

## Analysis of Literary Texts in Teaching Turkish As a Foreign Language BENGÜ A2 in terms of Teaching Cultural and Social Values

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**Abstract:** This study aims to examine the function of literary texts in course materials used in teaching Turkish to foreigners in terms of transferring social values. In this context, five literary texts (Tarık Buğra's "Morning at Home", Sait Faik Abasıyanık's "Sivriada Nights", Nasreddin Hodja's anecdote "Hocanın Öteki Köyde Yaptıkları", Selim Sırrı Tarcan's "Mutlu Olmanın Yolu" and Karacaoğlu's poem "Gidelim") in Units VI and XII of the BENGÜ A2 textbook were evaluated through thematic analysis. The study examined how these texts reflect values specific to Turkish society such as family ties, love of nature, spirituality, labor, industriousness, patience, humor, contentment, hospitality and solidarity; the relevant values were defined and interpreted separately for each text. The study reveals that literary texts not only provide language input, but can also be used as a pedagogical tool in the transmission of cultural identity characteristics and values. Qualitative research method, which is one of the scientific research methods, descriptive analysis and content analysis design were used in the study. As a result of the analysis, it is stated that literary texts make important contributions to the acquisition of cultural awareness as well as communication competence in foreign language teaching. As a result of this research, which contains important data for material development experts and language teachers, various suggestions are also included.

**Keywords:** Turkish as a foreign language, thematic analysis, literary texts, presentation of culture and values

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### INTRODUCTION

Many writers, poets and intellectuals define the word literature; for example, the words of the French playwright Moliere are important in terms of making us feel the depth of literature; "Literature educates the young, gives pleasure to the old, is an ornament in prosperity, a consolation and refuge in calamity". The famous Turkish writer Namik Kemal says: "The development of human societies depends above all on the progress of their language and literature". Ahmet Hamdi Tanpınar, on the other hand, expresses the characteristics of the values carried by literature with the words "To the extent that a literature is "national", it has international value". Therefore, it is important to see literature and literary works as one of the

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most important parts of education and training, which is the reflection of human, culture and social values in writing through the author of that culture . In this context, it is very important to include the use of literary works both in national education programs, textbooks and international education programs, especially in foreign language teaching materials. Because language is inseparable from culture and culture is inseparable from language. In teaching Turkish to foreigners, this issue finds itself in the following expressions: "language introduces, teaches and adopts that culture to people belonging to different nations as well as transferring culture to people belonging to the same nation (Avcı, 2012, p.6). It is seen that culture and universal values are transferred through literary texts in mother tongue teaching programs. This approach is similar in teaching Turkish to foreigners (Uzun, 2017).

### **Literary texts in Foreign Language Teaching**

Since language learning has traditionally been seen as a linguistic process, literature has often been overlooked as a teaching tool in foreign language classrooms. Avcı et al. (2021) argue that literary works provide individuals with universal values such as justice, equality and freedom and thus strengthen the social fabric of society. He also states that literary texts contribute to students' acquisition of important skills such as empathizing, understanding different perspectives and developing sensitivity to cultural diversity. Similarly, Arthur (2006) argues that literature can make language learning fun and interesting for students. Literary works help students to see the language they are learning as a rich, expressive language full of emotion and creativity. While literature can motivate language acquisition, teachers should know how to use literature effectively. This article explores the role of literature in foreign language classrooms and discusses different approaches to incorporating literature into language teaching (Alemi, 2011).

Foreign language teaching is not only limited to the acquisition of the grammatical structures and vocabulary of the target language, but also includes the transfer of cultural values, social norms and ways of life (Kramsch, 1993). Byram (1989) *states that "Language learners should not only learn to communicate but also to understand the cultural codes that shape communication."* (Byram, 1989, p.45). In this context, literary texts function as a tool of both language and culture in language teaching; they develop not only the communicative competence of learners but also their intercultural awareness (Byram, 1989).

The use of literary texts in foreign language teaching plays a unique role in the transmission of cultural codes. Kramsch (1993) defines literary texts as "windows into the

culture of a people" and states that these texts give readers a multidimensional perspective on social values, norms and worldviews. Similarly, Byram (1989) emphasizes that it is not enough for foreign language learners to acquire language proficiency; they also need to understand the cultural codes behind communication.

The integration and use of literary texts in textbooks in foreign language teaching can improve students' communication skills. In a study, Al-Saeed and Alenezi examine the use of authentic and non-authentic literary texts in 44 common English textbooks. They investigate how texts can play a communicative role in language learning and suggest some guidelines for more effective use of literary texts. According to the analysis of the study, authentic texts contribute significantly to foreign language classes by providing more opportunities for communication. It also examines how authentic and non-authentic literary texts can facilitate communicative language learning and teaching and makes some recommendations on how literary texts can be used in a communicative way. It also provides guidelines for a more appropriate use of literary texts in foreign language textbooks and various suggestions for language teachers and textbook designers (Al-Saeed & Alenezi, 2021).

### **Teaching Turkish to Foreigners and Course Materials**

In teaching Turkish as a foreign language, culture transfer should be carried out with planned and pedagogical approaches. In this direction, Demirel (2012) argues that the texts used in teaching materials should accurately represent the cultural values of the target society. Göçer (2008), on the other hand, states that literary texts are tools that support not only language teaching but also social integration in terms of aesthetic sensitivity and cultural awareness in individuals.

In the context of language education, Turkish language teaching textbooks include various literary texts to improve students' language skills and to introduce Turkish culture and values. Uzun and Türksever (2020) state that especially the stories and poems used in textbooks provide students with important gains in terms of values education. It should be added that the selection of literary texts in Turkish teaching materials is of great importance in terms of increasing the individual's sensitivity to social values, strengthening social relations and raising ethical awareness.

In addition to improving language skills, literary texts in foreign language teaching also contribute to the learners' understanding of the cultural and social values of the target language. In this context, "Teaching Turkish as a Foreign Language - BENGÜ A2" textbook is seen as an

important resource that aims to teach Turkish language, Turkish language, culture and values of the society through the literary texts in its content.

Teaching Turkish to foreigners is not only limited to the transfer of the structural features of the language; it also aims to teach Turkish culture, social norms and values system. In this context, the inclusion of literary texts in teaching materials serves a great function in terms of both developing language competencies of language learners and raising social and cultural awareness of individuals. By supporting the mental and emotional development of the individual, literary texts make important contributions to the process of integration into society and adaptation to the local value system.

Dağ Pestil (2021) argues that the selection of texts in teaching Turkish to foreigners should not be limited to compliance with the content of grammar. According to her, it is essential that the texts to be used in the teaching process should be meticulously selected in a way to reflect the cultural, identity and image dimensions as well as the structural features of the language. In this framework, the texts are expected to be of a quality that reveals the richness of expression and aesthetic aspect of Turkish. In addition, it is also emphasized that these texts should have content that coincides with the basic aims of Turkish national education, is sensitive to culture and social values, respects human rights and freedoms, and observes gender equality.

Similarly, Bulut (2017) draws attention to the function of literary texts in the educational process and states that such texts reflect the cultural accumulation of the society thanks to their original and qualified content. According to Bulut, literary texts are among the important resources not only in language teaching but also in understanding the transformation of the social structure in the historical process and the transfer of cultural values between generations.

## **METHOD**

### **Research Design**

This research was conducted with qualitative research method and content analysis design, and data were collected in the light of these methods.

### **Data Collection and Analysis**

This study was conducted based on qualitative research design, and descriptive analysis and content analysis methods were used in the data analysis process. Descriptive analysis, which is one of the basic techniques of qualitative research approach, enables the data to be

analyzed within the framework of predetermined themes and presented in a systematic manner (Yıldırım & Şimşek, 2018). Content analysis, on the other hand, allows in-depth examination of the implicit meanings, recurring themes and related concepts in the texts.

In this context, the literary texts in the last seven units of *the Teaching Turkish to Foreigners: The literary texts in the last seven units of the Teaching Turkish to Foreigners: BENGÜ A2* textbook, which constitute the data set of the study, were analyzed in terms of the social values they contain and reflect. In the process of descriptive analysis, each text was analyzed in line with existing theoretical frameworks and predetermined value themes; then the data obtained through content analysis were coded and classified into thematic categories according to their similarities and differences.

The findings reveal that the social values in the texts support not only culture transfer but also a value-based educational approach in the process of teaching the target language. Thus, it was concluded that literary texts contribute to learners' development in areas such as cultural awareness, value education and sensitivity towards society beyond language teaching.

## Sample

BENGÜ A2 - Teaching Turkish as a Foreign Language Textbooks

*Teaching Turkish as a Foreign Language Set; Bengü A1, Bengü A2, Bengü B1, Bengü B2 and Bengü C1* level courses, professionally prepared by Prof. Dr. Yusuf Avcı, an expert in the field of Turkish education and teaching Turkish as a foreign language, and published by Hiper Publishing in 2020, is a course material with high potential for teaching Turkish to foreigners. To date, especially the first level books Bengü A1 and A2 have been the subject of various research, review articles and articles.

The Teaching Turkish as a Foreign Language Bengü-A2 textbook is divided into twelve units and each unit covers language, grammar, text and culture intensively. The literary texts in Teaching Turkish to Foreigners Bengü-A2 constitute the sample of this study. The literary texts included in the last six units of this textbook are the subject of this study. From the sixth unit to the end of the Bengü A2 textbook, the text features, contents, themes, topics and scopes used in the introduction of language and culture of the units were investigated. How competent it is in reflecting Turkish social structure, attitudes and behaviors, social values, culture, traditions and customs has been examined.

## FINDINGS

"Turkish as a Foreign Language BENGÜ" series stands out as a multidimensional teaching material designed for individuals learning Turkish at different language levels. This series aims not only to provide language proficiency but also to contribute to the learners' understanding of Turkish culture, social structure and value system. Through the authentic texts in each unit, students have the opportunity to develop their language skills in the four basic areas (reading, writing, listening, speaking) and gain intercultural awareness through direct contact with cultural elements specific to Turkish society. In addition, the National Education curricula include the themes of *justice, friendship, honesty, self-control, patience, respect, love, responsibility, patriotism, patriotism, and benevolence* as the core values that belong to the society and are included in the programs. The Turkish Language and Literature Course Secondary Education Curriculum was published by the Ministry of National Education in 2018. The literary texts in BENGÜ A2 were evaluated in terms of these values of society and the Turkish cultural elements emphasized.

The topic of Bengü A2, Unit VI is "Promoting Türkiye". The literary text included in this chapter is a chapter from Tarık BUĞRA's *Stories*, titled *Sabah at Home* (Avcı, 2020, p.127,128). Tarık BUĞRA is one of the writers of Turkish literature of the Republican period who lived between 1918- 1994. He wrote novels, stories, plays and jokes. The author, who also holds the title of state artist, is one of the most widely read writers of his time, a versatile artist. Tarık Buğra reflected the period and conditions in which he lived in a realistic way, no matter from which angle he dealt with human beings and human relations. The economy, which is an integral part of the relations established by human beings throughout history, has an important place in the works of Tarık Buğra, who has a human-oriented perspective. In his stories and novels, the author skillfully demonstrated the effects of economic changes and developments on Anatolian people (Özlük, 2008, p.22). When the article "*Morning at Home*" is evaluated in terms of social values, the following elements come to the fore:



**Family Ties and Solidarity:** The ritual of family members welcoming the morning together, preparing breakfast together and starting the day together is an important point of emphasis in the article. This shows the importance of solidarity and sharing in the traditional family structure.

**Life in touch with nature and simplicity:** The author describes in detail the naturalness of the morning, standing and breathing under a quince tree and observing the colors of the sky. This reveals that nature is seen as the source of respect and peace. **Spirituality and Hope:** The author's feelings about the morning and the idea that the

morning is close to God and hope emphasize the place of spirituality in social values. The idea that morning is a new beginning reflects the understanding that people should start each new day with hope.

**Diligence and the Tradition of Early Rising:** The thought "I wish I had gotten up earlier" shows that getting up early and benefiting from the blessings of the morning is seen as an important value in society. In traditional Turkish culture, there is a widespread belief that those who get up early will do their work better.

**Social Peace and Trust** In the text, the silence of the morning, the harmony of nature and warm relationships within the family show that peace and trust are important values in society. Peace at home can also be considered as a reflection of social peace. In conclusion, Tarık Buğra's text *Morning at Home* reflects the values that show that family ties, love of nature, spirituality, hard work and peace have an important place in traditional Turkish society.

The literary text example in the unit was chosen from Sait Faik ABASIYANIK, which was designed with the theme of *Unit VII- Our Cities*. The literary text included is the chapter titled *Sivriada Nights* from Sait Faik's "*Last Birds*" (Avcı, 2020, p.146,147). In this article, the author reflected social values in his work as follows. **Nature and Human Relationship:** In the story, depictions of nature and a life intertwined with the sea are at the forefront. This reflects living in harmony with nature, observing nature and respect for it. In traditional societies, nature is seen as a part of life and people act accordingly.

**Social Solidarity and Intergenerational Communication:** The dialog between the child and the fisherman in the text points to the transmission of social values from generation to generation. The fisherman, as an old wise figure, teaches the child about nature, the sea and life. This emphasizes the importance of the guiding role of elders in traditional societies. The story also reveals the labor and hardships of people who make a living from fishing. Elements such as the fisherman's rowing in the sea, his struggle against the harsh conditions of nature, and his effort to earn a living by the sweat of his brow emphasize the values of labor and work. The themes of sea, nature and loneliness are intertwined in the story. The loneliness of the fisherman can perhaps be considered as a result of social changes. With modernization and urbanization, traditional professions and lifestyles are disappearing, which creates a sense of sadness and nostalgia in individuals. The depictions of nature and descriptions of the sea in the text can be considered as a part of the traditional sailor culture. Such narratives reflect the cultural values of a society's oral and written literature.

The story powerfully reflects the intertwined life of man and nature, the struggle for labor and livelihood, the transmission of knowledge between generations and the melancholy felt in the face of social changes. The character of the fisherman represents traditional wisdom and harmony with nature, while the figure of the child symbolizes a hope for the future or a learning process. In these ways, the story reveals the social structure and cultural change at the intersection of traditional and modern values.

In Unit VIII, Avcı included one of Nasreddin Hodja's jokes as a literary text in the content of the unit he designed under the name of *Nature*. The joke: *What Hodja did in the other village* (Avcı, 2020, p.166,167). This joke is a classic example that reflects Nasreddin Hodja's wit and ability to criticize the behavior of the people with a humorous language. The following points can be emphasized in terms of the social values it contains:

**Hospitality and Generosity:** When Hodja arrives in the village, he is welcomed with great interest by the villagers and offered food. This stands out as an important element symbolizing the value given to guests and generosity in Turkish society. The joke criticizes people's dependence on the opinions and fame of others. The villagers are curious about what Hodja did in another village. Although they do not have any information about what Hodja did in the other village, the fact that the villagers have expectations shows that people shape their thoughts under the influence of others.



Wit and Humor Culture: Nasrettin Hodja's wit and humorous approach is a reflection of the Anatolian people's sense of humor. The dialogues in the joke encourage people to think through humor. Therefore, this joke criticizes some of the common thought patterns in society with humorous language, while at the same time highlighting values such as hospitality and generosity.

The title of Unit IX is *"What the Teacher Teaches"*. In this unit, Selim Sırrı TARCAN's (1874-1957) *The Way to Be Happy* is included as a literary text. Selim Sırrı TARCAN is known as one of the pioneers of Turkish sports, teacher, journalist and writer. He is one of the founders of the modern physical education and Olympic movement in Türkiye and is known for his efforts to integrate sports into the education system. He wrote numerous works and articles on the physical development of Turkish youth and the importance of sports for the health of a nation. This text in the unit reflects some of the basic values that society expects from individuals and the social perception of how happiness can be achieved.

Diligence and Productivity: In the text, it is emphasized that for individuals to be happy, they should do their jobs properly and be hardworking. This reflects the widespread understanding in Turkish society that "Hardworking people are happy". "Halal earnings", "being productive" and "not being idle" have an important place in our social values. In the text, it is stated that people should find happiness not in wealth or in achieving better conditions, but in being content with their current situation. This understanding overlaps with the traditional values of Turkish society, such as "being austere", "being content with what one has" and "being grateful".

In terms of Social Solidarity and Communication values, the text offers suggestions such as individuals being friendly and spending time with tolerant people. Hospitality, warm human relations and solidarity have an important place in Turkish society. People spending time together, smiling and chatting play a critical role in ensuring social peace. The text says that the way to be happy is to think positively, to be in cheerful environments and to make people laugh. In Turkish society, proverbs such as "Laughter is contagious", "Think good, be good", "There is good in every bad" emphasize that individuals should keep their moral values high.

Connection to Today's Society: People today often see happiness as a distant goal due to busy schedules, financial worries and stress. However, the values suggested in the text are still valid. In particular, suggestions such as being cheerful, thinking positively and having good relations with the social environment provide important clues for individuals to maintain their

mental health in modern society. The text highlights important values of Turkish society such as hard work, contentment, friendliness and positive outlook. At the same time, it tells individuals that happiness does not depend on difficult conditions, but is shaped in the inner world of human beings and the relationships they establish with their environment. In this respect, it is an important guide for both traditional and modern life.

The literary text in Unit X prepared under the title of *Ramadan* in Bengü A2 is the poem *Gidelim* by Karacaoğlu from the book "*Karacaoğlu and Poems 1963*". This poem contains many values belonging to the society specific to Turkish folk culture. We can list the values of the society that the poem carries as follows: This poem contains many values belonging to the society specific to Turkish folk culture. Below, the social values of the poem are analyzed from different perspectives:

**Harmony with Nature and Nomadic Culture:** In the poem, nature is treated as an element intertwined with human life. Natural elements such as the change of seasons, the impassability of roads, and the freezing of mountains are described as realities that directly affect human life. In the lines "Our hands are impassable, the roads are impassable, let the mud dry up and let's go.", the harsh geographical conditions of Anatolia and transportation difficulties are emphasized. This shows the struggle of nomadic or semi-nomadic Turkmen communities of the period against nature. The lines "*Let the ice of the mountains be dismantled, let it fall forward and spill onto the plain.*" express the determining role of natural phenomena in human life. The melting of snow and the opening of roads means that movement (migration) will be possible.

**Journey and Overcoming Challenges:** In Turkish folk culture, a journey is not only a physical movement, but also a journey of destiny and an effort to overcome the difficulties of life. In this poem, it is explained that it is necessary to wait for the appropriate time to embark on a journey. The lines "You can't overcome Karaman's province, there is no bridge, you can't cross the flood." tell us that it requires patience to overcome both geographical obstacles and the difficulties of life. This reflects the Turkish society's values of endurance and patience against difficulties. The poem emphasizes that the right time must come to reach the destination. The line "*Let it be a beautiful summer and let's go.*" expresses the importance of waiting patiently for the right time to come without rushing. This shows that societies, especially those engaged in agriculture and nomadic animal husbandry, depend on the cycle of nature. Likewise, the line "*Let the snow of Erzurum Mountain recede, let the white sheep walk and let's go.*"

emphasizes that it is not possible to move before the natural conditions become favorable. This situation reflects the values of patience, respect for nature and attention to timing in Turkish culture. The poem suggests that one should not go on a journey alone, but with a lover or a group of people. This emphasizes solidarity instead of acting individually in Turkish culture. The expression "if you wish to go with me" reflects the understanding of acting together and being a traveling companion, not individually. At the same time, the wish to go with the beloved carries the theme of traveling with the beloved, which is common in Turkish folk literature. This shows the importance Anatolian people attach to love and loyalty.

In the last stanza of the poem, it is described that migration will begin with the movement of the sheep. This shows that animals are at the center of life, especially for communities engaged in animal husbandry, and their movements also affect people. In the line "Let the white sheep walk and let's go.", the movement of the sheep shows that nomadic societies live intertwined with animals and move according to their cycle. In Turkish culture, love and respect for livestock and animals are among the important social values.

Therefore, this poem reflects the fundamental values of Anatolian people such as living in harmony with nature, patience, solidarity and acting together. The poem, which bears traces of nomadic Turkmen culture, also emphasizes the Turkish people's devotion to nature and animals, patience in the face of life's difficulties, and the need to make good use of time. In these respects, the poem is an important example of folk literature that strongly reflects folk culture and social values.

The title of Unit XI is *Disease*. In Unit XI, Bengü A2, as a literary text, a short chapter from Peyami SAFA's "*Bir Mekteplinin Hatıratı*" (*A Schoolboy's Memoir*), a strong pen of Turkish literature, was simplified (Avcı 2020, p.216). The title of the chapter is "Reading (The Art of Being a Reader)". This text, taken from Peyami SAFA's "*Memoirs of a Schoolboy*", reflects important values of the society such as reading culture, the value given to knowledge and individual development.

The text emphasizes that books are tools that guide people, develop their world of thought and enable them to access knowledge: "*Books do not mock you. Books have no age, they can always talk to you.*" The expression "*Books have no age, they can always talk to you.*" tells that books are a timeless source of knowledge and that reading will always contribute to human beings. The sentence "*If your information is wrong, they will warn you whenever you*

*approach them.*" indicates that books are tools that convey correct information and educate people.

These statements reveal the value Turkish society places on knowledge and education. During the transition from the Ottoman Empire to the Republic, the spread of reading habits was set as an important goal. In line with this goal, Peyami SAFA emphasizes that individuals should improve themselves by reading books.

The text does not only limit education to the school environment, but also emphasizes that the individual should develop himself/herself. The statement "I have always favored those who enjoy reading over the rich who read and learn." emphasizes the importance of personal development and continuous learning. The sentence "A person who does not improve himself does not deserve to live as a person who does not seek knowledge." reveals an idea that supports the philosophy of lifelong learning. At this point, the text overlaps with the educational understanding of Republican Türkiye. In the early years of the Republic, one of the main goals was for people to acquire the habit of reading books, for education to become widespread and for individuals to improve themselves.

In the text, it is stated that reading books is not only for gaining knowledge but also an endeavor that nourishes the soul. The sentence "He who loves books makes me very happy." expresses that the love for books is a virtue and that this habit makes the individual valuable. The statement "It is necessary to enjoy books not as something sweet, but as something that develops the soul." reveals that reading is not a luxury or an arbitrary entertainment, but a necessary habit for human development. These ideas reflect the value Turkish society attaches to cultural development and the arts. Reading is considered not only as an individual act, but also as a habit that raises the consciousness of the society, creates more aesthetic thinking and a healthier cultural structure.

In conclusion, this text by Peyami Safa reflects the importance given to education, knowledge and cultural development in Turkish society. The habit of reading is treated as a vital value for individual development and social consciousness. At the same time, the text explains that the individual should bear the responsibility of self-education, that being knowledgeable is a greater value than wealth, and that books are the most reliable guide. In these respects, it can be considered as a text that strongly reflects the values of Turkish society in the field of education and culture.

The title of the XIIth and last unit in Bengü A2 is *Traffic*. In this unit, İpek ONGUN, one of the famous women writers of Turkish literature, and her article titled "*Don't be afraid of making mistakes*" (Avcı 2020 p.234,235). This article was abridged from the author's book "This Life is Yours". This article, taken from İpek ONGUN's "This Life is Yours", emphasizes the self- confidence of the individual, overcoming the fear of making mistakes and personal development when evaluated in terms of social values. The article emphasizes that making mistakes is part of the learning process. This is a value that overlaps with the modern understanding of education and supports the development of the individual. In particular, it explains the importance of moving away from perfectionism and learning through trial and error. By opposing the idea of "fear of making mistakes", which is common in society, it emphasizes that the individual should be self-confident. This is an important social value for the individual to be more effective and successful in social life. In addition, this text emphasizes that perfectionism should be abandoned in order to achieve success and that it is important to keep trying. This is an element that shows that work and perseverance are seen as valuable in society.

The statement "You cannot learn new things without trying new things" in the text means that an individual should be open to new experiences in order to improve himself/herself and keep up with change. This is an important value for the individual to contribute to both personal and social progress.

In general, this text presents a narrative that supports values such as self-improvement, self- confidence and openness to change in modern society. In this respect, it gives the message that individuals should not be afraid of making mistakes in terms of social development.

The thematic analysis table of the literary texts in Units VI–XII of the *BENGÜ A2* textbook, precisely presented below;

The analysis of the literary texts included in Units VI through XII of the *BENGÜ A2* textbook reveals a consistent emphasis on core social and cultural values embedded in Turkish society. These texts, drawn from diverse genres and authors ranging from classical poets like Karacaoğlan to modern writers such as İpek Ongun, function not only as language teaching materials but also as instruments of cultural transmission.

Across the units, themes such as family solidarity, respect for nature, diligence, hospitality, intergenerational communication, and personal development emerge as dominant. Each literary selection reflects a unique aspect of Turkish cultural heritage: while Morning at

Home and Let's Go evoke traditional rural life and spiritual values, Reading and Don't Be Afraid of Making Mistakes highlight the modern emphasis on lifelong learning and self-confidence.

**Table 1:** Thematic Analysis Table of Literary Texts in BENGÜ A2 (Units VI–XII)

Unit	Text Title	Author	Key Values / Themes
VI. Promoting Türkiye	Evde Sabah / Morning at Home	Tarık Buğra	Family unity, spirituality, diligence, peace
VII. Our Cities	Sivriada Geceleri / Sivriada Nights	Sait Faik Abasıyanık	Nature, tradition, labor, generational ties
VIII. Nature	Hocanın Diğer Köyde Yaptıkları / What Hodja Did in the Other Village	Nasreddin Hodja	Hospitality, humor, social criticism
IX. What the Teacher Teaches	Mutlu Olma Sanatı / The Way to Be Happy	Selim Sırrı Tarcan	Hard work, gratitude, optimism, sociability
X. Ramadan	Gidelim / Let's Go	Karacaoğlan	Nature, patience, migration, solidarity
XI. Disease	Reading Okuma	Peyami Safa	Knowledge, reading, self-growth
XII. Traffic	Hata Yapmaktan Korkma Don't Be Afraid of Making Mistakes	İpek Ongun	Self-confidence, learning, change

The inclusion of humor, folklore, and poetic tradition alongside philosophical reflections illustrates a pedagogical strategy that seeks to engage learners on both linguistic and cultural levels. As such, BENGÜ A2 demonstrates how carefully selected literary texts can enrich language instruction by promoting both communicative competence and intercultural awareness.

### Conclusion

When we evaluate all literary texts in the last seven units of the Teaching Turkish as a Foreign Language Bengü A2 course material in terms of the values of the society they carry, we see that the most functional works from important authors of Turkish literature, which reflect the values of Turkish society in the best way and with rich content, have been selected and

included in the book. Basic values such as hospitality, solidarity, family ties, love of nature, respect, etc. are presented to students through the behavior of the characters in the texts and the plot, thus enriching and deepening the language learning process.

Literary texts are effective tools not only for language teaching but also for transmitting the values of a society. The literary texts in BENGÜ A2 strongly help students to understand the values, traditions and social norms of Turkish society. In this way, while learning the language, students also increase their cultural awareness. For the same purpose, another research on the analysis of the first six units of Bengü A2 textbook was conducted by Dağ Pestil, A. (2025) and presented to the attention of researchers in the book; *Literature-Language and Society*, (Avcı 2025). When is evaluated together with this research, it is possible to reach the analysis data of all literary works in Bengü A2 course material in terms of values belonging to culture and society as a whole.

"Teaching Turkish as a Foreign Language Set, BENGÜ A2" is an important resource that enriches language teaching through literary texts and provides the transfer of social values. This approach contributes to both improving students' language skills and deepening their understanding of the characteristics of culture. Literary texts in Turkish for foreigners textbooks help students understand the cultural dynamics of the target language and familiarize them with social values. This approach not only improves language learners' language competence but also their cultural and social awareness.

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