

# Cultural transfer resources/*Fütüvvetnames* in teaching Turkish as a foreign language

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## ABSTRACT

Cultural elements in teaching Turkish as a foreign language should be given as a whole, inseparable from basic language skills. What the cultural elements are is expressed in various frame texts. Culture is a reflection of an ancient accumulation that reflects a nation. In this respect, the sources to be addressed in the transfer of culture should be determined correctly. In this study, rules and regulations of the Turkish-Islamic guild (*Fütüvvetname*), one of the cultural transfer resources in teaching Turkish as a foreign language, are discussed. In this study, the reason for choosing Burgazi's work, which deals with the rules of social life, is that it contains elements of cultural transfer in teaching Turkish as a foreign language. In this research, qualitative research method was used. The *Fütüvvetname* of Yahya Bin Halil Bin Çoban El Burgazi was analyzed by document analysis method, one of the analytical research methods. Suggestions on the use of cultural elements discussed in Burgazi's *Fütüvvetname* in teaching Turkish as a foreign language are discussed. Materials on cultural-social elements that can be used in language teaching can be produced around the social harmony suggestions that Burgazi gathered in 124 rules. The expressions about the order of social life in the *Fütüvvetnames* maintain their vitality today. These advices are guiding elements for individuals who learn languages and try to get to know the cultural elements of the target language. According to the results of the research, cultural transfer can be made in teaching Turkish as a foreign language with *Fütüvvetname* works.

**Keywords:** Teaching Turkish as a foreign language, culture, *Fütüvvetnames*, Turkish, Burgazi.

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## INTRODUCTION

Language, which is the basic element of communication, is more than a necessity for people. It is possible to say that throughout history various languages have evolved, changed, were born and died. In this process of change and development, it is not quite possible to give an exact definition of language. As language is formed by the combination of multiple elements and creates its own rules within the formation. Language is defined as "The system of signs used for the purpose of the agreement, mostly the system of voice signs, vocabulary, language, zeban (language)" (Doğan, 2011: 389). Considering that definitions such as this are made, it is possible to say that many elements are missing in the definition of language. As the phenomenon of language should be addressed within the structure of society, it should be emphasized

beyond an element with mechanical rules isolated from society. Korkmaz et al. (2003: 2) see this situation as "a versatile and advanced system that allows the thoughts and feelings of the people who make up a society to be transferred to others using common members and rules that apply in terms of voice and meaning in that society."

Language teaching has been discussed for various purposes in human history and has been included in the policies of states. Learning the language of foreign nations for economic, political, social and various requirements has become the field of teaching. Teaching Turkish as a foreign language, which started with *Dîvân-u Lügâti't Türk* and was handled with various approaches, methods, and techniques, has become an important teaching field with the support of institutions and

organizations after the 1980s. Language teaching was shaped by the handling of four language skills and instruments such as materials and curriculum were tried to be produced in this direction. In particular, a language teaching framework has been created in line with framework programs such as CEFR (2020). In these framework texts, the concept of culture is considered as an important element in addition to the four basic skills. By separating it from the mechanical structure of language teaching, bringing the living feature of the language to the forefront is formed by the presence of the cultural element. Furthermore, it is an essential communication tool. In this respect, language is a situation that needs to be addressed in connection with culture. Polat and Dilidüzgün (2015: 819) deal with this situation as follows: "Now it has been adopted that language structures are given in a context rather than in the form of disjointed memorized expressions; because these structures have arisen from a communicative need and gain a function within the context".

### Aim of the research

This research aims to determine the importance of the cultural elements contained in the Fütüvvetname's of Yahya Ben Hall Bin Coban El Burgado in terms of ensuring social order and whether it can be focused on the elements of communication at the basic level. In this research, Fütüvvetname of Yahya Bin Halil Bin Çoban El Burgazi was examined. The cultural elements in this work were handled in terms of providing social order and it was investigated whether it could be dependent on the communication element at the basic level. It is discussed whether the expressions mentioned in Fütüvvetname will be instructive cultural expression patterns in terms of teaching Turkish as a foreign language.

### METHODOLOGY

In this research, qualitative research method was used. The Fütüvvetname of Yahya Bin Halil Bin Çoban El Burgazi was analyzed by document analysis method, one of the analytical research methods. According to Yıldırım and Şimşek (2011: 187) "In cases where direct observation and interview is not possible in qualitative research, or in order to increase the validity of the research, written and visual materials and materials related to the research problem studied can be included in the research as well as interview and observation methods."

During the document analysis, the cultural elements in Yahya Bin Halil Bin Çoban El Burgazi's Fütüvvetname were grouped under headings and shown. It has been interpreted whether the cultural elements in these topics will be basic educational expressions in teaching Turkish

as a foreign language.

### LANGUAGE TEACHING AND CULTURE

The concept of culture has been discussed in various aspects, especially in the 19th century, and has been discussed in different disciplines within the framework of different definitions. In conclusion of these discussions, a full definition of culture could not be made. Meriç (2014: 36) states that culture cannot be fully defined with these words: "Culture is a very sinister notion that has never been given a clear definition. In French words and essays, it means 'the sum of knowledge that makes man human'. The predominant meaning in German and English works is social life. In other words, culture is different for anthropologists and sociologists, and different for literati." Although culture is defined for various fields, the boundaries and elements of culture are also discussed by scientists and even cultural maps and contexts are expressed. In the Cultural Map developed by Güvenç (2015: 137), the main elements of culture are stated as follows:

- Personality System and Language
- Family-Kinship
- Cultural Environment and Historical Environment
- Settlements
- Economy and Technology
- Education Process
- History and Sources
- Sciences and Arts
- Health and Nutrition
- Religion-State

According to Jiang (2000: 328), "language and culture are living organisms. Language is flesh and culture is blood. Language without culture is dead. Without language, culture has no form." As it can be understood from this expression, it is impossible to abstract culture and create language teaching without culture within language teaching systems. When we look at language teaching systems and framework texts, we see that the cultural element is discussed. A list of cultural elements that should be included in language teaching has been published in the European Common Scales Framework (AOÖÇ) published by the Council of Europe in 2020. The cultural elements that should be addressed in language teaching are discussed in eight articles and a framework has been established. These are:

1. Daily life
2. Living conditions
3. Interpersonal relationships (including power and brotherhood relationships)
4. Values, beliefs and behaviors
5. Body language

6. Social customs (related to hospitality)
7. Rituals
8. Marriage, performances, ceremonies, blessings

In language teaching, cultural elements of the target language should be given in the language teaching process and this transfer should be created within a program. It should be discussed which cultural elements should be given in cultural transfer. In addition, the sources of cultural transmission should be determined and the correct elements of the culture should be determined. Cultural transfer sources have as deep an origin as Turkish, an ancient language. It should be discussed which sources are used to apply the culture that has been transferred from generation to generation throughout history. Culture includes a concept of value. According to Kaya (2013: 41), value education refers to a process in which the person will be considered to have achieved his/her goal if he transforms the desired value into behavior. In this respect, it is as important to internalize this value by the interlocutor as it is to teach the interlocutor the content of these value concepts.

#### **CULTURAL TRANSFER RESOURCES: FÜTÜVVETNAMES**

While the Anatolian region was an area of invasion in the 13th Century and the Mongols were ravaging the cradle of civilization, which is the Anatolian geography, in the years when many harms of the political vacuum were seen on the people, the saints who turned the leaven of Anatolia again and rebuilt the confused mind and heart structure of the people formed their Futuvvet (Turkish-Islamic guild) organizations. Every geography from the field of Turkistan to Syria has been tried to be cultivated with these adept structures. These saints, who were loyal to the ideas of Ahmed Yesevî, were almost rebuilding the social structure of the people. Many names such as Dede Karkın, Hacı Bektaş-ı Velî, Yunus Emre, Ahi Evren, Muhyiddin İbnü'l-Arabî, Mevlana Celaleddin-i Rumi shaped the Divine yeast of Anatolia in the name of the application of social order. In this context, they have helped the culture of the ancient Turkish nation to survive for generations with the formations of Akhism and Futuvvet. In this respect, the works of Akhism and Fütüvvetname have become important works that describe the Turkish nation. In the Fütüvvetnames, the social life of the human being is handled by being bound to 740 rules. It was stated that scribes and saints obeyed these 740 rules, and that 124 of these rules should be followed by everyone who joined the Akhism. It is also seen that this minimum of 124 decency is formed from verses, hadiths, and etiquette rules created for the order of social life. It is thought that these rules were written in order not to be bound by religious obligation, but to regulate social life opportunities.

One of these Fütüvvetname works is Yahya Bin Halil Bin Çoban El Burgazi's Fütüvvetname. We know very little about the life of the editor. According to the information given by Abdülbâki Gölpınarlı:

- The editor cannot read or write at all until the age of twenty.
- He has a great love for scholars and alims.
- In his twenties, he attended the school of Hodja Salahaddin of Antalya and learned science in less than three months. (Gölpınarlı, 1953: 79-80)

Burgazi's work is in Turkish. This work contains information about social rules. "In the Burgazi Fütüvvetname, the principles that shaped Turkish social life in the 19th century are studied in detail. The work is of great value in terms of determining the mentality of the Turks living in Anatolia in the 14th century" (Çelik, 2017: 101).

According to the Burgazi Fütüvvetname, the 124 rules that everyone should follow are as follows:

1- 12 etiquette rules about table manners

- *Hiç kimsenin yidiği lokmayı gözetmeye*
- *Taamdan sonra elin yuya ve sile.*

2- 3 etiquette rules about drinking water

- *Evvel iki eliyile tuta, ikinci kekince içe, ya'ni dinlenü dinlenü, üçüncü üstüne dökmeye.*

3- 4 etiquette rules for speaking

- *Sen ben diyü söylemeye, siz biz diye, eliyile söylemeye.*

4- 5 etiquette rules about dressing

- *Evvel, sağ yanından eğnine ala.*

5- 4 etiquette rules about leaving the house

- *Evvel, eşikden daşra sol ayağın basa. (ikinci,) glüle glüle çıkmaya*

6- 8 etiquette rules about walking on the road

- *Kendinden ulunun onünce gitmeye*

7- 4 etiquette rules about walking in the neighbourhood

- *Bacalara ve pencerelere ve açuk kapulara bakmaya.*

8- 5 etiquette rules about walking in the bazaar

- *Evvel, omuzum kimseye urmaya, ya'ni itişmeye.*

9- 3 etiquette rules about shopping

- *Evvel, / yumuşak söyleye*

10- 3 etiquette rules about bringing things home

- *Aşikare götürmeye*

11- 5 etiquette rules about getting into the house

- *Evvel, kapuda çağıra (çığıra) söylemeye.*

12- 4 etiquette rules about sitting

- *Evvel, kendü yirin bile.*

13- 3 etiquette rules about hospitality

- *Yiyecek ne var diyü sormaya*

14- 3 etiquette rules for inviting people

- *Paşmağın önine koya.*

15- 2 etiquette rules about flipping shoes

- *Evvel, paşmağı sol eliyle çevüre.*

16- 5 etiquette rules for visiting elders

- *Şunı şöyle bunı böyle it dimeye.*

17- 5 etiquette rules for visiting sick people

- *Güle güle gire.*

18- 6 etiquette rules about visiting the house of a dead person

- *Sabır kılun diye, öğüt vire.*

19- 4 etiquette rules about visiting a cemetery

- *Tükürmeye ve sümürmeye.*

20- 4 etiquette rules about going to a place of entertainment

- *Evvel garibleri kığıra, andan gide*

21- 12 etiquette rules about sitting on the toilet

- *Hiç söylemeye, dilsiz ola.*

22- 3 etiquette rules about bathing in the Turkish bath

- *Evvel, tumanın kimseye göstermeye, çıkarırken geyerken.*

23- 2 etiquette rules about pouring water into the glass

- *Evvel, su koyarken dökmeye.*

24- 4 etiquette rules about going to bed

- *Taharetsiz yatmaya.*

25- 3 etiquette rules about sleeping and getting up

- *Tanğrıya şükreyleye. (Ekinci, 2011, s.37-38)*

Within the framework of these rules, it is aimed that the society can live in an orderly manner. These rules also give rise to the concept of rights, law and respect in bilateral relations and social life. Every individual who witnesses these rules at a young age gains status in society, and can belong to that group without disturbing the dynamics of the society and the order of the society. Individuals who adopt these rules have transferred these rules to the next generation and have been instrumental in establishing good relations with the society in peace and have provided social prosperity. "Every individual, every institution and organization has crucially important

lessons, advices and examples to be drawn from the Akhism/futuvvet system" (Tatlıoğlu, 2012: 161).

## CONCLUSION

Cultural transfer in teaching Turkish as a foreign language can be achieved by identifying a variety of cultural elements and incorporating these cultural elements into the program of teaching Turkish as a foreign language in a schedule. In this regard, it is very important to identify and correctly transfer Turkish cultural elements. Turkish cultural elements are seen in some works in the historical duration. As we mentioned above, the main ones among these works are Fütüvvetnames. As can be seen in the examples we gave from Burgazi's Fütüvvetname's, Fütüvvetnames offer us some rules and some advice for the order of social life. It is very important to implement the rules that make up the social life in the Fütüvvetnames at the intermediate level of teaching Turkish as a foreign language (B1-B2) and to emphasize the fact that it is a part of Turkish culture. It should be stated to individuals from all over the world who want to learn Turkish that elements of Turkish culture are actually an element that regulates social life and creates a discipline and consciousness in people. In fact, we can talk about the effect of such rules in the formation of many worldwide stereotypes such as the industriousness of the Japanese and the discipline of the Germans. In this respect, individuals who can perceive Turkish people and Turkish will be able to have a grasp of the subtleties of Turkish and the elements of Turkish culture. Turkish values can be transferred to students through the latent learning method, with fictional texts to be created by adapting the social rules in the Fütüvvetnames to B1 and B2 levels. Today, we pass on the cultural elements of the ancient Turkish nation, many of which we have forgotten and have difficulty putting into practice, to learners of Turkish. In transferring the cultural elements in the Fütüvvetnames, the applicability of these cultural elements today should also be taken into consideration. It is necessary to see the cultural texts that will be created in this way as the production of an important material both in terms of introducing the values that our history has added to this nation and in terms of the structure that will organize social life today. We would like to say that we will continue to work on creating a fictional text for the field of teaching Turkish as a foreign language by addressing the 124 social rules of Burgazi.

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