

THE PROCESS OF POLITENESS AS AN EDUCATION VALUE IN SECONDARY SCHOOL TURKISH COURSE BOOKS

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ABSTRACT

The rules that are based on 'good' in both words and practice on the way of establishing healthy relationships with others and that necessitate behaving generously, thoughtfully, humbly, sympathetically or in a reserved way depending on time and place are called politeness rules or manners. These rules are values that nations have brought from their past and regarded essential as they strengthen individuals' and societies' feelings of love and friendship towards one another. Moreover, they organize social life in the form of customary law. The society maintains these rules by means of a mechanism that it creates within itself, and this enables the society to transfer them to the future. The politeness expressions do not change from one person to another, they have gained a system over time and formed completeness. In this sense, it would be appropriate to consider the politeness expressions within formulaic expressions or expressions of relationship. The aim of this research is to identify politeness and politeness expressions in Turkish language textbooks. Within the scope of this research, politeness and politeness expressions in the 5 secondary school Turkish language textbooks published by the MoNE Publishing and used in the 2018-2019 academic year were examined through document analysis method. The importance of politeness is mentioned in some of the texts in these textbooks and politeness expressions are used explicitly in some other texts. Although using politeness expressions in the textbooks and transferring them to young generations are important, this alone would not be sufficient. It will be appropriate to teach politeness as a school subject, to create a theme specific to this area and to include politeness in values education.

Keywords: Turkish language textbooks, formulaic expressions, relationship words, politeness expressions, manners.

*“Kindness is the language
which the deaf can hear and the blind can see.”*

Mark Twain

INTRODUCTION

Politeness is a sociocultural system which incorporates analogous concepts like respectful and elegant behavior, gracefulness, kindness and courteousness within; uses “good” as a base for social behavior in relationships between people and embodies general principals such as being thoughtful, generous, humble and sympathetic. In 17th Century Ottoman poet Nedim’s “Haddeden geçmiş nezâket yâî ü bâl olmuş sana” verse, politeness is explained as bulky iron fragments thinning in rolling mill to be transformed into tools which will be of service to the humans and this teaches the individual to know one’s place, transforming one’s emotions and thoughts to word and behavior in a grateful and aesthetic way. In Misalli Büyük Türkçe Sözlük (Great Turkish Dictionary with Examples) (2008b: 2373) it is defined as “1. Decency, propriety, politeness, gracefulness (antonym-rudeness). 2. Delicacy, refinement.

Today, the word ‘edeb’ in Arabic describes politeness or literature. This word only meant ‘invitation’ in times before the Islamism. In the dictionary, its meaning is “for making the speaker mannered, kind and courteous and inviting people to do works to be praised and withholding them from ugly qualities, it is named as politeness / decency”. It indicates the first meaning of the word “Edep” is expressing generosity and hospitality in old Arab environments; if someone invites people to a festivity, he/she is called as “falanca edepli” and it is known that this expression is reflecting a meaning about the person’s behavioral attitude. In following times with the spread of Islam, the word ‘edeb’ has also transformed as an expression and it is used for the morals, generosity, tolerance, virtue, etc. In Turkish, it can be seen that the origin of the concept of “politeness” comes from a blend of three languages structurally. Despite the understanding of many people, its origin is based on a Farsi word ‘nâzuk’, not Arabic. However, obtaining the features of Arabic language structure and infinitive, it grew into having the meaning of ‘polite behavior’ in Turkish (Karasu, 2014: 24, 25).

The words politeness and etiquette (adabımuâşeret) are the words which can be used interchangeably. The expression Etiquette is mentioned in Misalli Büyük Türkçe Sözlük (2008a: 24) as “(Ar. *âdâb* “ways, principles” and *mu’âşeret* “living together” combines to *âdâb-ı mu’âşeret*) The rules of politeness, respect and manners which are to be conformed in a society which regulate the interactions between humans.”

According to the work *A Dictionary of Linguistics and Phonetics*; politeness is a “term defining the linguistic features accompanied by social behavioral norms related to the concepts such as kindness, harmony, respect and reserve in sociolinguistic and pragmatics” (Crystal, 2008: 373). Ehlich defines the concept of politeness as expressions used as compliments in social relationships in line with the persons’ mutual needs and approaches it within the social environment to qualify it as a characteristic. The positive and negative characteristics

occurred by social activities have arisen in historical process and formed in parallel with the general structure of the society and social requirements. Again, around societal changes, polite or impolite / rude behavior and measures may present changes [(Ehlich, 1993) Dereli, 2008].

There are countless researches carried out in the field of linguistic politeness. According to Fraser (2005: 77), after Brown and Levinson's politeness theory in 1987 was published, lots of books and articles particular to this research field were published. Moreover, Fraser states that there are more than 900 publications carried out in this field.

The most known and accepted theory which has been put forward on linguistic politeness is Brown and Levinson's (1987) theory. To Brown and Levinson (1987: 62), everyone has a "public self-image" face that he/she wants to maintain. The notion "face" is divided into two different categories; negative face and positive face. The negative face reflects one's urge to preserve his/her freedom, the positive face, on the other hand, is the desire for approval.

According to Brown and Gilman, politeness means behaving in such a way as to consider the listener's emotions (1989: 161). To Holmes, "on the other hand, politeness means respecting the person you are talking to and avoiding hurting them. It is an expression of the interest shown to others' emotions. People express their concerns in many respects on the others' emotions both linguistically and non-linguistically" (1995: 4).

Defining politeness in the meaning of proper behavior indicates that not only being limited with the language, but politeness also involves non-verbal non-linguistic behaviors. To Eelen (2014), most people are familiar with the politeness examples such as holding the opened door for someone, waving hand at someone or greeting someone by nodding. Politeness can show itself in any form of behavior, and even in the absence of behavior. While not greeting or simply remain silent can be interpreted as impoliteness in social relations, speaking in a hearable voice can be seen as rudeness and impoliteness in a library or a church.

According to Leech (2014), politeness is a subject on which people have quite different opinions, linguists and researchers have various opinions. According to an opinion, politeness, just as icing a cake with cream, is a superficial and indispensable ornament of the human language. Most kids learning their mother tongue find out the importance of saying expressions such as "please" and "thank you" on which his/her family insist, in their socializing process. It reminds us that politeness is a phenomenon showing up by means of linguistic performance use. Therefore, politeness should be examined in terms of the relationship between linguistic performance and social behavior. This area of linguistic study is often called pragmatic.

Behaviors and actions which are not dependent on any order and possessing benefits for the society are named as "prosocial behavior" or "extra role behavior" in literature. These behaviors mostly come up from a person's own will and provides benefits to the group. In literature, a lot of behavior such as loyalty, obedience, sided involvement, personal initiative, politeness and helping are explained as extra role behaviors. Politeness, which

is one of these behaviors represent the behavior of informing before making actions which may affect the works of someone or making decisions. For this reason, politeness plays an important role in preventing problems and facilitates the constructive usage of time. Inasmuch as the ensuring of a harmonious environment in society, the persons communicating with each other presenting positive behaviors against each other is an example of politeness (Basım and Şeşen, 2006).

For the preservation of social order, there are a variety of rules which people need to obey when living together. Some of these rules are legalized by the state after foreseeing certain penal sanctionings. Some of them are the values deemed indispensable and are coming from the history of the society; they assume the role of customary laws to regulate life. With the help of a mechanism the society created within itself, these rules are kept alive and transferred to the future. The ones who stay non-conformant to these rules are subjected to many kinds of societal pressures such as condemning, blaming, alienation, being deemed worthless, being banned from neighborhood, being not invited to weddings and festivities for forcing the conformism (Özdemir, 2017). The rules about politeness, while not being written, are also formed after the necessities, traditions, beliefs and standards of judgements of the societies and these rules teach the behavior patterns which are to be followed in the social life the person belongs to. Following these rules facilitates a person to gain respect and maintain this respect. Lingual preferences deemed polite in written and verbal communication forms the politeness discourse. Politeness in language can be examined in all languages and cultures as a universal phenomenon (Öner, 2012).

Every nation has behavioral patterns which are rendering them different from other nations. From an angle, while being seen as a guarantee for the future of a nation, these mutual behavior patterns are transferred to the next generations as values. Yaylagül, (2005: 162) indicating that there is a frequent use of politeness statements in Old Turks with reasons such as respect, love, cooperation, power, fear in line with their status in religious, state and family relationships and also the relationships with other members of the society; explains the origins politeness expressions like this: "Pre-types of politeness expressions should have come from religious indicators. Since people are afraid of a being more powerful than them and believe that their desires are to be realized by him, they show respect to primarily the religious forces and rulers, masters etc. and complimented while bowing down and thus, they tried to prevent the possible harm caused by him and expected their desires to be fulfilled by him. While politeness are presented by behavior types, namely by the visual indicators in the beginning; in time, it found its auditory indicators and thus this is how the politeness indicators should have been born". Learning about and obtaining these values eases the adaptation to the society and benefits greatly to the maturing of person in terms of aesthetics. Politeness carries an importance regarding to the realization of a healthy communication between people, easing the adaptation of a person to the social environment the person is living and peaceful and tranquil living of the society. Making a selection of different options such as what we want to say when we are speaking, how the thing we want to say is said, special sentence varieties, sounds and words, saying what with what and how and when is a thing to be done

and, one of the factors which is affecting this choosing is politeness. In universal grammar; topics about apologizing, thanking, complimenting, declaring, inviting, accepting, (indirect) requesting, presenting,

answering to questions and their exact opposites; dissatisfaction, aggression etc. are examined under the title of general politeness and are continued to be examined (Yaylagül, 2005).

Due to the politeness language encompassing quite a large space while being a precondition for the facilitation of a healthy communication between people; it is a pretty difficult to sort out this language inside a discipline. The principles of politeness language which can be evaluated with many subtopics according to different points of view are determined as such according to Leech who is focusing on this topic:

“Appropriate behavior principle: Reducing the price and increasing the profit (benefit) for the person dealing with,

Generosity principle: Reducing the profit and increasing the price for oneself,

Appraisal principle: Minimizing the disapproval status and increasing the praising of the person dealing with,

Modesty principle: Reducing self-boasting, increasing self-dislike,

Coherence principle: Reducing the disagreement and increasing the coherence between oneself et al.,

Sympathy principle: Reducing the antipathy and increasing the sympathy between oneself et al.”

[(Leech, 1983: 132) Öner, 2012: 694].

As seen as a universal value, politeness being one of the most important indicators in human communication is the manifestation of the insight of dignification and loving the human for being a human. A person might show his/her politeness via gestures and facial expressions but language is the area where politeness can be largely seen. Being polite linguistically requires us to talk appropriately in line with our relationships with people. Inappropriate linguistically options might seem rude. In this context, every society have developed polite or impolite behaviors as part of their social requirements, customs-traditions and standard of judgements. Etiquette such as greeting, saying goodbye, table order, eating habits are considered to be among the most important communication routines. Etiquette carries great importance both in family and out of the family and is different from society to society. Besides this, polite or impolite behavior shows differences in time along with the societal changes (Aydemir, 2014).

Comprised of a rich vocabulary, Politeness expressions which are realizing an important linguistic function in a healthy communication have the diversity that can be classified in different types. While there are words which can be counted as politeness expressions alone, there are also words which change into politeness expressions according to the context and these will vary across different cultures. Addressings in Turkish which can inform

about the type of relationship between people, its extent and qualifications is an important title within politeness expressions. While it can achieve different meanings according to the place it is used, these

addressings can stray away from politeness when not used for the correct person, place and time. Also these addressings give sometimes direct and sometimes indirect information regarding the person's education, manners and personality. Keser (2018: 137) evaluating the addressing expressions within the frame of politeness in the article "Politeness, Politeness Theories and Politeness Contexts Used in Turkish" explains their objective as this: "When addressings such as efendi, beyefendi, hanımefendi is used in Turkish, they are expressing politeness. These words are used in official correspondences and bilateral relations. The aim of addressings such as Beyefendi, hanımefendi, bay and bayan are assigned during the communication process and they do not have the same aim. In Turkish, politeness is expressed by both metaphors and adding affixes to the words stating kinship. People used a variety of addressings when they request something while communicating (my teacher, my manager, dear manager, my beloved, my brother, my friend)."

Learning politeness is hard but making it an attitude is much harder. Learning the linguistic indicators of politeness is not enough; learning the social and cultural values of the society is also required. People learn the etiquette from their environment and use it in the form of slogans and model behaviors when the occasion arises. In written and verbal communication, the words which are quickly said/written and understood by the receiver without much effort are called slogans. These elements which are comprising a part of Turkish vocabulary are frequently used in written and verbal communication. Slogans, or in other words, relationship words, according to Aksan (1996: 35) are "certain words customary to be used between the relationships of a society's individuals." We can include the politeness words reflecting a delicate sense, thinking and behavior to slogans / relationship words. One of the assortments regarding to slogans can be found below:

“Expressing benediction and good wishes: Enjoy your stay, May God be pleased, May the God reward you, Happy new year, Happy birthday, Have a good Holiday

Expressing swear, curse-malediction: God damn it, Curse you, Blast you

Expressing emotional reactions (Fear, joy, confusion, pity, vocation, order, restraint, etc.): Not know whether laugh or cry?, For the love of god, This is not sensible, So help me God, We are laughing to our lamentable situation

Expressing greetings: Good morning, Good night, Have a nice morning, Peace be with you, Have a good day, Greetings

Expressing parting: Good bye, See you soon, Have a nice trip, See you later, Ta-ta, Farewell

Expressing superstitions: Ghosts and bogeys, Beat the devil's tattoo, May Allah protect you from evil eye, Knock on wood

Expressing a request: Do you have a watch?, Do you have a light?, Let's get down to business, Be our guest too, Kindly submitted for necessary action, On somewhere available please, Could I be excused

Expressing dignification to the speaker or the listener: Good but not better than you, I'm sorry to interrupt you, Don't mention it, I'm interrupting buy, You are welcome.

Expressing acceptance or refusal of a request: Certainly, All right, Agreed, I only say God, Amen, Yes sir, Unfortunately, Regrettably.

Expressing criticism, warning, threat: I'll show you, It's not my fault, I'm telling you, Careful, Take care of yourself, I'll punish you, I'll make him pay, Not fearing God, not ashamed by human

Expressing general behavior or thought: Cowards die many times before their death, History repeats itself, There is relief in changing places, Things will happen while they can

Expressing moral laws, customs and cultural values: Don't shoot the messenger, Since you didn't brought anything, tell me about your experience, Never speak ill of the dead, Yours truly, My love to little kids, Pardon my French

Expressing religious beliefs: God knows, Sinful, God is great, You can never challenge destiny, Easy come, easy go, Act of God

Questions demanding answers: Do you accept him/her to be your partner?, My fellow countryman, where is your hometown?, How did you know the deceased?

Expressing apology: Sorry, Excuse me, Beg your pardon, No offence, I'm sorry

Expressing symbolic rewardings: Well done, Bravo, Be prosperous, Thank you very much for bringing me water, May you have a lot of people kissing your hand.

Expressing gratitude, thanks: Thank you, Thanks, God bless your hands, Sorry for the trouble" (Gökdayı, 2008: 101-102)

A nation's cultural assets are hidden in the elegance of its traditions and politeness shown in daily life. For this reason, in order to facilitate their transference to the next generations, analyzing the language elements seen as politeness, their revival and their application in literary texts and textbooks is an important subject.

The Aim and Importance of the Research

This research aims to determine to what extent and how do texts mentioning politeness subject and politeness expressions in the secondary school Turkish schoolbooks take place in the schoolbooks. Accordingly, it will have been set forth that how and at which level are the routines composing politeness notion transferred to secondary school students through schoolbooks.

When compared to the West, the researches on politeness theory and related to politeness in the linguistic field are less in Turkey. Despite being accepted as a serious research field in the west, politeness theory and notion of politeness have not been drawn sufficient attention by academes in our country.

Additionally, no research in which the place of politeness in the Turkish schoolbooks was examined, was not found in the body of literature. A gap was detected related to treating the politeness in Turkish schoolbooks as

educational value in the body of literature, with reference to politeness patterns not being taught in Turkish class, the importance of politeness not being emphasized in the individual and communal relationship and the students not having enough sources to learn politeness rules. In this study, by setting forth the notion of politeness and politeness expressions as educational value in Turkish schoolbooks, an awareness will be raised in the education environment regarding politeness. As the result of the study following questions will have been answered: What is politeness as educational value, What are politeness expressions, How are politeness expressions classified, What is the function and importance of politeness in social life.

Examining the politeness notion directly or indirectly, above all, with its both text and linguistic dimensions in the curriculum and schoolbooks is vital in terms of an individual's education and teaching values. Turkish schoolbooks have an influential role in identity achievement and developing the value culture of the child, and raise the awareness of the child in this sense. Moreover, Turkish schoolbooks show a richer characteristic in terms of containing multiple elements from reading passages to language patterns in value achievement, when compared to other sources. Turkish schoolbooks containing strong clues from the appearance of politeness in the society to the transfer of cultural values, prove the close relationship between the notion of education and national and sentimental values. A rich learning and teaching process is required by students in order to recognize and know the notion of politeness as a value and to apply it to real life. In this study, the notion of politeness was defined, the texts mentioning politeness in Turkish schoolbooks given out and the politeness expressions in the texts were tried to be classified, considering the functional importance of the Turkish class in the values education process and it may be beneficial for teachers and students.

It is thought that the data to be obtained from the research result will contribute to the Turkish Class Curriculum and the content of the schoolbooks concerning organizing the information about the politeness value. One of the most important results of the research will be its utility in terms of completing the lackings by emphasizing the importance of politeness, in the education of Secondary School Turkish Schoolbooks and the values in the curriculum.

METHOD

Population and Sample

The population of this study consist of politeness and politeness expressions mentioned in Turkish textbooks. The expressions of politeness and texts mentioning the politeness indicators in 5 Turkish course books of Grades 5, 6, 7 and 8, which were taught in 2018-2019 academic year were taken as samples.

Model of the Study

The qualitative research method was adopted in the study. Qualitative research, as an approach, mostly attributed to the midst of the 1900s. However, it made progress late in the 1990s. For the last 40 years,

qualitative research has been commonly utilized in social sciences and behavioral sciences. Qualitative research is a science through which we collect data in order to answer questions (Creswell, 2017). Limitations, for instance, the quantitative researches have inadequacies in terms of explaining educational phenomenons and events and the outcomes of these researches have not been directive enough in the education field, caused qualitative researches to be utilized in the education field.

Data collection by examining present records and documents is called documental scanning. Screened are paintings, plaques, voices, tools, buildings, sculptures, etc., which were left behind by past phenomenons, as well as, all kinds of letters, reports, books, encyclopedias, official and private writings and statistics, minutes, memoirs, biographies etc., which are written on the phenomenons afterwards. Remains are the documents closest to the phenomenon, reflecting it most nearly and even becoming integrated with it. Written and pressed documents, on the other hand, may be more away from the truth than the remains, due to the fact that they are created later (Madge, 1965, p.91). This technique named by Duverger (1973) as “documental observation is defined as “document method” by Rummel (1968) and many more.

To Bowen (2009), document examination is a systematical process carried out in order to examine and evaluate both pressed and electronic (computer-based and transferred to the internet) materials. As the other analytical methods in qualitative researches, document examination requires examination and interpretation of data in order to make sense out of them, gain insight, and develop experimental knowledge (Corbin and Strauss, 2008).

In this study, document review method is used. Document review is one of the methods of qualitative research. Document are the sources which should be used effectively in qualitative research. Document research is the facilitation of data by analyzing written documents which have information on events and incidents according to the subject reviewed within context of the research (Karataş, 2015). In the study, documental survey method is used. Documental survey comprises the processes of finding sources, reading taking notes and evaluation purposive to a certain goal (Karasar, 2010: 77).

Collection of Data and Their Analysis

In the study, the theoretical part was created as a result of literature scanning. As a data collection instrument, Turkish course books of Grades 5, 6, 7 and 8, which were taught in 2018-2019 academic year by MEB Publishing is used. In the analysis of data collected from the study, descriptive analysis, one of the qualitative research methods is used.

In the research, data analysis was carried out by means of a content analysis method. Content analysis is a method that ensures gathering-up of similar data within the framework of certain concepts and themes, while lending assistance on the interpretation at the same by means of a clear arrangement. Qualitative research

data are analyzed in four stages (coding of data, finding themes, arranging codes and themes, and defining findings) (Yıldırım & Şimşek, 2008: 227).

According to Krippendorff (1980), content analysis is a research method to deduce repeatable and valid inferences from data to contexts in order to provide a practical guide for information, new understandings, representation of the truths and action. It is a systematic and objective way of defining and measuring the events.

The study only looked at how the value of politeness was processed and what politeness expressions were included in the documents examined. Expert opinion was applied in the validity and reliability of the data obtained and in the classification of the data. When the data obtained from the study is classified, Gökdayı's (2008: 101-102) classification related to routines was utilized. Politeness expressions obtained from result of scanning schoolbooks were sorted by title, general and inclusive information about respective expression were given under these titles and then examples were listed.

In the study, the textbooks studied for obtaining data are:

Ağın Haykır, H., Kaplan, H., Kıryar, A., Tarakcı, R. and Üstün, E. (2018). *Secondary School and Imam Hatip Secondary School Turkish 5th Grade Textbook*. Ankara: MEB Publishing.

Akgül, A., Demirer, N., Gürcan, E., Karadaş, D., Karahan, İ. and Uysal, A. (2018). *Secondary School and Imam Hatip Secondary School Turkish 7th Grade Textbook*. Ankara: MEB Publishing.

Ceylan, S., Duru, K., Erkek, G. and Pastutmaz, M. (2018). *Secondary School and Imam Hatip Secondary School Turkish 6th Grade Textbook*. Ankara: MEB Publishing.

Kır, T., Kirman, E. and Yağız, S. (2018). *Secondary School and Imam Hatip Secondary School Turkish 7th Grade Textbook*. Ankara: MEB Publishing.

Mete, G., Karaaslan, M., Kaya, Y., Ozan, Ş. and Özdemir, D. (2018). *Secondary School and Imam Hatip Secondary School Turkish 8th Grade Textbook*. Ankara: MEB Publishing.

FINDINGS (RESULTS)

Texts in Turkish School Books which are mentioning the Importance of Politeness

The sections teaching politeness in Turkish textbooks carry great importance in terms of contributing the individual's lingual and personal growth along with values education by raising awareness. When the books are reviewed in this context, it is seen that there are texts which are touching the importance of politeness directly or indirectly.

In the 5th Grade Turkish textbook's 3rd theme titled "Virtues", the reading text "Karagöz ile Hacivat –İncelik" is about politeness. In the text written by Suat Batur, the most common etiquette needed to be known for daily life is told to the reader within the possibilities of Turkish amusement art's dramatic locution by the medium of traditional Hacivat-Karagöz style with an entertaining tone. It is as indicated that there should be a cohesion between word and behavior in this text, it is also seen as both a pre-requisite and a necessity for the realization of a healthy communication. Batur approaches an issue particularly concerning the society in his text: Not knowing the usage of etiquette and difficulties and inconveniences in human relationships. However, the writer commentates this issue as not a serious case to be solved but a funny circumstance which can occur in daily life. Along with this, while discussing this subject, he emphasizes on the importance of politeness/gracefulness and the necessity for the etiquette to be known. To what we are laughing when we are reading this theatre? Karagöz not behaving appropriately to the situation, not knowing the most basic and best-known etiquettes and misunderstanding the word "gracefulness". Here, the question and answer match up with the base message of the text and shows that the funny thing is not the Karagöz himself but the type of person who doesn't know the etiquette. Thus, the writer, while entertaining the people with a type of person who doesn't know the etiquette via Karagöz and Hacivat throughout the text, he also teaches the etiquette itself. The first rule taught in the scope of politeness is that two people meeting greeting each other. With the sentences: "Hacivat: Karagöz, a person greets another person first, you have no grace!.. / I have a gown over me, right!.. / Hacivat: What gown? I'm talking about grace, grace..." (Ağın Haykır et al., 2018, Karagöz ile Hacivat-İncelik, 78), the writer points out the importance of verbal greeting in bilateral relations. Also, with this rule violation in the reading text about missing out the most important step, it teaches the society will blame the individual for his impoliteness. The central topic of the text repeats in the following dialogues after being hinted in the first dialogue. Another etiquette which is underlined in the text is to make good wishes if someone buys a new object, vehicle, clothes, etc. and wants to use them with joy and contentment. In the text, how to say phrase "enjoy it-" is explained for situations like buying a new hat, wood, coal and making house renovations respectably. In the next part of the text, how to behave and what to say when a bad/sad event is encountered is explained. The writer tells us some words over Hacivat like "You can't say that", "It is not said like that", "Saying like this is bad" to Karagös to show him his wrongs and while doing this, the writer teaches both Karagöz and the reader the etiquette while making "leitmotif" to create word humor.

In one of the reading text within the 5th class textbook named "Bir Dahiyle Konuşmak" by Oktay Sinanoğlu, an important etiquette is included: "Saying us instead of me". In a society, it is expected from the individual to show oneself up when giving his/her own knowledge and experiences. Also, the usage of "us" instead of "I" in the statements of people who have achieved success and reputation is caused by their love of the society which they belong. Including whole nation to their own success is an example of a noble and polite behavior: "Oktay Sinanoğlu, with the saying coming from our traditions, have preferred to say "us" instead of "I" all the time during the conversations. Insomuch that, using "us" in the theories which he invented all by himself is the evidence of him giving it all to his work and be one with it; for him, "us" came first before "I"; his important

inventions and theories included..." (Ağın Haykır et al., 2018, Bir Dahiyle Konuşmak, 119) In line with this, the saying of "I" in the text can be evaluated as the payoff of decency and academical politeness along with his humble character.

In 6th grade Turkish textbook's reading text of "Türk Askerinin Cesareti", the story of a Turkish soldier saving an injured English commander who is stuck between two trenches in the battlefield is told. While the Turkish soldier's spiritual greatness and steady personality reflected to the attitude and behaviors being told by words full of compliments, his politeness is also mentioned. "He detachedly came to the Captain. With kind and soft gestures, he fixed the injured person's uniform. He stood him up and shouldered him. He started to walk towards our trenches. He laid down the Captain also kindly on the floor just in front of our trenches. (...). After that, claps and whistles rose from the trenches of both sides." (Ceylan et al., 2018, Türk Askerinin Cesareti, 45) This kind gesture shown to the enemy during wartime is the result of Turkish culture valuing the individual and giving sensitivity while the individual is growing up, in other words, a product of a kind life philosophy.

In one of the reading texts within the 7th grade textbook named "İnsanlarla Geçinme Sanatı", the necessity of politeness for a healthy communication is tried to be solidified with examples coming from daily life. With these words, it draws attention to the usage of etiquette, even being used by one side, can help greatly to prevent any dispute or quarrel in communication: "An angry person who we have bumped by mistake and caused him to drop the files in his hand says "Are you blind man!, and we answer him with "I'm very sorry, I absently bumped into you, I can help", the result would be a lot different. As far as having a compromising attitude, knowing how to speak eloquently is an important aspect in getting along with people" (Akgül et al., 2018, İnsanlarla Geçinme Sanatı, 79). In this section, which is also underlining the fact that getting along with people/making compromises is an art; the place and importance of politeness in human relationships is revealed and politeness requiring a wholeness of words and behaviors is reminded. In this context, it is discussed that while speaking education is being given in both family and school environment, paying separate attention to the education of etiquette should also be done.

Hospitality, the first thing that comes to mind when Turkish culture is mentioned is also one of the tangible indicators of Turkish politeness. Turkish society alters its belief and culture's genetic inheritance by adding a special meaning to guests and hospitality to word and demeanor. Şevket Rado's reading text called "Misafirliğe Dair" in 7th grade textbook, guest customs is told in a general perspective. In addition to the meaning and emotional character carried by hospitality, the purpose of hospitality is also explained: Being a guest should be sincere. For this reason, a person should go and be a guest of people who he/she wants to be friends with and refuse the requests of other people so that he/she won't be subjected to the boring results of an insincere guest game. Actually, a person calling you and inconvenience himself/herself for seeing you should be a reason enough to welcome him/her. But this coming is made for seeing how you dress, looking inside your home and eyeing your conditions and demeanors, there is no problem in not liking this guest for this is not the visitation which has deemed sacred" (Kır et al., 2018, Misafirliğe Dair, 82).

In societies, visiting which means making the first move or going to see friends, neighbors, and acquaintances is a social duty which has certain rules depending to it and includes politeness inside. Holiday visits are belief-based behaviors with an important function in continuation and strengthening of relationships in Turkish culture. These traditional visits which have rituals within them are important etiquettes along with their specific behavioral and linguistic patterns. Their importance is mentioned in 8th class textbook under the name of “Bayramlarımız” and the necessity of asking how the elders are doing and mending the relationships with them are reminded; and also the rules which are to be followed in visits are shortly touched on: “Primary characteristic of Ramadan and Sacrifice festivals is the gathering of neighbors, friends and relatives via visits. From time to time, the people living in the city visit their relatives which are living in the villages by taking advantage of these holidays. The young take the benedictions of elders by kissing their hands. Giving money and gifts to a child kissing hands is also a traditional thing.” (Metem et al., 2018, Bayramlarımız, 154) Likewise, it is taught indirectly about the tradition in Turkish culture about holiday visitations and the origin of entreating candy, an etiquette, by explaining about its origin: “In Ramadan Feast, the visitors get entreated with candies. For this reason, another name for the Ramadan Fest is “Sugar Fest”. In Sacrifice Fest, the visitors are entreated with not only candy but the meat of the sacrificed animal too. According to the information given by Al-Biruni, the Scholar of Harezm lived in 10th century, the entreating of candy in holidays is connected to the sweet juice in sugar cane being found out about and spread in a Nawruz day. While Nawruz day was the only time which sugary food is entreated in old times, the same tradition is then applied to other holidays too” (Metem et al., 2018, Bayramlarımız, 154).

Another reading text in Turkish textbooks while reminding the importance of visiting the elders by giving advice to the young is the work of Mustafa Kutlu named “Reçete” in 5th class Turkish textbook. The writer who is combining the tradition with his modern phrasing style and incorporating Anatolia and Islamic Mysticism in his stories, he gives life lessons from the book of the universe. While presenting the recipe for humanely living, he remembers and make all of us remember: “Do not forget to visit the friends and the sick, remember the elderly.” When you are going to visit them, bring them a bunch of honeysuckle, a couple of flos elaeagni or some anemones or something (Ağın Haykır et al., 2018, Reçete, 229).

Another kind of visiting which can be evaluated under the title of etiquette is the grave and shrine visits. Values such as “Remembering the elderly with respect, eternize their names and their memories” are included in the reading text named “Yunus Emre’nin Mezarları” in 8th grade textbook. Whilst underlining the importance of remembering the Turkish elders, an interesting but forgotten tradition comes to light. “Some time ago, the trains going between Ankara-İstanbul line sound the horn of respect when they are passing through Sarıköy and the railroad personnel turn their heads to the shrine on their course. This was a tradition passed onto them by the German engineers who built the railroad. Those engineers, following the Muslim traditions when the construction has reached to Sarıköy and made a sacrifice along with a small religious ceremony. They knew that Yunus Emre, the greatest poet and saint of the Turkish people is buried there. They also quite liked the small

monastery near the shrine. This air of respect and love continued as is until the Greeks have come to Sarıköy and laid everything to waste” (Mete et al., 2018, Yunus Emre’nin Mezarları, 189).

Halistin Kukul, in the reading test titled “Türkçe’nin Güzelliği” in 8th class textbook, reveals the specific beauties and richness of language with examples and touch upon the politeness contained the aesthetic richness of Turkish language. The writer, while defining Turkish as “a pleasure and harmony monument used by our poets, writers and society with abundant love; an enormous and perfect character scale; a treasure of politeness, gracefulness and sympathy going on for centuries” (Mete et al., 2018, Türkçe’nin Güzelliği, 83), takes on the examination of Turkish words from different aspects due to the viewpoint of politeness in language reflecting the politeness in culture. He states that Turkish words; with their sound, value of meaning, harmony and grace, are the indicators of politeness for the Turkish culture and for proving it, Kukul asks: “Is there anyone who do not adore the beauty and maturity of the word “teşekkür” which we have taken “mersi” instead?” (Mete et al., 2018, Türkçe’nin Güzelliği, 83). In Kukul’s eyes, no foreign word can reflect the gracefulness in our culture as well as carrying the lingual kindship of our language.

Another reading text which focuses on the lingual politeness is Barış Manço in 7th grade textbook (Akgül et al., 2018). When talking about the humble personality of Barış Manço, who has gained a serious fan base both in Turkey and in the world with his peaceful and holistic view, the emphasis is put on the unifying effect of language. In the text, while stating that “The only language a person should learn in life is the language of politeness”, it is underlined that language of politeness is the first language needed to be learned.

Politeness Expressions Included in Reading Texts in Turkish Text Books

Expressing Blessings and Good Wishes: Expressions like “Enjoy your stay, May God be pleased, May the Lord reward you, Happy Holidays” are the solid indicators of belief, good intentions and pure thoughts in Turkish culture reflected upon the language. A person thinking about another person and verbalizing this while looking after his/her goodness are the principal elements of the context of politeness. In line with this, slogans indicating blessings and good wishes which can be assessed as politeness expressions are frequently seen in Turkish books in order to teach about the importance of gratitude, abundance, empathy and thinking positively and stress the values. Also, with politeness expressions which are slowly forgotten in time such as “**müteşekkiri kaldı**”, those being subjected to cultural change is reminded.

*“And I was wishing all **good days**” (Ağın Haykır et al., 2018, Ben Bir Çınar Ağacıydım, 21).*

*“**I wish success and happiness to you**” (Ağın Haykır et al., 2018, Mektup, 62).*

*“My beloved, **don’t you worry**. The shoe cannot talk, right!” (Ağın Haykır et al., 2018, Hasta- Serbest Okuma, 216).*

"Pray to God it goes away and you will be fine!" (Ağın Haykır et al., 2018, Hasta- Serbest Okuma, 217).

*"Come on, the neighbor says, **good luck with it!**"* (Akgül et al., 2018, Peşin Para, 196).

*"**Same to you...**"* (Ceylan et al., 2018, Canım Kitaplığım, 27).

*"After saying; my teacher, **get well**, what happened, how are you, they leave the patient and continue their intimate conversation with each other"* (Ceylan et al., 2018, Evinizi de Hatırlayın, 229).

"When Miss Serpil saw that he has awakened,

*_Mr. Emin, **get well**"*(Akgül et al., 2018, Mürefteli Kadınlar ve Emir Astsubay, 45).

*"He has always been **full of gratitude** to the women of Mürefti..."* (Akgül et al., 2018, Mürefteli Kadınlar ve Emir Astsubay, 47).

*"Karagöz: **Friends be well** Hacivat!* (Kır et al., 2018, Dostluk, 23).

*Hacivat: **May the hearts be content**, hearts be not broken,*

Karagöz: Hand be kissed not from festival to festival" (Kır et al., 2018, Dostluk, 25).

*"**God help you**"* (Kır et al., 2018, 700 Yıllık Altın Öğüt, 35).

*He can say "**God help you sir**" Breathlessly...*(Kır et al., 2018, Ordular İlk Hedefiniz, 46).

*"But **thank God** it was short"* (Kır et al., 2018, Ordular İlk Hedefiniz, 46).

– O, my Mighty God! The Creator of this singing bird, this wandering sheep, these crops and grass prostrating, these majestic mountains! You gave all these to Turks. Leave them to Turks again. Because places as beautiful as these are pertained to the Turks who sanctify and consider you almighty.

"– O, my God! All the wishes of these brave soldiers are to introduce the English and French with our beautiful name. Please bestow this honorable wish upon us and obliterate the enemies completely, which you have already cursed and rendered our bayonets sharp, for these soldiers praying shakingly under your feet in a place this beautiful and tranquil!, I said and prayed ..." (Kır et al., 2018, Bir Şehidin Son Mektubu, 59).

*"Mother, your son Halit is in a better place just like me. The most beautiful place in the world is here. However, there are no weddings here in these countries. **I pray to God** for our enemies to bring soldiers so that we are also taken, then we will organize a wedding, can't we?"* (Kır et al., 2018, Bir Şehidin Son Mektubu, 59).

"I hope that my efforts and works are not forgotten until judgement day and even if my works are destroyed, the people reading these memoirs remember me and include me in their benedictions" (Kır et al., 2018, Ben Mimar Sinan, 104).

"Grateful youth! I wish you all success" (Kır et al., 2018, Ben Mimar Sinan, 104).

"Praise be! Pray to God to protect from evil eye" (Kır et al., 2018, Ay'a İlk İnsanı Biz Gizledik, 160).

"What can I say, May the god bless all to our country" (Mete et al., 2018, Vatan Yahut Silistre, 42).

"In this world and other, may you be blameless. What a great lesson you have shown to the patriots" (Mete et al., 2018, Vatan Yahut Silistre, 44).

"May God never deprive anyone from such a consolation!" (Mete et al., 2018, Faydalı İş Görme Zevki, 74).

"For the sake of God, please help me" (Mete et al., 2018, Bir Baba Bir Zihniyet, 121).

"I made this, enjoy" (Mete et al., 2018, Emine Teyze'nin Çilek Reçeli, 201).

"May it be fruitful! he said. My father answered: "More power to you" (Mete et al., 2018, Değirmen'de Döner Taşım, 171).

Expressing Greetings: Greetings, an important part of etiquette can show an alteration according to education, culture, view, character and many other factors. The expressions such as "Good Morning, Good Night, Have a good one, Peace be with you, Good day, Hello" which can be categorized under the title of greetings are a polite way of greeting someone which are showing the importance given to an individual. As said before, in

Turkish textbooks which also include the importance of greetings thematically, commonly used greeting slogans are also included.

"Good morning, my most respected and noblest crow brother." it said (Ağın Haykır et al., 2018, Karga ile Tilki, 77).

"Hacivat: When people come across each other, they greet.

Karagöz: We did not come across, right, you have woken me.

Hacivat: Whatever sir, good morning!

Karagöz: How is it possible to have a nice day after seeing your face early in the morning?

Hacivat: Sir, it is not said like that.

Karagöz: How is it said then?

Hacivat: Welcome, welcome, you brought pleasure, how are you, they say" (Ağın Haykır et al., 2018, Karagöz ile Hacivat, 81).

"Hello. How are you? Long time no see ..." (Akgül et al., 2018, Etkinlik, 227).

"Hello gran!" said Atatürk.

Old woman replied to the man who she did not know with a little hesitation:

Hello!" (Ceylan et al., 2018, Yaşlı Nine, 50).

"Welcome, did you remember me?" asked the man (Akgül et al., 2018, Sığırtmaç Mustafa'nın Öyküsü, 54).

Good morning young man" (Akgül et al., 2018, Deniz Yıldızı, 94).

"Good night sir" (Akgül et al., 2018, Bire Bir, 212).

Expressing Parting: These words which can be considered as a part of farewell ceremonies in Turkish culture are the examples of politeness turning into behavior and language. In addition to coinciding with the title of words that express good wishes in one aspect, the linguistic patterns we use while leaving are the rule of parting, an important etiquette. Many traditional, modern and belief based words such as "Goodbye, See you later, Have a good trip, See you again, Ta-ta, Farewell" vary in relation to the education, environment, relationship type and sincerity of individuals.

"I'm waiting for your E-mail. See you later, my friend" (Akgül et al., 2018, Etkinlik, 227).

"With the hope of being together next week, take care of yourself" (Kır et al., 2018, Barış Manço, 64).

Expressing Requests: Verbalizing the requests in communication in right time, place and appropriate order is also an etiquette. Slogans expressing requests such as "Do you have a watch?, Do you have a light?, Let's get to the point, Visit us too, Kindly submitted for necessary action, On somewhere available please, Could I be excused?" have different modes of articulations in accordance with the official or unofficial relationship types and requesting permittance before expressing the request regardless of the relationship type is a pre-condition of politeness. In this context, words expressing permit/request such as "please and you are welcome" are the solid evidences of politeness in daily language. Along with the words like "please" and "do you mind if" in Turkish textbooks, the word "go ahead" is also frequently seen. "Go ahead", when said in a respectful way, fulfills various meanings such as invitation, greeting and being ordered according to the context, and this word also include the politeness of Turkish culture within..

"Can you please send a little signed autograph and a text of you to an American child?"

Yours respectfully..." (Ceylan et al., 2018, Mektup, Curtis Lafrence, 62).

"Hello?" (Ceylan et al., 2018, Sen de Bir İyilik Yap, 251).

"Go ahead" (Kır et al., 2018, Ben Mimar Sinan, 102).

"But the work was a beneficent one.

Besides later: — It was said; Come inside!" (Kır et al., 2018, Akşehir'de Bir Fil, 232).

"—My good sir, your tea, please go ahead and drink, he said" (Bir Şehidin Son Mektubu, 58).

"Could you lean a bit" (Kır et al., 2018, Eşek ve Köpek, 24).

Expressing Dignification to the Speaker or the Listener: Politeness which means the thinking of the benefit of someone else before oneself also carries the meaning of showing the value given to an individual openly and gracefully. Some slogans in our language like “Good but not better than you, I’m sorry to interrupt you, Don’t mention it, Sorry to bother you, You are welcome” are the open indicators of the value we are giving to the individual we are communicating with, and in this context, a person is glorified by glorifying the other person. Words of politeness which are the equivalents of this graceful behavior have found its place in Turkish books with their usage in both old and new language.

“You are tired.” said the king. “Allow me to continue digging instead of you” (Kır et al., 2018, Üç Soru, 89).

“If I stay alive and if you accept me to be your most loyal slave, I wish to provide services for you and bequeath the same to my sons. Forgive me!”

“Forgive me!” said the man with the beard with a weak voice when he saw the king has awakened and is looking at him.

“I don’t know you and there is nothing for me to forgive you” said the king” (Kır et al., 2018, Üç Soru, 89).

“I am going to make an important request to you, he said. You also have a child, I plead you to listen to me as a father too” (Mete et al., 2018, Bir Baba Bir Zihniyet, 121).

“— If you allow, let us see the pictures of the child first, I said” (Mete et al., 2018, Bir Baba Bir Zihniyet, 121).

“I am sending you the pictures of my four year old child, does he have the capability or not, I would like you to inform me” (Mete et al., 2018, Bir Baba Bir Zihniyet, 122).

“Take the trouble and climb to a hill, a mountain which you can climb. Look at the horizon for a long time” (Mete et al., 2018, Reçete, 229).

Expressing Acceptance or Refusal of a Request: In the process of verbalizing a request positively or negatively in communication; the politeness expressions like “Certainly, All right, Agreed, I only say God, Amen, Yes sir, Unfortunately, Regrettably” are shaped and used in accordance with particularly different factors such as person, official and unofficial situations. In Turkish textbooks, there are many examples ranging from politeness expressions informing emotion-filled approvals like “Oh how nice!” to exclamatories like “aye aye”; old words like “It is convenient sir” to off-politeness words used in daily life such as “nah” can be found.

“Aye, aye. Long story short, they put us in a car and took us to the apartment. Everyone who saw us were shocked. Innh...If you can believe it, my waist, hands, arms, neck; every place in my body aches. Innh...” (Ağın Haykır et al., 2018, Hasta- Serbest Okuma, 216).

"Ah, of course! You do not underestimate a foot, it has a thousand veins (Ağın Haykır et al., 2018, Hasta-Serbest Okuma, 216).

"Listen, when you go to a polite place and they ask you something, do you know what to say?"

Karagöz: Nah...

Hacivat: "Yes sir, of course sir, it is convenient sir." From time to time, you say "What does my good sir desires?". (Ceylan et al., 2018, Evet Efendim, 245).

"Yes. My husband is in Sinai Front" (Akgül et al., 2018, Mürefteli Kadınlar ve Emir Astsubay, 45).

"Yes, commander" (Akgül et al., 2018, Mürefteli Kadınlar ve Emir Astsubay, 47).

"Okay." said the man in front of him (Akgül et al., 2018, Sığırtmaç Mustafa'nın Öyküsü, 54).

"Of course. What are we going to do? Everything does not always go well, right!" (Akgül et al., 2018, (Tahta Bisiklet,105).

"It is correct mister. I am a poor man (Akgül et al., 2018, Anadolu'da Kilim Demek, 187).

"Yes, said the vizier, there is a little amount of people who constantly do good (Kır et al., 2018, Arıların İlhamı, 11).

"If she says, 'Okay!', we can also persuade her father" (Kır et al., 2018, Munise, 18).

"Oh how nice! So then you got something big" (Kır et al., 2018, Dostluk, 23).

"You are right, my liege" (Kır et al., 2018, Ben Mimar Sinan, 102).

"Yes my liege" (Kır et al., 2018, Ben Mimar Sinan, 102).

Expressing Moral Laws, Customs and Cultural Values: The language which is the creator, reflector and carrier of the culture from generation to generation is also the ancestral heritage, memory and heart. Slogans such as "Don't shoot the messenger, Since you didn't brought anything, tell me about your experience, Never speak ill of the dead, Yours truly, My love to little kids, Pardon my French" which are reflecting the customary, traditional and cultural values are the indicators of the Turkish society's graceful feeling and thinking style, or in other words they are the indicators of its politeness. In old days, when people were communicating with letters, the letters are concluded with expressions such as; "Kisses to the hands of the elderly and eyes of the children". This expression, while we cannot come across as much as in old days, can be seen when concluding the conversations made with communication tools for expressing the respect to the elderly and the love to the children from time to time. The expression, kissing the hands of the elderly carries a high level of respect and kissing the eyes of the children carries the meaning of pure love. The prayers for the healthy return of a person who is going away during a farewell ceremony are important for facilitation of inner peace of the person going and inasmuch to the person waiting. The term; "Congratulations" is an expression of politeness said when someone is congratulated due to a fortunate situation or work. The word "Certainly" when accepting an order

or a request includes higher meanings of politeness and respect compared to other acceptance-indicating expressions.

“Kisses from the eyes, my beloved boy.” (Akgül et al., 2018, Tahta Bisiklet, 107).

“— I pray to god he comes alive and well” (Akgül et al., 2018, Müreftele Kadınlar ve Emir Astsubay, 47).

“Maybe the reason behind this hurry is his intuition. It’s because he have left his earthly life in the year which his mosque is completed” (Kır et al., 2018, Ben Mimar Sinan, 102).

“— I am at the mercy of you, my Prince!” (Kır et al., 2018, Akşehir’de Bir Fil, 232).

“Congratulations friends! A female elephant is also coming!” (Kır et al., 2018, Akşehir’de Bir Fil, 233).

“Your words are my orders my Liege, he said” Akgül et al., 2018, Çocuk Doğru Söyledi Serbest Okuma Etkinliği, 157).

“Hodja, you are quite the funny person!” (Akgül et al., 2018, Yoğurt Gölü, 197).

“Aye aye my liege” (Kır et al., 2018, Ben Mimar Sinan, 101).

Questions Demanding Answers: In communication, it is equally important to ask questions as much as saying the right word in the right place. Asking questions, an important step in daily life communication is also a part of politeness. It is because it states a request and whether the realization of this request being appropriate or not is pointed out to the other party in a kind way via questioning.

“Please, could you take your medicine, he said” (Akgül et al., 2018, Müreftele Kadınlar ve Emir Astsubay, 45).

“May I know your name?” (Akgül et al., 2018, Müreftele Kadınlar ve Emir Astsubay, 45).

“May I ask what you are doing?” (Akgül et al., 2018, Bire Bir, 212).

“May I sleep on top of you, I wonder?” (Ağın Haykır et al., 2018, Güneşin Uyuduğu Yer, 34).

Expressing Apology: The principle of “Do not do unto others what you do not want to do unto you?” is one of the dominant rules of politeness. For this reason, correcting from a mistake done with or without deliberation, correcting or not correcting a wrong behavior within capabilities or taking precautions by apologizing prior to an attitude or a behavior which can be considered wrong are the obligatory parts of politeness. The expressions in which we use in those cases such as “Sorry, Excuse me, Beg your pardon, No offence, I’m sorry” are the language of politeness for the modern world. It is seen that the expression “No offence” belonging

mostly to the traditional culture is seen in Turkish textbooks in accordance with the themes of chosen reading texts.

*"This is the soup from a poor home, **no offence My Liege**, he says. In other words, he wants to say a humble abode. After that day, the name of the soup stays as "poor home" soup. Today we call it "tarhana"... (Ağın Haykır et al., 2018, Bir Sıcak Çorbada Anadolu, 160).*

*"**I am sorry**, I am so tired that... If I won't go to sleep for long, I will be perish from fatigue" (Ağın Haykır et al., 2018, Güneşin Uyuduğu Yer, 34).*

*"**I apologize** to you. Look, let me explain: I was in the train with a friend. We came together. He has as much as siblings as you. When we were getting off here, he was leaving, but then, he suddenly stopped, "I almost forgot." he said, "Look, give this to your brother. Mine likes it a lot, maybe yours will like it too." I took it instantly. It was wrapped, I didn't even looked inside. Then I brought here and gave it to you without opening. How could I know this would happen? **Excuse me**" (Ceylan et al., 2018, Canım Kitaplığım, 27).*

*"**Excuse me**, I guess I have upset you. I just wanted to tell you about those places, that's all" (Akgül et al., 2018, Mürefteli Kadınlar ve Emir Astsubay, 46).*

*"**It is of no importance**, sir. It doesn't matter. My husband or her husband, it makes no difference...This is the service to the country, right?" (Akgül et al., 2018, Mürefteli Kadınlar ve Emir Astsubay, 46).*

*"Hacivat: My good sirs, **excuse us** for making any slips of the tongue" (Kır et al., 2018, Dostluk, 25).*

*"The assistant will take you now and you will kiss the hand of our teacher to **apologize**" (Kır et al., 2018, Öğretmeninizden Af Dileyeceksiniz, 50).*

*"My father felt ashamed when he answered negatively. **Excuse me**, I couldn't find it yet but don't worry, something will come up in the upcoming days" (Mete et al., 2018, Emine Teyze'nin Çilek Reçeli, 201).*

Expressing Symbolic Rewardings: The expressions such as "Well done, Bravo, Be prosperous, Thank you very much for bringing me water, May you have a lot of people kissing your hand" used for the explanation of liking, appreciation and encouragement emotions have an area of usage aimed at encouraging the addressed person more by expressing that the person is liked and appreciated.

*"**Come, so that I can kiss you properly**. My only dear brother, I can't tell you how glad I am about your abilities regarding choosing books" (Ceylan et al., 2018, Canım Kitaplığım, 27).*

"Karagöz: "What do you order, my good sir?" Aha?

*Hacivat: **Good job**, dear Karagöz!" (Ceylan et al., 2018, Evet Efendim 245).*

“Good work son, you are much more attentive than I expected.” he said (Akgül et al., 2018, Sığirtmaç Mustafa'nın Öyküsü, 55).

Well Done Little Shepherd! You are really a soldier. Take the letter from my pocket (Akgül et al., 2018, Gün Doğacak, 67).

*“A green angel came from the skies, / Thank goodness, this is blessed. / Oh my dear sultan, / **May your holy day be blessed**”* (Kır et al., 2018, Muhacir Osman 120).

“I kiss your hands very much” (Metem et al., 2018, Atatürk'e Mektup, 66).

Expressing Gratitude, Thanks: Thanking in Turkish culture, which is carrying the lingual indicator of this important behavior and also counted as a part of gratitude in its origins; is the positive feedback to a service, a favor or a beauty. An individual speaking out the content in his/her mind and heart without hesitation is an inseparable part of politeness. The slogans such as “Thank you, Thanks, God bless your hands, Sorry for the trouble” which are changing in accordance to the context shows the extent of respect and politeness. “Thank you”, which can be called as the most formal language pattern is widely used in Turkish textbooks.

“I got your letter. I thank you for your concerns and good wishes for the Turkish lands” (Ağın Haykır et al., 2018, Mektup, 62).

*“And they also **thanked** their mouse friends and left there”* (Ağın Haykır et al., 2018, Güvercin, 73).

*“Innh, **god bless you**, sorry to bother you... Innh...”* (Ağın Haykır et al., 2018, Hasta- Serbest Okuma, 217).

“Take this book! I thank you for thinking me but I don't want this.” (Ceylan et al., 2018, Canım Kitaplığım, 26).

*“I came all the way to see his face and say them **“Thank you my general!”**”* (Ceylan et al., 2018, Yaşlı Nine, 51).

*“**Thank you**”, said the student, “I will immediately take them to our teacher. He would be very happy by your gift”* (Ceylan et al., 2018, Vermek Çoğalmaktır, 108).

“Okay my child, I thank you so much for notifying me” (Ceylan et al., 2018, Sen de Bir İyilik Yap, 250).

*“While Canol is slowly placing the banknote on the hand of Lady Güniz, he said **“Thanking would be enough”**. “Doing good deeds is everyone's homework. You will surely do someone good. Then, you can consider us even”* (Ceylan et al., 2018, Sen de Bir İyilik Yap, 252).

*“But in order to do these jobs, I need your support. For this reason, I'm expecting your votes, **Thank you**”* (Ceylan et al., 2018, Sen de Bir İyilik Yap, 256).

"Thank you!" said the loner and sat on the ground after giving the spade to the king" (Kır et al., 2018, Üç Soru, 89).

"I present our gratitudes for the elephant" (Kır et al., 2018, Akşehir'de Bir Fil, 233).

Expressing Swear, Curse-malediction: These words which are the exact opposite of good intentions and nice thoughts are not appropriate for etiquette while also not accepted by ethical and religious aspects. Expressions like "God damn it, Curse you, Blast you, God damn you" are the articulation of malignancy inside the individual's mind and heart. Even by a limited amount, the curses and maledictions are present in Turkish textbooks. It is to be underlined that the expressions here are not the politeness expressions in text reviewing studies.

"His only mutterings were may the God turn you and your wheat to stone" (Kır et al., 2018, Çeç Dağı Efsanesi, 250).

"My God! Do not make me see the Greeks winning. If they are to win, it is the best that heavens collapse on me. My mother! Pray for us" (Kır et al., 2018, Ordular İlk Hedefiniz, 46).

"...please bestow this honorable wish upon us and obliterate the enemies completely, which you have already cursed and rendered our bayonets sharp, for these soldiers praying shakingly under your feet in a place this beautiful and tranquil!" I said and prayed ..." (Kır et al., 2018, Bir Şehidin Son Mektubu, 59).

Expressing Criticism, Warning, Threat: The expressions of "I'll show you, It's not my fault, I'm telling you, Careful, Take care of yourself, I'll punish you, I'll make him pay, Not fearing God, not ashamed by human" which are judging the addressee, criticizing negatively while containing meaning like warning or threat and not implying any "please/you are welcome" content declare rudeness. The teaching of not using these rudeness expressions are somewhat a teaching of politeness.

"Silence! Close this subject at once! These words are not for children! We are in a sea of troubles. And they are growing awfully day by day! (Akgül et al., 2018, Ana İşsiz Kalınca, 20).

"I cannot leave you here. Come on now, be quick! Gather the flock..."(Akgül et al., 2018, Gün Doğacak, 65).

"Karagöz: I wonder... Where is this thing? (Kır et al., 2018, Dostluk, 23).

"Now I will show you the world upside down, you wrinkle face..." (Kır et al., 2018, Dostluk, 23).

"Karagöz: (Hits) You mistake me for a brick I guess, presumed to fill a space... (Kır et al., 2018, Dostluk, 24).

"Okay, I won't hit you, stop crying for God's sake..." ((Kır et al., 2018, Dostluk, 25).

"Hacivat: Snapping to careless baker; (...) don't you see, you shameless beings, look around you, they say.

Karagöz: (...) Don't you see, shameless beings, look around you!" (Ağın Haykır et al., 2018, Hacivat ile Karagöz - İncelik, 81).

Callings: In Turkey Turkish, callings are named as addressing or calling. Callings and calling groups are the parts of speech which facilitates the communication between the sender/speaker and addressee in Turkish syntax. Calling and addressing words such as mister, miss, lady, sir, gentleman, master, madam in Turkey Turkish carries the meaning of politeness according to their place of use.

*"Inform the Gentleman! Inform the **Gentleman!**" they were screaming out* (Ağın Haykır et al., 2018, Forsa, 140).

*"Your word is my order **My Liege**, he said"* (Ağın Haykır et al., 2018, 'Çocuk Doğru Söyledi Serbest' Okuma Etkinliği, 157).

*"—**My liege**, he said. Şehzadebaşı is the structure of my apprenticeship, I built Süleymaniye in my journeyman period. And Selimiye would be the structure of my mastery period"* (Ağın Haykır et al., 2018, 'Çocuk Doğru Söyledi' Serbest Okuma Etkinliği, 157).

*"There is no other place more suitable than that **My Liege**, he said* (Ağın Haykır et al., 2018, Serbest Okuma Etkinliği, 158).

*"When he says "**Yes my Lord**", "**of course my Liege**", the landlord becomes surprised. He now understands that he is on the table of the Monarch"* (Ağın Haykır et al., 2018, Bir Sıcak Çorbada Anadolu,160).

*"**My beloved** books! Those books were separated into months"* (Ağın Haykır et al., 2018, Okuma Kitaplarım, 164).

*"**My dear** books! You can find anything there!"* (Ağın Haykır et al., 2018, Okuma Kitaplarım, 165).

*"**My dear dear** books! I never knew that I would miss you that much* (Ağın Haykır et al., 2018, Okuma Kitaplarım, 165).

"But why my dear brother? If you don't like it, you don't read it. There is no need to get that mad.

— ***My beloved brother**, How could you bring me such a book as a present?"* (Ceylan et al., 2018, Canım Kitaplığım, 26).

*"**Dear Children**,"* (Ceylan et al., 2018, Aziz Sancar, 79).

“Mr. Deputy Director Tuncer is here. Are you a parent?” (Ceylan et al., 2018, Sen de Bir İyilik Yap, 251).

“Mr. Tuncer, this lady is a parent. She will speak to you about his student.” Deputy Director pointed his room with his hand: “There you go Mrs.!” (Metem et al., 2018, Sen de Bir İyilik Yap, 251).

“Yes sir, what’s the problem?” (Metem et al., 2018, Sen de Bir İyilik Yap, 251).

“Have a seat sir.” said the deputy director” (Metem et al., 2018, Sen de Bir İyilik Yap, 252).

“My Respectable Director, My Assistant Directors, Venerable Teachers, Beloved Friends,” (Metem et al., 2018, Sen de Bir İyilik Yap, 256).

“Our beloved teachers have looked to the upper floors and by convincing our director, they prepared a big room with as reading room by collecting all the books cooperatively” (Akgül et al., 2018, Hayat O Gün Çok Güzeldi, 99).

“My Beloved Son” (Akgül et al., 2018, Tahta Bisiklet, 104).

“Dear Kaoru, observing the skies every night in the search of a comet is an empty effort. You, before all, only look to the sky. But with all things together... Maybe someday, the star which you were looking for comes up” (Akgül et al., 2018, Adını Göklere Yazdıran Çocuk, 137).

“My old friend, this thorn is a treasure” (Akgül et al., 2018, Peşin Para,196).

“It is very difficult for us to endure this heat My Liege, he said” (Kır et al., 2018, Anıların İlhamı, 10).

“He consoled himself all day saying, “My teacher would surely give me bread” (Kır et al., 2018, Munise, 18).

“Hacivat: Ahhh my beloved lover...” (Kır et al., 2018, Dostluk, 25).

“We shall make peace so that this play could end my dear friend” (Kır et al., 2018, Dostluk, 25).

“An advice for you, friend; wait for our master to wake up,” (Kır et al., 2018, Eşek ve Köpek, 24).

“My advice for you friend is to start running already!

Our master should be awake in no time” (Kır et al., 2018, Eşek ve Köpek, 24).

“Sheikh Edebali’s will to his groom and the founder of Ottoman Empire, Osman Gazi:

O, my son, you are now a Ruler! (Kır et al., 2018, 700 Yıllık Altın Öğüt, 35).

“O, Turkish lands, meaning all the world!

There were no counting of your wars” (Kır et al., 2018, Vatan Destanı, 40).

“O mother land, O Anatolia

The way of development is open” (Kır et al., 2018, Vatan Destanı, 40).

“—Yes My General, please” (Kır et al., 2018, Ordular İlk Hedefiniz, 46).

“This authoritarian teacher who kicked out Sabiha from class and taken her again to the class only after she kissed her hand and asked for forgiveness will always stay as Sabiha’s “Miss Teacher”...” (Kır et al., 2018, Öğretmeninizden Af Dileyeceksiniz, 50).

“My mother,” (Kır et al., 2018, Öğretmeninizden Af Dileyeceksiniz, 58).

“—My master, are there no flock moving lambently near this river?” (Kır et al., 2018, Bir Şehidin Son Mektubu, 58).

Gentleman Barış was the one who have shown us the lives which we have never known via his travels” (Kır et al., 2018, Barış Manço, 64).

“Dear youth! I have lived for 98 years. I served the State for exactly 70 years” (Kır et al., 2018, Ben, Mimar Sinan, 101).

“Blessed generals wait you” (Kır et al., 2018, Ben Mimar Sinan, 102).

“Aye aye my liege” (Kır et al., 2018, Ben Mimar Sinan, 101).

“Masters! Head Architect is spoken, you heard, be witnessed!” (Kır et al., 2018, Ben Mimar Sinan, 102).

“Master Osman ” (Kır et al., 2018, Muhacir Osman 119).

“Gentlemen! he calls out” (Kır et al., 2018, 2100’deki Yaşamdan Bir Gün, 136).

“Mr. DüNDAR, these are the comrades who have swung swords and rode horses together; Akça Koca, Konur Alp, Aykut Alp, Turgut Alp, Samsa Çavuş” (Kır et al., 2018, Ertuğrul’un Ocağında Uyandık, 249).

“Tilki: “Kitty brother!” it says” (Kır et al., 2018, Kedi ve Tilki, 251).

“Zekiye: My master!” (Metem et al., 2018, Vatan Yahut Silistre, 42).

“Mr. Sıtkı: Come here my boy! Come here my Husband! Come here my lad!” (Metem et al., 2018, Vatan Yahut Silistre, 44).

Mr. Sıtkı: *"My son, my lad!"* (Metem et al., 2018, Vatan Yahut Silistre, 44).

"Mahmut wanted to speak after raising his hand:– My teacher, he said" (Metem et al., 2018, Yirmi Beş Kuruş, 93).

"You are belittling the value of Sakarya by showing horses and warriors this much strong, my friend."

"Our young boy, he said, he became so famous in Paris. There are many good articles in the newspapers and magazines about his exhibit. There could be no pleasure greater than that, right, my old friend?" (Metem et al., 2018, Bir Baba Bir Zihniyet, 122).

"Papa, he said. A silver-winged bird, hanging with one feet. My arm won't reach. But you can save it" (Metem et al., 2018, Gümüş Kanat, 119).

"I didn't tell you this venerable father story for no reason" (Metem et al., 2018, Bir Baba Bir Zihniyet, 122).

CONCLUSION and DISCUSSION

The rules which are the obligations due to the societal living eases the humane relationships and makes the communication more conspicuous. The patterns of behavior, lexical bundles which are needed for enabling humane relationships and spreading love and respect in society are appearing to us as politeness and these rules have an important place in terms of societal peace. The code of living together in harmony which we are calling "etiquette" have the utmost importance for increasing the longevity of relationships and human life.

In Istanbul, especially in the last period of the Ottoman Empire and the first years of the Republic, the companies Seyr-i Sefâin and Şirket-i Hayriyye were making transportation in cities with their ferries. If these ferries somehow arrived late, other than adverse weather conditions, they were late mostly due to the politeness of Istanbulite ladies and gentlemen who were taking the ferries. Their politeness was in such extent that the words "You go first! No, you go first, I insist" were heard for a long time when they were boarding the ferries, causing them to be late for departure and arrivals to their next destinations

In the 60s, a lesson named etiquette is taught for the education of politeness. However, there is no such lesson in the current curriculum. While there is an absence of such a lesson, there is also a lack of such theme in textbooks. Politeness education is also not included as a value within the context of values education. In a newspaper dated July 14th 2017 there are news of Arzu Erdem, Istanbul MP, presenting a legislative proposal on adding an additional clause to National Education Basic Law regarding the inclusion of politeness education to primary and secondary schools.

Every year, the date of November 13th is celebrated as World Kindness Day. It is noted that we are increasingly being more and more rude and not following the etiquette and politeness rules. If rude speaking and behaving

has been increased a lot in a country, it could be thinkable for a need for such a remembrance day. A movement called Small Kindness Movement, founded in Japan with a purpose like this proposed in Tokyo in

1996 that this day celebrated in their country can also be celebrated with the same purpose in other countries of the world and thus, the idea of World Kindness Day has been born. Today, in many countries of the world, World Kindness Day has started to be celebrated in schools.

It could be said that the cause for the politeness to remain in the background might be the speed, technology use and increasing population. Especially, the people over specific ages see the next generation as rude, swearing, using disrespectful language, not greeting, not inquiring about health, not even able to greet the guests, not giving seats in busses, not knowing how to behave, impatient, not knowing how to wait, not grateful, not paying compliments at all and not asking for permission. The people living happily together in harmony is connected to their relationships formed between them. The road to being a polite, respectful person revered by everyone crosses the following of etiquette in society. While following the etiquette, we show the people next to us that we are valuing them and this makes us a polite, graceful and thoughtful person.

The presence of texts mentioning the importance of politeness in Turkish textbooks and the expressions which we are using in daily life or other politeness expressions long forgotten taking place in some texts matters a lot regarding the facilitation of educating the younger generation about etiquette. When reviewed, the texts which are approaching the concept of politeness directly or indirectly mentioning the importance of politeness in Turkish textbooks can be seen. In addition to that we have come across stereotyped politeness expressions in some texts. In reading texts directly taking the issue of politeness at hand, the most basic etiquette to be known in daily life are conveyed to the reader, and it is revealed that the misunderstandings occurring between humans are caused by lack of etiquette knowledge. In other texts which are underlining the subject of politeness indirectly, it is addressed that Turkish words are the politeness indicators of Turkish culture, being accomodationist and a good speaker is needed for getting along with people, using we instead of you being an indicator of modesty and politeness, giving gifts being a form of etiquette, showing respect to the sentimental values of nations being a necessity for respectfulness, visitations to friends, sick and old people being a kind gesture, a value such as hospitality performed with sincerity, Turkish soldiers never leaving the politeness even against their enemies in war and the only language which should be learned in life is the language of politeness.

Politeness expressions we come across in Turkish textbooks are listed under 14 titles named; Expressing benediction and good wishes, Expressing greetings, Expressing parting, Expressing a request, Expressing dignification to the speaker or the listener, Expressing acceptance or refusal of a request, Expressing moral laws, customs and cultural values, Questions demanding answers, Expressing apology, Expressing symbolic rewardings, Expressing gratitude, thanks, Expressing swear, curse-malediction, Expressing criticism, warning, threat and Callings.

Expressing benediction and good wishes; slogans indicating blessings and good wishes which can be assessed as politeness expressions are frequently seen in Turkish books in order to teach about the importance of gratitude, abundance, empathy and thinking positively and stress the values. Also, with politeness expressions which are slowly forgotten in time such as “müteşekkir kaldı”, those being subjected to cultural change is reminded.

Expressing greetings; in Turkish textbooks which also include the importance of greetings thematically, commonly used greeting slogans are also included. Such as “good morning”, “welcome”, “hello”, “you brought pleasure”, “good night”...

Expressing parting; these words which can be considered as a part of farewell ceremonies in Turkish culture are the examples of politeness turning into behavior and language. Such as “see you later”, “hope of being together next week”, “take care of yourself”...

Expressing a request; verbalizing the requests in communication in right time, place and appropriate order is also an etiquette. Along with the words like “please” and “do you mind if” in Turkish textbooks, the word “go ahead” is also frequently seen.

Expressing dignification to the speaker or the listener; some slogans in our language like “Good but not better than you, I’m sorry to interrupt you, Don’t mention it, Sorry to bother you, You are welcome” are the open indicators of the value we are giving to the individual we are communicating with, and in this context, a person is glorified by glorifying the other person. Words of politeness which are the equivalents of this graceful behavior have found its place in Turkish books with their usage in both old and new language.

Expressing acceptance or refusal of a request; in Turkish textbooks, there are many examples ranging from politeness expressions informing emotion-filled approvals like “Oh how nice!” to exclamatories like “aye aye”; old words like “It is convenient sir” to off-politeness words used in daily life such as “nah” can be found.

Expressing moral laws, customs and cultural values; slogans such as “Don’t shoot the messenger, Since you didn’t brought anything, tell me about your experience, Never speak ill of the dead, Yours truly, My love to little kids, Pardon my French” which are reflecting the customary, traditional and cultural values are the indicators of the Turkish society’s graceful feeling and thinking style, or in other words they are the indicators of its politeness. In old days, when people were communicating with letters, the letters are concluded with expressions such as; “Kisses to the hands of the elderly and eyes of the children”.

Questions demanding answers; asking questions, an important step in daily life communication is also a part of politeness. We see in Turkish textbooks such as expressions “could you take”, “may I know”, “may I ask”...

Expressing apology; the expressions in which we use in those cases such as “Sorry, Excuse me, Beg your pardon, No offence, I’m sorry” are the language of politeness for the modern world. It is seen that the expression “No offence” belonging mostly to the traditional culture is seen in Turkish textbooks in accordance with the themes of chosen reading texts.

Expressing symbolic rewardings; we see in Turkish textbooks such as symbolic rewarding expressions “come, so that I can kiss you properly”, “good job”, “good work son”, “I kiss your hands very much” ...

Expressing gratitude, thanks; the slogans such as “Thank you, Thanks, God bless your hands, Sorry for the trouble” which are changing in accordance to the context shows the extent of respect and politeness. “Thank you”, which can be called as the most formal language pattern is widely used in Turkish textbooks.

Expressing swear, curse-malediction; even by a limited amount, the curses and maledictions are present in Turkish textbooks. It is to be underlined that the expressions here are not the politeness expressions in text reviewing studies.

Expressing criticism, warning, threat; we see in Turkish textbooks such as criticism, warning, threatening expressions “Close this subject at once!”, “These words are not for children!”, “Gather the flock”, “You mistake me for a brick I guess”, “shameless beings, look around you”...

Callings; calling and addressing words such as mister, miss, lady, sir, gentleman, master, madam in Turkey Turkish carries the meaning of politeness according to their place of use. We see in Turkish textbooks such as calling expressions “gentleman”, “my liege”, “yes my lord”, “of course my liege”, “my beloved”, “my dear”, “dear children”...

Since it would be appropriate for the Callings to be reviewed under a separate title, it is possible to say that the most frequent politeness expressions we came across are “benedictions and good wishes”. Due to politeness being a behavior with the aim of wanting the best of others and showing the good intentions within, the effort of underlining of “goodness” is perfectly natural. Another thing is that people say good things and pray for each other as is due by their beliefs. We can see the reflection of religion to the language. Because of these reasons the most frequently seen politeness expression being “benedictions and good wishes” is interpreted as meaningful. The least amount of expressions type which we came across is swear, curse-malediction, criticism, warning and threat expressions. If an individual uses these expressions he/she is also reflecting the malignancy inside his/her mind and heart. Even if the presence of curses and maledictions in Turkish textbooks are scarce, the emphasis on politeness would be made thanks to the underlining of the words included in this title as impolite, rude and ugly in text reviewing studies.

SUGGESTIONS

- The abstract culture assets of a nation is hidden inside the politeness shown in daily life in light of its traditions. For this reason; reviewing and reviving the language elements and using them in literary texts and textbooks to facilitate their transferal to the younger generations is an important subject. In this regard, the curriculum should include etiquette lessons.
- Besides its inclusion to the curriculum as a lesson, it would be appropriate for a theme in Turkish or Social Sciences lessons to be reserved for "politeness".
- Etiquette should be added to the values to be gained within the values education.
- It would also be appropriate to include more texts which are mentioning politeness and give place to politeness education when choosing texts for textbooks.

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