (Alyılmaz & Polatcan, 2018, p. 449).



**Figure 1.** Factors affecting willingness to communicate

(MacIntyre et al., 1998, p. 547 as cited in Alyılmaz & Polatcan, 2018, p. 449).

When MacIntyre et al. (1998) examined the pyramid structure in which visualized the factors affecting the willingness to communicate, it is seen that the two most important factors affecting language willingness are individual and environmental factors.

McCroskey and Richmond (1987), who consider willingness to communicate as a personal change, determined that "it has a relationship with introversion, self-esteem, communication competence, anxiety, motivation and cultural differences (Varışoğlu, 2020, p. 605). Similarly, MacIntyre (2007); stated that there are two main factors that determine the willingness to communicate. The first of these factors is personal factors (anxiety, motivation, attitude, interpersonal interest, etc.), and the second is elements that include social contextual factors (ethnic, religious vitality, language communication, etc.) (Yayla, 2018, p. 40-41).

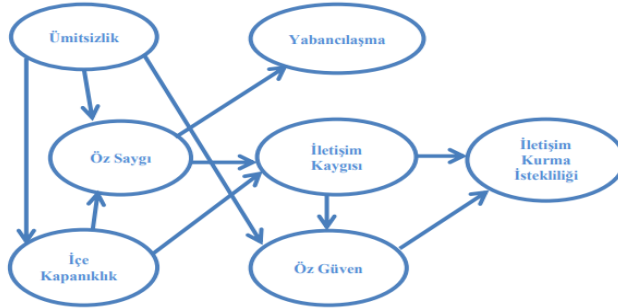
Willingness to communicate is a prominent phenomenon in mother tongue teaching and foreign language teaching. Because the ultimate goal in language teaching is to acquire the ability to communicate in written, verbal and non-verbal in the mother tongue or foreign language that is being learned.

### 1.2.1. Willingness to Communicate in Mother Tongue

The concept of willingness to communicate in the mother tongue was first used by McCroskey and Baer (1985). McCroskey (1990), one of the pioneers of the concept of willingness to communicate in the mother tongue, stated that the variables of instinct, self-perception, communication competence, communication anxiety,

introversion and cultural diversity affect the willingness to communicate in the mother tongue positively or negatively (Polatcan, 2018, p. 33).

MacIntyre (1994), who developed a personality-based model of willingness to communicate with native speakers; claims that those with low anxiety have a higher willingness to communicate in their mother tongue than those with high anxiety. According to this model (Figure 2), it is stated that self-perception (self-esteem) and self-confidence have a direct effect on communicating (Polatcan, 2018, p. 33).



**Figure 2.** MacIntyre's (1994) personality-based model of willingness to communicate

Stating that there is a direct link between willingness to communicate and personality types, Polatcan (2018, p. 33) asserted that while the willingness to communicate is low in introverted individuals, the willingness to communicate is high in extroverted individuals. As a matter of fact, McCroskey and Richmond (1991) also stated in their studies on the willingness to communicate in the mother tongue that factors such as "introversion, fear of communication, perceived communicative competence and self-esteem" affect the willingness to communicate in the mother tongue (as cited in Boz, 2020, p. 21).

### Willingness to Communicate in a Foreign Language

The main reason for the willingness to communicate in a foreign language is the desire to express oneself in the target language one is trying to learn and to understand the interlocutor. As a matter of fact, "contemporary approaches on foreign language education attach great importance to the original use of language in order to achieve communicative goals" (Erol, 2019). "Seeing language as a set of rules and trying to teach these rules with the classical method makes the language teaching process difficult. However, the idea that language is best learned by doing and living" (Şeref, 2013, p. 44) reflects the basic view of contemporary language approaches about the willingness to communicate.

The willingness to communicate in a foreign language is a different and complex process from the mother tongue. The individual has to face many difficulties in order

to realize the desire. In addition to the four basic language skills, the individual tries to overcome this difficulty in time, place and psychological pressure. Willingness to communicate in a foreign language; Unlike the willingness to communicate in the mother tongue, the individual's ability to communicate in a foreign language requires a longer time and energy (Keser, 2018, p. 1). Although it takes a lot of time to use a foreign language in communication, it should not be forgotten that the willingness to communicate in a second language/target language is among the indispensable goals of language learners (Yayla, 2018, p. 39).

“The concept of willingness to communicate has been the focus of many studies in the field of second language acquisition” (Çetin, 2019, p. 4). As a natural result of this interest, studies on willingness to communicate in the mother tongue that started under the leadership of McCroskey and Baer (1985) paved the way for the willingness to communicate in a foreign language that would be carried out later. The willingness to communicate in a foreign language consists of various models. Three of the featured models are:

1. MacIntyre and Charos' (1996) Model of Willingness to Communicate in a Foreign Language

2. Wen and Clément's (2003) Model of Willingness to Communicate in a Foreign Language

3. Bektaş's (2005) Model of Willingness to Communicate in a Foreign Language

Studies on the effects of personal and environmental factors on the teaching of Turkish by foreigners are rare, and the relevant subject is somewhat ignored. Instead, it seems to focus more on methods and techniques in language teaching (Alyılmaz and Polatcan, 2018). It is pleasing that in recent years, researchers such as Polatcan (2018), Yayla (2018), Varışoğlu (2020) and Boz (2020) have studies on the willingness to communicate in Turkish teaching to foreigners on the willingness of students learning Turkish as a foreign language/second language to communicate in Turkish. Although it is a situation, studies do not fill the gap in the field. In this study, the subject of "willingness of foreign students to communicate in Turkish", which is lacking in the field, constitutes the main problem of the study. Within the framework of the aforementioned main problem, answers will be sought to the questions of the level of Afghan students' willingness to communicate in Turkish and whether there is a significant difference between their willingness to communicate and their demographic characteristics.

## **Method**

This part of the study discusses the purpose, method, study group, data collection tools and data analysis.

### **Purpose of the research**

The main purpose of this research is to determine the opinions of students learning Turkish as a second language about their willingness to communicate in Turkish, and to seek solutions to the problems related to language teaching problems for foreigners based on these findings.

### **Research Model / Pattern**

The study was designed as a phenomenological research conducted to learn the opinions of students learning Turkish as a second language on their willingness to communicate. Individual experiences form the basis for phenomena that are not foreign but also not fully comprehended (Yıldırım & Şimşek 2018, p.69). For phenomenology, which is a descriptive research that focuses on the meanings attributed to events by the individual, it is important not to generalize but to define the facts (Akturan & Esen, 2008). For this reason, based on the answers given by the students learning Turkish as a second language to the interview questions, the phenomenology design was preferred in order to reveal the determinations of the students' willingness to communicate in Turkish and to determine the reflections of distance education.

### **Study Group**

The universe of this study is foreign undergraduate and graduate students studying at Fırat University in the fall semester of 2021-2022. In this study, stratified purposeful sampling, one of the purposive sampling methods, will be used to reach detailed data for the purpose. Purposeful sampling allows for in-depth research on the characteristics of certain subgroups depending on the purpose of the study (Büyüköztürk et al., 2016, p. 91). Purposeful sampling, which allows the application of different strategies and methods, allows the researcher to include the most suitable participants in the research (Büyüköztürk et al., 2016, p. 90). For this purpose, the sample group within the universe of the study will be selected from Afghan students and included in the study group.

### **Data Collection Tools and Data Analysis**

The aim of the research is to determine the opinions of the participants about their willingness to communicate in Turkish. In order to achieve this aim, a semi-structured interview form was prepared by the researcher. The interview method is a type of research that aims to collect in-depth information to determine the feelings, thoughts, complaints and wishes of individuals about any subject (Büyüköztürk et al., 2016, p. 153-155).



Before starting the interview, semi-structured interview questions were prepared. The prepared interview questions were sent to three experts in the field. In line with the feedback from the experts, semi-structured interview questions took their final form.

In the semi-structured interview, which will be carried out on a voluntary basis, the participant who accepts the interview is informed in depth about the subject before the interview and the participant is relieved. The aim is to enable the participant to give more sincere answers during the interview. The interviews are recorded on the voice recorder with the permission of the participant. The conversations on the voice recorder are then transferred to Word in the computer environment.

The interview text transferred to Word will be analyzed by the researcher with the content analysis method and the codes expressing the sub-categories will be extracted. It is tried to make the data more concrete by adding example and participant expressions under each code (Gökçe, 2006, p. 93-106).

The opinions of the consultant on the subject will be taken into consideration for the addition or removal of some codes and as an external controller -for expert review (Lincoln and Guba 1985 as cited in Yıldırım and Şimşek, 2018, p. 276-277).

### **Ethic**

Ethics committee approval of this research was received at Fırat University with the meeting number of 22/2 on 04.11.2021.

## **Results**

### **Opinions on the first sub-problem of the research**

The views of the participants regarding the first sub-problem are given in Table 1:

Table 1

*"How Does It Make You Feel to Have Learned Turkish? Please Explain." Participant Opinions On the Question*

Codes	Participants						
	S1	S2	S3	S4	S5	S6	S7
Culture Learning	x		x	x	x	x	x
Willingness for improvement		x	x		x		
Sense of confidence				x			

“How does it make you feel to have learned Turkish? Please explain.” When the answers to the question were examined, it was seen that there were 3 codes. Accordingly, it has been stated that learning Turkish teaches the students culture, fosters their desire for improvement and contributes to their sense of self-confidence.

Sample participant statements regarding the culture learning code:

*“A language is very good, because the more we learn a language, the more culture and people we will have the opportunity to meet, and you will master the culture of that nation” (S3).*

Example participant statements for improvement request code:

*“I love learning foreign languages. Because the more languages I know, the more I feel developed. It gives me a feeling of happiness” (S2).*

Example, participant statements regarding the self-confidence code:

*“When we speak Turkish, our self-confidence increases. That's why we are different, we are very good” (S4).*

### Opinions on the second sub-problem of the research

The opinions of the participants regarding the second sub-problem are given in Table 2:

Table 2

*“Do You Consider Yourself Sufficient When Communicating in Turkish? Explain Why.”*

Codes	Participants						
	S1	S2	S3	S4	S5	S6	S7
Competence in Communication	x				x		
Incompetence in Communication		x	x	x		x	X

When the answers given by the students who participated in the interview to the question "Do you consider yourself competent when communicating in Turkish, explain why" were examined, it was seen that there were 2 codes. Accordingly, while some of the students stated that they were sufficient in communicating in Turkish, many of the students stated that they had some inadequacies in communicating due to individual reasons.

Of the participants regarding the proficiency code in communication;

*"I consider myself sufficient. Because I have been living in Turkey for a long time. So I had a lot of Turkish friends. I even stayed together. I would even say this to him. I know (Turkish) like my mother tongue. It feels that way. Because I've been here for about six years. And once I went to my country. I've always stayed here. Therefore, I feel adequate."(S1)*

Of the participants regarding the code of incompetence in communication;

*"I don't see it enough. But that doesn't mean I'm not good enough. Because if a person takes enough of himself, his desire to learn will decrease. That's why I don't see myself as enough".(S2)*

### Opinions on the third sub-problem of the research

The opinions of the participants regarding the third sub-problem are given in Table 3:

Table 3

*What Are the Activities You Do While Developing Turkish? Please Explain.*

Codes	Participants						
	S1	S2	S3	S4	S5	S6	S7
Reading	x	x	x	x	x	x	x
Translation Work	x						
Peer Communication	x		x			x	
Language Schools	x	x					
Watching TV series			x	x		x	
Listening to music		x					x
Watching to series		x		x	x	x	x
Speaking Activity		x					
Attending seminars and fairs		x					
Writing activities		x		x		x	
Watching TV							x
Asking questions							x

When the answers given by the students who participated in the interview to the question "Explain what are the activities you do while improving the Turkish language" are examined, it is seen that there are 12 codes. Accordingly, the students stated that they did many activities while improving their Turkish language, but it was beneficial to read more books and watch TV series.

Sample participant statements regarding the book reading code:

*“I need to understand something, I need to know the words. How do you spell that. How is it pronounced? Then I started reading books. I think reading a book is one of the most effective prefaces” (S4).*

Example participant statements regarding the watch series code:

*“I watch TV shows. I watch Turkish dubbing of foreign films” (S6).*

Sample participant statements regarding the translation work code:

*“Occasionally I was translating sentences that I liked. I was deducing the meaning of the words” (S1).*

Sample participant statements regarding peer communication code:

*“I also had friends like that. Here's where I talked to the locals. I hung out with them. Don't be with them all the time” (S1).*

Example participant statements regarding the language course code:

*“Of course, when I first came, I went to a course for about 6 months. Whatever I learned there, I was repeating it at night, this is how I learned the language” (S2).*

Example participant statements for the sequence tracking code:

*“When I first learned Turkish, I was watching a TV series. I was listening to the song. I was watching Turkish news with my Turkish friends. This is how I develop” (S7).*

Example participant statements regarding the song listening code:

*“I was listening to the song. I learned a language by talking to myself from him” (S2).*

Example participant statements regarding the speaking activities code:

*“For example, I went out. I tried to communicate with people. It was more effective on them” (S4).*

Sample participant statements regarding the code of participation in seminars and fairs:

*“I am an economist. I want to be an investor and entrepreneur one day. That's why I attended fairs and seminars. I was talking there. I was also looking at the goods” (S2).*

Example participant statements regarding the writing activities code:

*“There was already writing in Turkish... For example; I was writing a paragraph I was reading in a book. Then there was what I liked to memorize. For example, if there was a word, I would write it” (S4).*

Example participant statements regarding the questioning code:

*“I immediately ask the words I do not know” (S7).*

### Opinions on the fourth sub-problem of the research

The opinions of the participants regarding the fourth sub-problem are given in Table 4:

Table 4

*“When You Are in an Environment with Those Who Learn Turkish as A Second Language, Do You Continue to Speak Turkish? Please Explain.”*

Codes	Participants						
	S1	S2	S3	S4	S5	S6	S7
Nature of the Interlocutor	x	x	x		x	x	x
State of the Environment				x			

“Do you continue to speak Turkish when you are in an environment with those who learn Turkish as a second language? Please explain.” When the answers they gave were examined, it was seen that there were 2 codes. Accordingly, the students stated that they used Turkish as a second language when they could not communicate with their mother tongue in the environments they participated.

Example, participant statements regarding the nature of the business partner code:

*“If the person in front of me knows my mother tongue, or I know him very well, I speak with him in my mother tongue rather than from the same hometown. But if the person in front of me is from a different country or does not know my mother tongue, I will speak Turkish with them. I can talk to him more easily. But even if I am from the same country, I would involuntarily speak with him in my mother tongue” (S1).*

Example of the state of the environment code, participant statements:

*“If that's the case, I'll continue... For example, with friends whose mother tongue is the same as me, we know that language well enough.*

*But learning another language is both fun. We are both learning something. It is also practical” (S4).*

### Opinions on the fifth sub-problem of the research

The opinions of the participants regarding the fifth sub-problem are presented in Table 5:

Table 5

*“Do You Get Motivated When Communicating in Turkish, What Are the Things That Motivate You While Speaking? Please Explain.”*

Codes	Participants						
	S1	S2	S3	S4	S5	S6	S7
Peer Support	x						
Assimilating Turkish	x			x		x	x
Attitudes and behaviors of the interlocutor		x			x	x	
Ease of accessing information			x				
Presence of the movies, TV series and documentaries			x				x
Sense of self confidence				x			
Reading				x			x
Willingness to make friends				x			
Presence of Turkish actors and singers							x

The students who participated in the interview asked, “Are you motivated when communicating in Turkish, what are the things that motivate you during speaking? Please explain.” When the answers given to the question were examined, it was seen that 9 codes were formed. Accordingly, students; They stated that the positive attitude of the contact person while communicating in Turkish, their adoption of Turkish and various activities related to communicating in Turkish motivate them.

Example participant statements regarding peer support code:

*“Let me put it this way: My friends motivate me the most to speak Turkish. The fact that they say that I speak Turkish well and that I express myself well when talking to them also motivates me” (S1).*

Example participant statements regarding the code of Assimilating Turkish:

*"After I came to Turkey, I learned a different language. That's why I love learning. I am happy at work" (S6).*

Example participant statements regarding the code of attitudes and behaviors of the interlocutor:

*"This is a little bit about my interlocutor, if he wants to talk to me, I want to communicate with him more. I would be very happy. We can talk as much as we want. The important thing is that the person in front of me motivates me" (S2).*

Example participant statements regarding the code of convenience in accessing information:

*"Too many scientific resources make me happy. Because when we look at it, there are many people who do scientific research compared to other countries and there are many articles. This is a very good thing and I love the thing. In terms of space, I love astronomy. There are only English sources other than Turkish. Persian sources are scarce. It is very good in that sense" (S3).*

Example participant statements regarding the code of existence of movies, TV series and documentaries:

*"Turkish movies, TV series and Turkish TV series actors, singers, songs; Elements such as books are what motivate me in Turkish communication" (S7).*

Example participant statements regarding the code of giving the feeling of self-confidence:

*"As I just said, when a person speaks or learns another language, for example, it gives him confidence. This motivates people, for example, this applies to all languages, not just Turkish" (S4).*

Example participant statements regarding the book reading code:

*Reading books in Turkish and thus getting to know Turkish society are the factors that motivate me in Turkish communication" (S7).*

Example participant statements for the friend request code:

*"For example, what do we say? It does something to us that we want to improve to make friends, read books, that is, to learn a language fully. It motivates" (S4)*

Example, participant statements regarding the presence of Turkish actors and singers:

*“Turkish movies, TV series and Turkish TV series actors, singers, songs; Elements such as books are what motivate me in Turkish communication” (S7).*

### **Opinions on the sixth sub-problem of the research**

The opinions of the participants regarding the sixth sub-problem are presented in Table 6:

Table 6

*“What Are You Doing to Improve Our Turkish Communication? Please Explain.”*

Codes	Participants						
	S1	S2	S3	S4	S5	S6	S7
Book reading activity	x	x	x	x		x	
Writing	x	x					
Listening to music		x					
Peer communication	x	x				x	x
Watching movies, series and documentaries	x	x	x			x	
Communication with the environment		x		x			x
Asking the Interlocutor					x		

When the answers given by the students who participated in the interview to the question "Explain what you are doing to improve our Turkish communication" were examined, it was seen that there were 7 codes. Accordingly, students; They stated that they read books, watch movies, listen to songs and communicate with their peers to improve their Turkish communication.

Example participant statements regarding the book reading activity code:

*“For example, I am reading a book” (S2).*

Example participant statements regarding the writing code:

*“And don't write my own thoughts in Turkish, don't put them in writing. For example, I was constantly writing a letter to a teacher in Turkish. I used to take what I wrote and have it checked. He was saying that this place is right and this is wrong or something” (S1).*

Example participant statements regarding the song listening code:

*“Sometimes I watch songs and TV shows. That's how I continue. And I got used to it here” (S2).*



Example participant statements regarding peer communication code:

*"If a friend is available, I will speak Turkish all the time" (S6).*

Example participant statements regarding the code of watching movies, TV series and documentaries:

*"Sometimes I watch TV shows. That's how I continue. And I got used to it here" (S2).*

Example participant statements regarding the code of communication with the environment:

*"I continue to go out and communicate with people" (S4).*

Example participant statements regarding the code to ask questions to the interlocutor:

*"Of course, I can't get up and go. He has to understand me and I have to understand him. That's why I'm going to ask him a question from time to time. So we'll get along somehow" (S5).*

### Opinions on the seventh sub-problem of the research

The views of the participants regarding the seventh sub-problem are presented in Table 7:

Table 7

*"What Bothers You When You Speak Turkish?" Please Explain.*

Codes	Participants						
	S1	S2	S3	S4	S5	S6	S7
Pronunciation Problem	x	x	x	x	x	x	x
Being mocked	x	x					x
Switching between languages	x						
Lazy lip		x					
Confusing basic tenses						x	

When the answers given by the students who participated in the interview to the question "What bothers you when speaking Turkish," were examined, it was seen that there were 5 codes. Accordingly, the students stated that they had pronunciation problems while communicating in Turkish, that they were afraid of being mocked by someone else while speaking, and that they had some problems in terms of grammar.

Example participant statements regarding the pronunciation problem code:

*“I have a hard time with celebrities. Due to the dialect difference, for example, I cannot remove this letter like “ğ” exactly. As I confuse Ö-ü and ı-i vowels, I confuse thick vowels with thin vowels” (S1).*

Example of the mock code, participant statements:

*“The person in front of me laughs at my pronunciation. I'm laughing too. But I am sad inside. Why me for years. Because I cannot pronounce these sounds” (S7).*

Example participle expressions for the language switch code:

*“Because I am of Uzbek descent, sometimes when I speak Turkish, I unconsciously switch my speech to Uzbek... Yes, it bothers me. If the other person is not Uzbek, he cannot understand me. It bothers me when he says what are you saying to me this time. I wonder if I would have learned (Turkish) better if I was a foreigner? It goes through my head”(S1).*

Example participant statements regarding the lazy lip code:

*“For example, there are long sentences in Turkish and I say them by force. I realized later that I have a lazy lip. Because I didn't talk much because I spent a lot of my childhood alone. I was a lonely person. That's why there is a lazy lip. There are also some letters I can't say transparently because of my lazy lips. They bother me a little bit” (S2).*

Example of code for mixing base tenses, participle expressions:

*“At the same time, I mix the future tense up. Occasionally, I confuse them when speaking fast... I also confuse past tense suffixes. I also confuse the past tense with the present tense” (S6).*

### **Opinions on the eighth sub-problem of the research**

The views of the participants regarding the eighth sub-problem are presented in Table 8:

Table 8

*“What Increases Your Desire to Communicate in Turkish? Please Explain.”*

Codes	Participants						
	S1	S2	S3	S4	S5	S6	S7
The proximity of Turkish to one's mothertongue	x						
Turkish assimilation	x					x	

Reading books and newspaper	x	x	x
Speaking activities	x	x	x
Writing activities			x
Watching movies			x
Presence of scientific studies	x		
Environment where Turkish is dominant		x	
Use of Turkish in official paper		x	
Professional development willingness			x

When the answers given to the question, “Explain what increases your desire to communicate in Turkish.” were examined, it was seen that there were 10 codes. Accordingly, students stated that their desire to communicate in Turkish increased by doing speaking activities, reading books and newspapers, and assimilating Turkish.

Sample participant statements regarding the code of proximity of Turkish to their mother tongue:

*“(Turkish) is close to my mother tongue and it is the language I understand the most after my mother tongue, and I do not express myself comfortably with (Turkish). These increase my willingness” (S1).*

Sample participant statements regarding the Turkish assimilation code:

*“I listen carefully to my teachers in class. Sometimes I may not understand, but still. To increase my Turkish, because my teachers speak Turkish at a high level. That's why I listen to them carefully” (S6).*

Example, participant statements regarding the book-newspaper reading code:

*“I want to learn every language with its own literature. This is what I want. I am reading a book in it. Now, for example, I am reading a book in one or two languages on the same day. And not to forget the two because I forgot a little bit of French. I don't want to forget English and Turkish. That's why I read books all the time” (S2).*

Example participant statements regarding the speaking activities code:

*“First of all, to communicate abundantly with those who speak Turkish well. It is not just to talk, but to correspond with him and read the newspaper” (S7)*

Example participant statements regarding the writing activities code:

*“First of all, to communicate abundantly with those who speak Turkish well. It is not just to talk, but to correspond with him and read the newspaper” (S7)*

Example of the code for watching movies, participant statements:

*“Watching a movie is... These increase my willingness to communicate in Turkish” (S5).*

Example participant statements regarding the code of existence of scientific paper and documents:

*“As I said, the more resources, the more documentaries there are, the more scientific articles, the more they enable me to communicate more” (S3).*

Example participant expressions regarding the environment code in which Turkish is dominant:

*“For example, let there be an environment where Turks are concentrated” (S4).*

Example participant statements regarding the code of using Turkish in official documents:

*“While it is very difficult to communicate in other languages in a public institution where official procedures are carried out, I prefer to speak Turkish at such times... Of course. The reason for this is that they do not know any language other than Turkish in government offices in Turkey. That's why we try harder so that the other person understands us” (S5).*

Example participant statements regarding the professional development willingness code:

*“I also read the Turkish language of every source related to my profession” (S6)*

### **Conclusion, Discussion and Recommendations**

Regarding the question “Explain how it makes you feel to have learned Turkish.”, when analyzing the codes (Table 1) and the sample, participant expressions about the codes in line with the answers given by the participants regarding the question, S1, S3, S4, S5, S6, S7 stated that the participants felt culture learning, S2, S3, S5 participants felt the desire for improvement. S4 stated that the participant felt a sense of self-confidence.

When the coded codes in Table 2, which were created within the framework of the answers of the participants to the question "How does it make you feel if you have learned Turkish," aimed at determining the sub-dimension of the sense of self-confidence in communicating, the coded codes and the example of the codes are

examined, it is seen that the participants of S1 and S5 have a sense of proficiency in Turkish communication, while S2, S3, S4, S6, and S7 participants stated that they lack self-confidence in communicating. S4 and S7 participants, who saw themselves as inadequate in communication, admitted that they did not have difficulties in daily communication, but they had difficulties in academic communication. S2 participant asserted: "I don't find it very sufficient. But that doesn't mean I'm not good enough. Because if a person takes enough of himself, his desire to learn will decrease. That's why I don't see myself enough" and emphasized that the individual's feeling of incompleteness for continuous improvement in learning has a positive contribution to his individual development. S6 participant also: Associated the lack of self-confidence in Turkish communication with environmental factors.

In line with the answers of the participants to the question of "What kind of activities do you do to improve your Turkish" to determine the sub-dimension of willingness to improve in communicating, the codes coded in Table 3 and the sample and participant expressions of the participants are examined, while all of the participants gave the answer to the book reading activity, S1, S4, S5, S6, S7 participants stated that they watched TV series, S3, S4 and S6 participants stated that they watched movies, and S2, S4, and S6 participants did writing activities. When the table in question is examined, it is seen that the participants mostly concentrate on reading activities. Reading activities include watching TV series, movies and TV series for the development of listening/watching skills; It is seen that he concentrates on peer communication activities for the development of speaking skills and on writing activities for the development of writing skills.

In order to determine the sub-dimension of willingness to be decisive in communicating, the codes coded in Table 4, which was created in line with the answers of the participants to the question "Will you continue to speak Turkish when you are in an environment with those who learn Turkish as a second language," and the sample, participant expressions about the codes are examined, the question mentioned by S1, S2, S3, S5, S6, S7 participants stated that the quality of the addressee is important. Regarding the nature of the addressee of S7, one of the participants: "If the person came from my country, I speak Persian. But if the person in front of me is not from my own country and I do not know his language, of course, I speak Turkish. If he comes from Afghanistan, Tajikistan and Iran, I speak Persian. But if he came from Bulgaria, I can speak Turkish" is like a summary of the answers given. Except for the aforementioned participants, only S4, an example of the code for the state of the environment, states: "If that's the case, I'll continue... For example, with friends whose mother tongue is the same as me, we know that language well enough. But learning another language is both fun. We are both learning something. It is also practical." With these words, the participant S4 emphasized that he was determined to speak Turkish even in an environment where his mother tongue is Uzbek or Persian.

In order to determine the motivation sub-dimension in communicating, with the codes coded in Table 5, which was created in line with the participant's views on the question "What are the things that motivate you when communicating in Turkish"; example, when the participant expressions were examined, S1, S4, S6 and S7 of the participants stated that their Turkish assimilation increased their motivation, while S2, S5 and S6 participants stated that the attitudes and behaviors of their interlocutors were the most important factor motivating them. While T1 from the other participants emphasized that peer support is important for motivation; S3 participants, on the other hand, have easy access to information; S3 and S7 participants stated the existence of movies, TV series and documentaries; The participants of S4 said that Turkish would give them a sense of self-confidence, and the participants of S4 and S7 stated that the activity of reading a book; S4 participant's request to make friends; The participant S7 stated that the presence of Turkish actors and singers is the factor that motivates them. When the table in question and the sample expressions of the participants about the codes are examined, it reveals the importance of the intrinsic and extrinsic motivation factor in communication.

Examining the codes in Table 6, which was prepared in line with the participant's views on the question "Explain what you do to maintain your desire to communicate in Turkish" in order to determine the sub-dimension of willingness to communicate, S1, S2, S3, S4 and S6 participants found that reading a book increased their willingness to communicate. have expressed. Apart from the book reading activity, S1, S2, S6 and S7 participants stated that peer communication; S1, S2, S3 and S6 participants stated that watching movies, TV series and documentaries increased their willingness to communicate. S4 and S7 participants stated that communication with the environment; S1 and S2 participants stated that the writing activity; Participants S2 also stated that the singing activity, and participant S5 stated that asking questions to the interlocutor during communication increased their willingness to communicate.

In the semi-structured interview, apart from the sub-dimensions of willingness to communicate, the participants were asked a question to determine the factors that hinder the willingness to communicate and the factors that increase the willingness to communicate.

In order to identify the factors that hinder their willingness to communicate, the participants were asked, "What bothers you when speaking Turkish?" question moderated. When the codes and sample participant expressions in Table 7 prepared in line with the answers given by the participants to the question were examined, all of the participants stated that they had pronunciation problems in communication. Except for S5, the other participants said that they were negatively affected by the problem in communication. S1, S2 and S7 participants also emphasized that mocking their interlocutors negatively affects their willingness to communicate. One of the participants, S1, stated that the reason for the amplitude of language transition; S2 participant also stated that labile lip; On the other hand, participant S6 stated that they

confused the basic time structures with each other and that the aforementioned negativities negatively affected their willingness to communicate.

In order to determine the factors that ensure continuity in communication, the participants' views on the question "What increases your desire to communicate in Turkish?" indicated that there are factors that increase it. Participant S1 stated that the closeness of Turkish to his mother tongue increased his willingness to communicate. Since S1 and S2 participants have internalized Turkish; S7 participant, on the other hand, stated that the activities of writing and watching movies; The S3 participant states that the existence of scientific documents and documents; S4 participant, in an environment where Turkish is spoken dominantly; S5 participant stated that the use of Turkish in official transactions; S6 participant stated that professional development willingness increased their willingness to speak Turkish.

When the answers given to the question regarding the determination of the factors that ensure continuity in communication and the codes in Table 7 are carefully analyzed in line with these answers, it is seen that there are more than one factor that increases the willingness of Afghan participants to communicate in Turkish.

When the semi-structured interviews with the participants are carefully examined, it is seen that the participants' willingness to communicate in Turkish is high, except for the self-confidence sub-dimension. It is thought that the reason for this high level of willingness is that the participants absorb Turkish.

It is seen that the development of book reading code and reading skills, TV series and movie watching codes and listening and watching skills in Tables 3, 5, 6 and 8 are strong factors that increase the willingness to communicate in Turkish.

When the codes in Table 8 and the entire interview form of the participants are carefully examined, it is seen that the pronunciation problems of the participants and the mockery they experience due to this problem are the factors that hinder their willingness to communicate the most.

### **Discussion**

In order to determine the sub-dimension of happiness in communication, the question "Explain how it makes you feel if you have learned Turkish" was asked to the participants, and codes for cultural learning, desire for development, and self-confidence were determined in line with the opinions of the participants (Table 1). When the sample and participant expressions regarding the culture learning code are examined, it is seen that the students' willingness to learn Turkish is high and they have a positive attitude towards Turkish culture. Similarly, Polatcan (2018) found in his study that people who have positive feelings towards Turkish culture have a high willingness to communicate in Turkish. The sample and participant statements regarding the codes of culture learning and development desire determined in the research are similar to the data of Sayar's (2019) study. In the related study, similar

views were emphasized that the need to learn Turkish as a foreign language makes the individual active in communicating.

In order to determine the sub-dimension of the sense of self-confidence in communicating, the participants were asked “Do you consider yourself sufficient when communicating in Turkish? Explain why” was asked. In line with the participants' views on the question; codes of competence in communication and inadequacy in communication were established (Table 2). In the self-confidence sub-dimension of the participants, it was determined that their self-confidence was low in general. It was determined that the participants with high self-confidence expressed themselves more easily. As a matter of fact, in the study conducted by Polatcan (2018), the level of excitement is high in individuals with low self-confidence; It was determined that those with high self-confidence were not excited and therefore expressed themselves more easily. Similarly, Erol (2019) and Eyerçi (2020) emphasized that there is a positive relationship between the sense of self-confidence and the willingness to communicate.

In order to determine the sub-dimension of willingness to improve in communication, the participants were asked “What kind of activities do you do to improve your Turkish? Explain” was asked. In line with the answers of the participants; Codes for reading books, translation studies, peer communication, language courses, watching movies, listening to songs, watching TV series, speaking activities, participating in seminars and fairs, writing activities, watching television, and asking questions were created (Table 3). It is seen that the participants who learn Turkish as a foreign language mostly perform activities such as reading books, watching movies and TV series. In the study conducted by Polatcan (2018), it was seen that students learning Turkish as a foreign language did similar activities. The similar problems encountered in learning Turkish as a foreign language cause students to use similar methods in language learning.

In order to determine the sub-dimension of willingness to be decisive in communicating, the question “Will you continue to speak Turkish when you are in an environment with those learning Turkish as a second language?” was asked. In line with participant opinions; the nature of the addressee and the status of the environment codes were determined (Table 4). To the question in question, the majority of the participants stated that the interlocutors they communicate with those who speak their own language and their own citizens communicate in Persian, but other than that, they generally communicate with their interlocutors in Turkish. Polatcan (2018) also stated that students' willingness to communicate in Turkish in the classroom and outside the classroom increased the most. These opinions show that Turkish is used as an intermediary/common language beyond learning it as a second language by foreigners.

In order to determine the motivation sub-dimension in communication, the question “What are the things that motivate you when communicating in Turkish?”



was asked to the participants. In line with the answers of the participants: Peer support; Turkish assimilation; attitude and behavior of the addressee; ease of access to information; the existence of films, series and documentaries; giving a sense of self-confidence; reading; desire to make friends; Presence codes for Turkish actors and singers were created (Table 5). The table shows that there are more than one factor that motivates the participants to communicate. Kavi (2019), who conducted a similar study on the subject, states that, in line with the data of the study sample, those who learn Turkish as a second language in Turkey are affected by intrinsic, extrinsic, integrative and instrumental motivation. Altuner (2017), Polatcan (2018) and Boz (2020) determined that there is a positive relationship between the willingness to communicate and motivation in their studies.

In order to determine the sub-dimension of willingness to communicate, “What are you doing to maintain your desire to communicate in Turkish? In line with the opinions of the participants regarding the question of “Explain”: Codes for reading a book, writing, listening to songs, peer communication, watching movies, TV series and documentaries, communication with the environment, asking questions to the addressee were created (Table 6). Some of the aforementioned codes show that listening skill is an important skill that maintains the willingness to communicate. Listening is a combination of verbal and nonverbal elements. In the listening process, the speaker's emphasis, intonation, body movements, style are effective factors in understanding the message and continuing the communication (Özbay, 2009, p. 122). As a matter of fact, watching movies, series and documentaries created within the framework of the answers given by the participants to the question about their willingness to communicate; listening to songs, peer communication, communication with the environment, asking questions to the interlocutor show the importance of listening/watching activities in maintaining communication. Emphasizing the importance of willingness to communicate, Çetin (2019) found a moderate relationship ( $r= 0.37$ ) was found. The aforementioned study shows that there is a positive relationship between willingness to communicate and success in communicating and using language.

In order to determine the factors that hinder their willingness to communicate, the question “What bothers you when speaking Turkish?” was asked to the participants, and in line with the answers of the participants on the subject: Pronunciation problem, mockery, crossing between languages, lazy lip and mixing basic tenses were determined (Table 7). The fact that the participants use different alphabets and the sound and syntax differences in their mother tongue are the main reasons for the mentioned problems. Similar problems have been identified in studies conducted on the subject: Derman (2010), Kara (2010) and Demirci (2019) stated that even foreign students from different countries of the Turkish world have problems with pronunciation while speaking Turkey Turkish. They stated that the main reason for the problems was the alphabet difference. As a natural reflection of this difference, students from countries using the Arabic alphabet have problems with the

pronunciation and software of vowels, while students from countries using the Cyrillic alphabet have stated that they have more problems with writing and pronouncing consonants. In the study conducted jointly by Biçer, Çoban, and Bakır (2014), students stated that apart from pronunciation problems, they experienced problems such as the inhibition of the target language by the mother tongue and the use of local dialects. Keser (2018), on the other hand, found that the participants had difficulties in writing 41.30%, speaking 37.30%, listening 13.40%, and reading 8% in the study he carried out with the participation of 201 foreign students. The studies in question show that students learning Turkish as a foreign language/second language have difficulty in using the four basic skills of the language, and among these four basic skills, they have the most difficulty in the use of writing and speaking skills.

In line with the answers given to the question "What increases your desire to communicate in Turkish", directed to the participants in order to determine the factors that ensure continuity in communication: The proximity of Turkish to their mother tongue, assimilation of Turkish, reading books and newspapers, speaking activities, writing activities, watching movies, existence of scientific documents, Turkish language skills. the environment in which it is spoken dominantly, the use of Turkish in official transactions, and the professional development request code were determined (Table 8). The fact that students live in different countries forces them to communicate with the language of the country they live in the most. For this reason, it is necessary for them to have a healthy communication skill by using the language of the country they are in to increase their level of communication and quality of life. Yayla (2018), in his study with the participation of 98 foreign students learning Turkish as a second language, points out that there is a positive correlation between students' positive language self and their willingness to communicate. In this study, in line with the answers of the students, it is seen that the closeness of Turkish to their mother tongue, assimilation of Turkish, the environment where Turkish is spoken dominantly, the use of Turkish in official transactions and the example of the code of professional development request are examined carefully, it is seen that the participants adopt Turkish and their willingness to communicate in Turkish is high. Çangal (2013), in his study, stated that foreigners who learn Turkish mostly try to learn Turkish in line with their individual interests and needs, with trade, education and job opportunities. As a result of the semi-structured interview, when the expressions given by the participants under the code of "assimilating Turkish" and the interview forms are examined, it will be seen that the participants assimilate or tend to assimilate Turkish individually, apart from being the language of instruction.

In order to determine the factors that ensure continuity in communication (Table 8), one of the participants, S7: "First of all, to communicate a lot with those who speak Turkish well. It is not just to talk, but to correspond with him and read the newspaper". He emphasized the importance of writing and correspondence in ensuring the willingness to communicate with the participant's words "he must correspond with her". Çangal (2020), on the other hand, states that while the writing activities carried

out with the students prompt the students to write in a planned manner, the writing practice carried out through social media improves the mutual writing and planned writing skills. As a matter of fact, in the focus group meeting held with the students, it was determined that the writing activities carried out over Whatsapp contributed positively to the writing skills of the students. Similarly, in order to determine the sub-dimension of willingness to communicate, the participants were asked "What are you doing to maintain your desire to communicate in Turkish? Explain" (Table 5), one of the participants, S1 answered as follows. "And don't write my own thoughts in Turkish, don't put them in writing. For example, I was constantly writing a letter to a teacher in Turkish. I used to take what I wrote and have it checked. He was saying, 'This is right, this is wrong or something'. It can be seen that the student's language teacher was directed to planned writing, and the student was trying to gain writing skills. This may positively affect the student's willingness to communicate. As a matter of fact, İter (2018) emphasized that the support provided by the teacher of Turkish students learning English as a foreign language positively affects the willingness of students to communicate in English by bringing the student to professional competence.

In the context of teaching Turkish to foreigners, it is stated that the presence of distinguished Turkish artists and talented actors is beneficial in terms of cultural awareness, as well as the material elements of the Turkish cultural world such as movies, TV series, literature and music (Er, 2015). When the codes of reading books, watching movies and TV series in Tables 3, 5, 6 and 8 and the code of presence of Turkish actors and singers in Table 5 and the code of listening to songs in Table 3 are examined, the participant expressions are examined. It was determined that the participants learned Turkish culture as well as the development of their language skills. The example in question shows that the participant expressions show that the students learn Turkish culture as well as learn Turkish.

### **Suggestions for further studies**

In this study, the willingness of Afghan students who learn Turkish as a second language to communicate was examined. New studies can be conducted to investigate the willingness of different communities to communicate in Turkish. In this way, various solutions can be developed for the issues that student communities learning Turkish as a second/foreign language have problems in communication.

### **Conflict of Interest**

The authors report no conflicts of interest. The authors alone are responsible for the content and writing of the paper.

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### Genişletilmiş Türkçe Özet

Bu araştırmanın temel amacı Türkçeyi ikinci dil olarak öğrenen öğrencilerin Türkçe iletişim kurma istekliliği ilişkin görüşlerini tespit ederek söz konusu tespitlerden hareketle yabancılara yönelik dil öğretim problemlerine ilişkin sorunları tespit etmektir.

Çalışma, Türkçeyi ikinci dil olarak öğrenen öğrencilerin iletişim kurma istekliliğine yönelik görüşlerini öğrenmek amacıyla yapılmış nitel araştırma yönteminden olgubilim araştırması olarak desenlenmiştir. Yabancı olmayan aynı zamanda tam anlamıyla kavranmayan olgular (Yıldırım & Şimşek 2018, s.69) için bireysel tecrübeler temel oluşturmaktadır.

Görüşmeye katılan öğrencilerin “Türkçe öğrenmiş olmanız size nasıl hissettirir? Açıklayınız.” sorusuna verdikleri yanıtlar incelendiğinde 3 tane kodun olduğu görülmüştür. Buna göre öğrenciler Türkçe öğrenmenin kendilerine kültürü öğrettikleri, gelişme isteğini körüklediği ve özgüven duygusuna katkısı olduğu ifade edilmiştir. Öğrencilerin Türkçe iletişim kurarken kendinizi yeterli görüyor musunuz? Nedenini açıklayınız sorusuna verdikleri yanıtlar incelendiğinde 2 tane kodun olduğu görülmüştür. Buna göre öğrencilerin bazıları Türkçe iletişim kurarken yeterli olduklarını ifade ederken öğrencilerden birçoğu ise iletişim kurmada bireysel nedenlere bağlı olarak bazı yetersizliklerinin olduklarını ifade etmişlerdir. “Türkçeyi Geliştirirken Yaptığınız Aktiviteler Nelerdir? Açıklayınız.” sorusuna verdikleri yanıtlar incelendiğinde ise 12 tane kodun olduğu görülmüştür. Buna göre öğrenciler Türkçeyi geliştirirken birçok aktivite yaptıkları ancak daha çok kitap okumanın ve dizi izlemenin faydalı olduğunu ifade etmişlerdir. Görüşmeye katılan öğrencilerin

“İkinci dil olarak Türkçeyi öğrenenler ile bir ortamda bulunduğunuzda Türkçe konuşmaya devam eder misiniz? Açıklayınız.” verdikleri yanıtlar incelendiğinde 2 tane kodun oluştuğu görülmüştür. Buna göre öğrenciler, girmiş oldukları ortamlarda kendi ana dilleri ile iletişim kuramadıklarında ikinci dil olarak Türkçeyi kullandıklarını belirtmişlerdir. Öğrencilerin “Türkçe iletişim kurarken motive olur musunuz, konuşma esnasında sizi motive eden şeyler nelerdir? Açıklayınız.” sorusuna verdikleri yanıtlar incelendiğinde 9 tane kodun oluştuğu görülmüştür. Buna göre öğrenciler; Türkçe iletişim kurarken iletişim kurulan kişinin olumlu tutumu, Türkçeyi benimsemeleri ve Türkçe iletişim kurma ile ilgili çeşitli etkinliklerin onları motive ettiğini ifade etmişlerdir. “Türkçe iletişimizi geliştirmek için neler yapıyorsunuz? Açıklayınız.” sorusuna verdikleri yanıtlar incelendiğinde 7 tane kodun oluştuğu görülmüştür. Buna göre öğrenciler; Türkçe iletişimlerini geliştirmek için kitap okuduklarını, film izlediklerini, şarkı dinlediklerini ve akranları ile iletişim kurduklarını ifade etmişlerdir. Son olarak görüşmeye katılan öğrencilerin “Türkçe konuşurken sizi neler rahatsız eder?” Açıklayınız. sorusuna verdikleri yanıtlar incelendiğinde 5 tane kodun oluştuğu görülmüştür. Buna göre öğrenciler; Türkçe iletişim kurarken telaffuz problemi yaşadıklarını, konuşurken başkası tarafından alay edilmekten çekindiklerini ve dil bilgisi bakımından bazı sorunlar yaşadıklarını ifade etmişlerdir. “Türkçe iletişim kurma isteğinizi neler artırır? Açıklayınız.” sorusuna verdikleri yanıtlar incelendiğinde 10 tane kodun oluştuğu görülmüştür. Buna göre öğrenciler; Türkçe iletişim isteklerinin konuşma aktiviteleri yaparak, kitap ve gazete okuyarak, Türkçeyi özümseyerek arttığını belirtmişlerdir.

İletişim kurmada mutluluk alt boyutunun belirlenmesi için katılımcılara “Türkçe öğrenmiş olmanız size ne hissettirir? Açıklayınız.” sorusu yöneltilmiş katılımcıların görüşleri doğrultusunda: Kültür öğrenimi, gelişim isteği, özgüven duygusu kodları belirlenmiştir (Tablo 1). Kültür öğrenimi koduna ilişkin örnek, katılımcı ifadeleri incelendiğinde öğrencilerin Türkçe öğrenme istekliliklerinin yüksek olduğu ve Türk kültürüne karşı olumlu bir tutum sergiledikleri görülmektedir. İletişim kurmada özgüven duygusu alt boyutunu belirlemek amacıyla katılımcılara “Türkçe iletişim kurarken kendinizi yeterli görüyor musunuz? Nedenini açıklayınız” sorusu yöneltilmiştir. Katılımcıların soruya ilişkin katılımcı görüşleri doğrultusunda; iletişimde yeterlilik ve iletişimde yetersizlik kodları oluşturulmuştur (Tablo 2). Katılımcıların özgüven alt boyutunda genel anlamda özgüvenlerinin düşük olduğu tespit edilmiştir. İletişim kurmada gelişim istekliliği alt boyutunu belirlemek amacıyla katılımcılara “Türkçenizi geliştirmek için ne tür aktiviteler yapıyorsunuz? Açıklayınız” sorusu yöneltilmiştir. Katılımcıların yanıtları doğrultusunda; kitap okuma, çeviri çalışması, akran iletişimi, dil kursu, film izleme, şarkı dinleme, dizi izleme, konuşma aktivitesi, seminer ve fuarlara katılma, yazı yazma aktiviteleri, televizyon izleme, soru sorma kodları oluşturulmuştur (Tablo 3). Yabancı dil olarak Türkçe öğrenen katılımcıların daha çok kitap okuma, film ve dizi izleme aktiviteleri gerçekleştirdikleri görülmektedir. İletişim kurmada kararlılık istekliliği alt boyutunun tespit edilmesi amacıyla katılımcılara “İkinci dil olarak Türkçeyi öğrenenler ile bir



ortamda bulunduğunuzda Türkçe konuşmaya devam eder misiniz? Açıklayınız” sorusu sorulmuş. Katılımcı görüşleri doğrultusunda; muhatabın niteliği, ortamın durumu kodları belirlenmiştir (Tablo 4). Söz konusu soruya katılımcıların büyük çoğunluğu, iletişime geçtikleri muhataplarının kendi dillerini bilenlerle ve kendi vatandaşlarıyla Farsça iletişime geçtiklerini fakat bunun dışında muhataplarıyla genelde Türkçe iletişime geçtiklerini belirtmişlerdir. İletişim kurmada motivasyon alt boyutunun belirlenmesi için katılımcılara “Türkçe iletişim kurarken sizi motive eden şeyler nelerdir? Açıklayınız” sorusu yöneltilmiş, katılımcıların yanıtları doğrultusunda: Akran desteği; Türkçeyi özümseme; muhatabının tutum ve davranışları; bilgiye ulaşmada kolaylık; film, dizi ve belgesellerin varlığı; özgüven duygusunu vermesi; kitap okuma; arkadaş edinme isteği; Türk oyuncular ve şarkıcıların varlığı kodları oluşturulmuştur (Tablo 5). İlgili tablo, katılımcıların iletişim kurmada motive eden birden fazla unsurun bulunduğu görülmektedir. Yabancılar Türkçe öğretimi bağlamında Türk kültür dünyasının maddi unsurları olan film, dizi, edebiyat ve müzik gibi unsurların yanında seçkin Türk sanatçıların ve yetenekli oyuncuların varlığının kültürel farkındalık açısından faydalı olduğunu belirtmektedir (Er, 2015). Tablo 3, 5, 6 ve 8. Tablolarda yer alan kitap okuma, film-dizi izleme kodları ve Tablo 5’te yer alan Türk oyuncular ve şarkıcıların varlığı kodu ile Tablo 3.’te yer alan şarkı dinleme koduna ilişkin örnek, katılımcı ifadeleri incelendiğinde katılımcıların dil becerisinin gelişiminin yanında Türk kültürünü de öğrendikleri belirlemiştir. Söz konusu örnek, katılımcı ifadeleri öğrencilerin Türkçeyi öğrendiklerinin yanında Türk kültürünü de öğrendiklerini göstermektedir.