



(ISSN: 2587-0238)

Gönen Kayacan, S. & Öncül, V. (2023). *International Journal of Education Technology and Scientific Researches*, 8(23), 1949-1965.

DOI: <http://dx.doi.org/10.35826/ijetsar.632>

Article Type (Makale Türü): Research Article

THE DIALECT STUDIES IN TEACHING TURKISH AS A FOREIGN LANGUAGE: EXAMPLE OF THE KARS DIALECT

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Received: 14.03.2023

Accepted: 19.08.2023

Published: 01.09.2023

ABSTRACT

As with all foreign language instruction, standardized language is used for teaching Turkish as a foreign language. However, it is inevitable for a student learning Turkish in the standardized form to encounter many regional dialects in everyday life. In fact, it has been observed that students find it challenging to communicate with the local people as they come across different variations of Turkish than what they learned at the language centers. In this study, the story of Kerem ile Aslı, narrated in the Kars dialect, was organized according to four fundamental language skills, and applications were designed to introduce the features of the Kars dialect. The qualitative research methods of interview and document analysis were employed in the study. The story was collected through interviews, and various activities focusing on reading, listening, writing, and speaking skills were implemented using excerpts from the story. It is believed that through these activities, the Kars dialect will be introduced to the students, and this approach can be adapted to other dialects as well.

Keywords: Dialects of Turkish, foreign language, kars dialect, teaching Turkish, the story of âşık.

INTRODUCTION

Language is a social institution that humans establish and develop according to their needs (Vendryes, 2001); it exists everywhere human beings exist and evolves over time (Fromkin et al., 2017); it is a multidimensional entity that reveals different qualities when viewed from various perspectives, possessing certain mysteries we still haven't unraveled today, a magical entity (Aksan, 1977); it is a complex structure that distinguishes humans from other animals and nations from each other (Rousseau, 2007); a tool used by humanity since its existence in the process of socialization. Humans learn to think through words.

Language is the thing that defines and describes all human knowledge (Kramersch, 2004). Just as society influences language, language also has a significant impact on individuals and society. In this regard, De Saussure (2001) stated that the faculty of language has both an individual and a social aspect, and one cannot be conceived without the other. Every nation thinks as it speaks and thinks based on its way of speaking (Kramersch, 2004). In line with this thought, Humboldt expressed that people perceive the world not as it is but as their native languages present it to them, and they live in the way they perceive it. Additionally, each language has a characteristic worldview (Korkmaz et al., 2005).

The impossibility of accurately specifying the number of languages, accents, dialects, or local speech varieties spoken worldwide is due to the semantic ambiguities in the terms used, which are shown to refer to literary dialects (Haugen, 1966). Language is both a contemporary institution and a product of the past (De Saussure, 2001). It renews itself over time, accommodates cultural elements from the past, and transmits them to future generations. Thus, language is seen as both a tool for thought and culture (Davies, 2004).

In the teaching of a foreign language, the structural features of the language are conveyed along with its cultural accumulation, as language is not limited to dictionaries and grammatical units (Börekçi, 1999). Foreign language learning consists of various components such as grammatical proficiency, communicative competence, language proficiency, and culture. Academics and foreign language instructors view the meaning systems of the target language as integral parts of foreign language teaching, aiming to incorporate cultural instruction into the foreign language curriculum through their integration (Thanasoulas, 2001). Foreign language instruction is carried out worldwide within a certain framework, emphasizing not only grammar but also culture and how culture is reflected in language.

The Council of Europe has established the Common European Framework of Reference for Languages to ensure standards in foreign language teaching. The Council's aim is to improve communication among individuals and provide the best language education. In this approach, not only how the language is to be taught but also why it should be taught has been considered, with a focus on teaching the language in a way that ensures the most accurate communication. Language learners are seen as social actors and language users, so the target language is evaluated as a communication tool. "Language learning should aim to enable learners to act in real life, express

themselves, and perform tasks of different qualities. Therefore, in line with the continuity of skills (levels from A1 to C2), the proposed criterion for assessment is based on communication skills in real life." (MEB, 2021).

"Foreign language instruction is an effort to join a civilization caravan." (Kocaman, 2018). In this effort, the standard language of the target language is taken as the basis. The language taught in books and national media is the focus. However, due to the influence of different cultures in the country, different usages of language may be observed apart from the standard language. When teaching the target language, it is worth considering whether it is correct to stay only within the boundaries of the standard language. Will the person learning the language only communicate with the standard language, or will they not encounter any of the different usage forms of the language, or how much of it will they be able to understand when they do encounter them? These are topics that need to be discussed. Schumann stated that a student who does not embrace the life and culture of the society where they learned the language will have a reduced chance of success (Ekmekçi, 1983). Since language is a living entity that is constantly changing, language partnership decreases between communities that speak the same language but live in different geographical regions, making communication more difficult among individuals who use the same language but give different names to objects due to accent differences. This is due to regional differences.

An accent is a local speech form that largely, at least in the case of written language, and mostly in terms of sound, and sometimes in terms of shape, meaning, and speech entities, differs from the standard language or dialect: e.g., Aydın accent, Avşar accent (Korkmaz, 2017). Ergin (1998) defines the term "accent" as the name given to local speech forms based on pronunciation differences within a language or dialect, the name given to the speeches of various regions and cities of a country that differ from each other in terms of pronunciation. Accents and standard language use the same language system. Both have the same tools for sounds, word formation, and syntax, in principle. Their vocabulary is largely common, at least in a way that the standard language in the upper language position can also include the lower ones (Demir, 2002).

Since the standard language is taught in foreign language instruction, the different uses of the language, such as accents, are overlooked. However, research has shown that differences stemming from accents should be taken into account in second language learning (Munro and Derwing 1995; Munro and Derwing 1999). Gold (2015) states that English learners encounter English accents in the US that differ from the standard accents and the English spoken in the world, and most listening textbooks and tests are limited to the standard accents of English or American English. International students, when they come to the US, encounter an accent that differs from standard American English, which creates communication difficulties and pedagogical concerns for students. Many comprehension problems are caused by unknown accents, and it is important for instructors to understand the effects of accent diversity on listening. Moreover, in many studies conducted with students, it was concluded that students prefer the variety of English over standard English in their learning.

Language teaching professional organizations, such as the Modern Language Association (MLA) and the American Council on the Teaching of Foreign Languages (ACTFL), aim for a language learner specializing in foreign languages to be able to transition between languages and cultures, and to be able to think through another language and culture (Marrs, 25). ACTFL has organized the standards and focus areas for foreign language education into five "C's." These are Communication, Cultures, Connections, Comparisons, and Communities (Marrs, 2014). ACTFL, while considering pronunciation differences, aims to understand the nature of the language by comparing the target language with the source language, and at the same time, aims to develop the ability to establish connections between the target language and different accents. This way, the ability to use the language beyond the domain where it is taught is targeted (Marrs, 2014). Senemoğlu (2018) stated that in foreign language teaching, especially in methods designed for teaching French as a foreign language, the language is presented in a form that lacks diversity of usage, free from certain common errors, and devoid of local pronunciation characteristics.

In the teaching of Turkish as a foreign language, it has been emphasized that the standard language and its regional dialects, as well as historical texts and folk narratives related to these dialects, cannot be ignored. Neglecting works related to dialects would complicate the work of researchers and lead to incomplete studies (Alyılmaz and Alyılmaz, 2018). Materials used in the teaching of Turkish as a foreign language have been limited to standard language elements (Tiryaki and Çil, 2020).

The Common European Framework of Reference for Languages has provided a common framework for language teaching programs, exams, textbooks, and other related fields in European countries. It aims to promote unity among countries in language-related matters. The Common European Framework of Reference for Languages has extensively explained what foreign language learners should know about the language they are learning in terms of communication, the knowledge and skills they need to develop, and the cultural dimension of languages (MEB, 2021). According to this approach, language is not just a structural phenomenon but a sociolinguistic tool. The primary goal is to facilitate communication, and diversity and multiculturalism in language cannot be overlooked. Therefore, in foreign language teaching, alongside the standard language, different language usages should also be included. Günday (2019) emphasizes the importance of interaction in addition to communication for effective use of a foreign language. Therefore, it is appropriate to teach not only the structure but also the various usages of the target language. It is suggested that foreign language teaching materials should include relevant activities, and visual and auditory characteristics of pronunciation should be integrated into language classes with examples from various cultures to reinforce these usages.

Güneş (2019) highlights that incorporating regional dialects into the teaching of Turkish as a foreign language would promote language-society-culture unity. It is noted that excluding the linguistic diversity beyond Istanbul Turkish, which is accepted as the standard, would lead to deficiencies in language teaching and cause communication difficulties for students. The Turkish Teaching Research and Application Centers, established for teaching Turkish as a foreign language, have conducted activities with students, and as a result of these

interactions, it has been observed that when students leave the Turkish Language Center, they encounter a different form of Turkish in their daily lives. Many students understand the language used at the center but struggle to communicate with the local population. They question why the language outside the Language Center is different from what they have learned. Since the teaching of Turkish as a foreign language primarily focuses on the standard language, the diversity of Turkish should also be taken into account.

In Turkey, different geographical regions have distinct dialects, and the people speaking these dialects do not remain within the boundaries of their regions. It is possible to encounter people speaking the Eastern dialect in the Black Sea region or the Aegean dialect in other regions. For students who have an intermediate level of Turkish proficiency and will live in Turkey for an extended period, introducing different usages of Turkish is essential to facilitate communication.

The Common European Framework of Reference for Languages defines proficiency levels for language learners. These levels are divided into three main levels: A, B, and C, each with two sub-levels. Level A is basic, level B is intermediate, and level C is advanced (MEB, 2021). Considering these levels, the different pronunciation features (dialect characteristics) should be introduced at level C. The target language to be taught can initially be taught through the standard language, and the regional dialect features can be introduced at advanced levels through texts or listening materials.

Karahan (2011) categorized the different usages of Turkish, known as dialects, into three main groups: Eastern, Northeastern, and Western groups. He further categorized these main groups into subgroups, including Kars dialect, which belongs to the Eastern group. The study provided as an example in this work pertains to the Eastern dialect. The story used in this study could be applied in written form, recorded in the voice of an âşık (traditional Turkish folk poet) or as a video recording. The original version of the Kerem ile Aslı story is suitable for a student at level C as it contains sentences that require advanced Turkish proficiency. In our geography, characterized by significant migration, having the story with local dialect features would be beneficial for students' language development. In the social psychology of language, the sociostructural strength of an ethnolinguistic group is often referred to as its ethnolinguistic vitality (Ladegaard and Sachdev, 2006). Within this vitality, dialectal differences present themselves in all language groups as a formidable obstacle to the learning of that language. For foreign language learners, awareness of these dialectal differences contributes significantly to the assimilation and structural learning of the language (Saito et al. 2019; Munro and Derwing, 2020; Dollmann et al. 2020).

The aim of the study is to present a sample study to make students familiar with the Eastern dialect by showing them the Eastern dialect with activities in four basic skills.

METHOD

The Research Model

The story in the study is a compilation work. In the study, the Kars variant of the "Kerem ile Aslı" story, recorded through audio in 2004 from Âşık Günay Yıldız, was transcribed while remaining faithful to Âşık Günay Yıldız's narration and dialect features. The meanings of certain expressions not found in the sources were obtained through a telephone interview with Âşık Günay Yıldız in 2020. After the audio recording was transcribed into written form, a qualitative research method, document analysis, was used to examine and evaluate the documents for the purpose of presenting them to students through activities. Document analysis is a systematic method used to examine and evaluate all types of documents, including printed and electronic materials (Kıral, 2020).

After the activities were prepared, three (3) experts in the field of teaching Turkish as a foreign language were consulted, necessary corrections were made and the final version of the activities was obtained.

Data Collection Tools.

This study was conducted in order to introduce students to a different dialect of Turkish as well as the standard language used in teaching Turkish as a foreign language and aims to develop a method to introduce students to different dialects of Turkish. For this purpose, a story compiled from a folk poet (aşık) is used. Various studies have been carried out to introduce the Kars dialect through a well-known story, "Kerem ile Aslı [Kerem and Aslı]". As it is known, foreign language teaching is carried out with four basic skills: reading, listening, writing, and speaking. This implementation, which showcases dialect features, has been designed for each of these four skills with two different practices.

FINDINGS

Reading work

In the practice on reading skills, it is aimed to compare students with standard language by showing different forms of vocalization of words; studies have been planned to enable them to identify their similarities and differences. The first method of practice is to match the words they see in different pronunciation in the text with those in the standard language.

Text 1

Ben bir hanım. Eee, benden kimse esirgemez kızını. İstesek vereceh. Vermese gücümüz guvvetimiz var, biz zornan alırıh. Ama halk içinde de ben kişiliğimle, adaletimle dostluğumla çoh eyi danınmış bir insanım. Ahşam üzeri birkaç insanı toplayah sen de olursun, doğrıdan doğrıya Keşiş'in evine gidip Aslı'yı isteriz. Bunlar gararlaştırdılar kendi aralarında.

[I am a lady. Well, no one will spare your daughter from me. If we want, he will give. If he does not give, we have the strength, we will take it by force. But among the people, I am a very well-known person for my personality, justice, and friendship. Let's gather a few people in the evening and you'll be too, we'll go directly to the Monk's house and ask for Asli. They decided among themselves.]

Table 1. Match the underlined words in the text with the words in the opposite table.

a. <u>Gızını</u>	I.zorla [by force]
b. <u>vereceh</u>	II.iyi [good]
c. <u>guvvetimiz</u>	III.verecek [will give]
d. <u>alırh</u>	IV.kızını [his daughter]
e. <u>çoh</u>	V.kararlaştırdılar [they decided]
f. <u>eyi</u>	VI.kuvvetimiz [our strenght]
g. <u>danınmış</u>	VII.alırız [we take]
h. <u>ahşam</u>	VIII.toplayalım [let's collect]
i. <u>toplayah</u>	IX.akşam [evening]
j. <u>gararlaştırdılar</u>	X.tanınmış [famous]
k. <u>zornan</u>	XI.çok [very]

In the second practice in reading skills, they were asked to find out which words they heard in the Kars dialect were equivalent to which word in the standard language. In this section, the multiple-choice question form is used and it is aimed that students will find the use of word pronunciation in the story in the standard language among these options.

Text 2

Ziyad Han tüm ülkelere adam göndermiş, haber göndermiş ilanlar yazdırmış, her şehirde tellallar bağırmaya başlamış. Böyleyken böyle: Gence'de Ziyad Han'ın oğlu Kerem gaybolmuş, bunu tapan insanlara bu kadar altın verileceh, bu kadar mücevher verileceh, bu kadar fiyat gonulmuş. Kerem'in bundan hiç haberi yoh. Ana baba perişan, gendisi perişan İstanbul'dan başlamış, beri tarafa yol almaya. Sivas derken yolu Erzincan'a gelmiş.

[Ziyad Khan sent men to all countries, sent news, had advertisements printed, and bellmen started shouting in every city. This is how it was: In Ganja, Ziyad Khan's son Kerem disappeared, people who worshiped it would be given so much gold, so much jewels, and so much price. Kerem has no idea about this. His parents were devastated, he started from Istanbul, which was devastated, and has since moved to the side. When he said Sivas, he came to Erzincan.]

Find the word that means the same as the underlined word in the text above.

a-ibadet eden [prayer] b-kaybeden [loser] c-bulan [finder] d-kazanan [winner]

— Cebimizde beş guruş paramız galmadı. Erzincan bağlık bahçelik bir yerdir. Bizi bu bağlarda bahçelerde çalıştırırlar. İstersen biraz galalım birkaç guruş para biriktir toplarız. Hem kendimize üst baş alırız. Heç bi idaremiz galmadı. Hem de hamımız aç, bize para lazım. Bundan sonra da Erzurum var, Gars var, ondan sonra Gence'ye epey yolumuz var.

[- We don't have a penny left in our pockets. Erzincan is a place with vineyards and gardens. They make us work in these vineyards or gardens. If you want, let's have a little fun, we can collect a few pennies. We also get ourselves a head. We have no government left. And our wife is hungry, we need money. After that, there is Erzurum, there is Kars, after that we have a long way to go to Gence.]

Find the word that means the same as the underlined word in the text above.

a-hanımız [we are lady] b-hanımımız [our lady] c-hepimiz [all of us] d-karnımız [our belly]

Writing work

The first practice of the writing skill is to write down the forms of the words they have heard different pronunciations of in the text and ask them to show the form in the standard language. With this study, it will be ensured that they will notice the sound changes in the Kars dialect and it will be tested whether they know the spelling of words in the standard language. The practice aims to improve writing skills.

Text 1

Bunu gızın gafasına sohmustu. Ama gız sevmişdi. Ne yapacahdı, çaresizdi gız. Babası bahtı ki olacah değil, aşşam gelip gızı istevecehler. "Biz ne yapalım ne yapmayalım." diye düşündü. Aşşam olmadan öyle bir hazırlık yaptı ki helbet ki biraz zengin idi. "En iyisi bu gızı alıp burdan çehip gidelim, gaçıralım, götürelim çünkü ben gızı bunun oğluna vermem." Yoh deyemeyeceğini düşündüğünden yükte hafif, pahada ağır ne varsa yühlerini hazırladılar. Aşşam olmadan bunlar çehdi, şehri terk ettiler. Nereye gidecekleri belli değil. Gızı gaçırması lazım çünkü gızı vermeyeceh.

[He had it in her head. But the girl loved it. What was she going to do, she was desperate. Her father is fortunately not, the wood will come and ask for the girl. "What shall we do, what shall we not do." he thought. He made such a preparation without wood that he was, of course, a little rich. "We'd better take this girl and get out of here, kidnap her, take her away because I won't give her to her son." Since they thought that they could not say no, they prepared their loads of whatever was light in the load and heavy in the price. Before evening they pulled away and left the city. It is unclear where they will go. He has to kidnap the girl because he won't give the girl away.]

Table 2. Write the equivalent of the underlined words in the text you are reading in Istanbul Turkish.

<i>gızın</i> →	<i>gafasına</i> →	<i>sohmuştı</i> →	<i>yapacahdı</i> →
<i>bahtı</i> →	<i>olacah</i> →	<i>ahşam</i> →	<i>isteyecehler</i> →
<i>helbet</i> →	<i>çehip</i> →	<i>gaçırılım</i> →	<i>deyemeyeceğini</i> →
<i>yoh</i> →	<i>yühlerini</i> →	<i>çehdi</i> →	<i>vermeyeceh</i> →

In the second text applied for writing skills, the story is given as written in standard language and they are asked to make voice changes according to the Kars dialect. Since it is thought that they noticed the changes in k→g at the beginning of words, k→h and i→e in the middle of words in the previous study, it is aimed to predict the necessary changes in the text. First, the text is given in its standard language form. After making the predicted sound changes, they are given the actual form described in the Kars dialect and asked to compare it, and it is discussed whether the sound changes predicted correctly.

Text 2

In the text below, write the pronunciation of the underlined words according to the Kars dialect.

İki arkadaş kararlaştırmışlar [they decided]. Bunlar şehirde akşama kadar bakmışlar [they looked all night], dolaşmışlar, Sofu'ya bir iş bulmuşlar, Sofu'yu bir lokantaya vermişler. Sofu lokantada çalışacak [will work], akşamdan akşama [from evening to evening] parasını alacak [will take]. Ama Kerem bele bakmış [looked]: "Bu para bize yetmez. Benim de çalışmam lazım. Sofu, sen çalışacaksın ama ben nerde idare edeceğim [i will do], nerde kalacağız? [stayed]" Bunlar kiralamak için ev aramışlar ama bulamamışlar, gelmişler bir hana yerleşmişler.

After this study, students compare the pronunciations they predicted based on the sound changes they had read and seen before with the second text given.

Please compare the underlined words in the text with the words you have written. Check how many of the properties of the Kars dialect you can write correctly.

İki arkadaş garrarlaştırmışlar. Bunlar şehirde ahşama gadar bahmışlar, dolaşmışlar, Sofu'ya bir iş bulmuşlar, Sofu'yu bir lokantaya vermişler. Sofu lokantada çalışacah, ahşamdan ahşama parasını alacah. Ama Kerem bele bahmiş: "Bu para bize yetmez. Benim de çalışmam lazım. Sofu, sen çalışacahsın ama ben nerde idare edecem, nerde galacaz?" Bunlar kiralamak için ev aramışlar ama bulamamışlar, gelmişler bir hana yerleşmişler.

[Two friends decided. They looked for wood in the city, wandered around, found a job for Sofu, gave Sofu to a restaurant. The devotee will work in the restaurant, he will get his money from wood to wood. But Kerem looked at his waist: "This money is not enough for us. I have to work too. Ascetic, you will work, but where will I manage, where will we stay?" They searched for a house to rent but could not find it, so they came and settled in an inn.]

Listening work

The first study based on listening skills is aimed at writing dictation. In the story listened to from the audio recording, they are asked to write down what they heard by leaving the places of the words with dialect characteristics blank.

Text 1

Please listen to the audio recording and fill in the empty spaces left in the text below while listening.

Bunlar hancıyla anlaşmışlar. Hancı bunlara birer vermiş. Bunların yerleri belli olmuş. Sofu da lokantada çalışmaya başlamış. Kerem arkadaşından ayrıöyle bir dolmuş öyle bir dolmuş ki "İçimi boşaltmam lazım. Ama derdimi kime söyleyeyim." derken şöyle Erzincan bağlarını dolaşmaya başlamış. Hem vatan hasretliği hem ana baba hasretliği hemhem zor vermiş. Bağda bir ağacın altına oturmuş, ağlamaya başlamış.

[They made an agreement with the innkeeper. The innkeeper gave a to each of them. Their locations have been determined. Sofu also started working in the restaurant. Kerem is apart from his friend such a minibus that "I have to empty myself. But to whom should I tell my troubles." Then he started to wander the Erzincan vineyards. Both homesickness and longing for parents, bothand it was hard. He sat under a tree in the vineyard and began to cry.]

While listening to the audio recording, students write the words as they heard them in the places left blank in the text, and then they are given the shapes of the words contained in the recording, and they are asked to compare with what they have written. In this way, it will be measured whether they are hearing the sounds correctly.

a-yatah

b-galınca

c-yohluk

d-perişanlıh

e-çoh

Then the teacher reads and asks them to write the standard language form of the words they have heard and compared the actual form with what they have written. Both their ability to hear and dictate sounds are measured, and they are supported to make comparisons with sounds in a standard language.

-Yatak (bed)

-kalınca (thick)

-yokluk (absence)

-perişanlık (desolation)

-çok (very)

The second study included in the listening skill is aimed at measuring how much students understand sentence integrity in the sentences they hear. It is aimed to understand whether the dialect features in the story prevent them from understanding the general expressions. The text is listened from the audio recording. They are asked to answer questions.

Text 2

Please listen to the story and answer the questions.

- Where is the old woman going from where?
- What did the old woman hear?
- Where and in what condition did the old woman see Kerem?
- Why did the old woman want to listen to Kerem's problem when Kerem didn't want help?
- How Kerem told his problem to the old woman?

Can you find answers to the following questions in the text you are listening to?

	YES	NO
• Why is the old woman traveling	<input type="checkbox"/>	<input type="checkbox"/>
• What is the problem with Kerem	<input type="checkbox"/>	<input type="checkbox"/>
• How Kerem told the old woman about his problem	<input type="checkbox"/>	<input type="checkbox"/>
• The attitude of the old woman towards a sufferer	<input type="checkbox"/>	<input type="checkbox"/>
• What condition Kerem was in when he met the woman	<input type="checkbox"/>	<input type="checkbox"/>

After the practice, if it is noticed that the audio recording is not understood due to the dialect characteristics, the transcribed form of the audio recording is given. They are asked to read the story they are listening to in text form and find the voice changes, and they are asked if they are different from the way they learned.

Read the text of the story you are listening to.

- Find voice changes.
- How is the form you know about the underlined word in the text?

Bağların öte tarafında yaşlı bi ihtiyar nene, elinde torbasıyla, şehre doğru gendisine bi şeyler almaya gidiyomuş. Bi bahmış ki bağdan bi ses geliyo, çok acı bi ses, şöyle bi bakınmış: Bi ağacın dibinde bi adam oturmuş, ağlıyor.

"Acaba bu neye ağlıyo?" gelmiş, Kerem'in başında epey zaman behlemiş. Kerem neneyi fark etmemiş. Başını bi galdırmış ki nene duruyo. ["I wonder what he's crying for?" He came and waited for Kerem for a long time. Kerem didn't notice what's wrong. He raised his head so that grandma is standing.]

— Nene, gusura bahma senin geldiğini görmedim. [Granny, I'm sorry I didn't see you coming.]

— Yavrum, aslında sen gusura bahma. [Baby, actually, I'm sorry.]

— Niye? [Why]

— Sana haber vermeden durdum. Yalnız benim öyle bir huyum, hasiyetim var ki Allah huyumu kessin, bir adamı dertli, gamlı, yaralı gördüm mü o gece sabaha kadar yatağıma ateş dolar, kor dolar, ben uyuyamam. Allah'ın seversen sen neden ağladın? [I stopped without telling you. However, I have such a habit and a personality that God can cut my temper. When I see a man in distress, sorrow, or injury that night, my bed will be filled with fire, embers, and I cannot sleep. If you love Allah, why did you cry?]

— Nene, geç geç benim derdimi açma, benim derdim çoktur. [Granny, don't worry about me too late, I have a lot of problems.]

— Aman yavrum, derdini söylemeyen derman bulabilemez ki. Sen derdini söyle. Hele bahalım senin derdin nedir. Bizim de yaşımız taa kemale erdi. Belki bir deva oluruz derdine. [Oh my dear, those who don't tell their problems can't find a cure. Tell me your problem. Let's see what's wrong with you. Our age has also come to maturity. Maybe we can be a cure for your problem.]

— Müsaade et nene ben kim olduğumu, neci olduğumu, nerden gelip, nereye gittiğimi sana söz ile ifade edeyim. O arada şöyle elini attı, ağaçtan bir dal gopardı, bastı sinesine türkü söyledi. [Let me express to you verbally who I am, what I am, where I come from and where I am going. In the meantime, he threw his hand away, plucked a branch from the tree, sang a song on his chest.]

Speech work

In the practices based on speaking skills, they are asked to explain the summary of the text they have read or listened to. It is ensured that they make indirect statements by using dialogues. The story is interrupted at some point and they are asked what happened after the incident and it is aimed to develop the student's imagination.

Text 1

Please read the text below, and tell us what Kerem and grandma said to each other..

Example:

Nine Kerem'e.....sordu. [Granny asked Kerem.....]

Kerem nineye.....söyledi. [Kerem told his grandmother]

Nene, "Bizim buraya muhacir olacak bir Keşiş gelmiş onun da kızının adı Aslı'dır. Çok güzeldir. Bu, onun için çöllere düşmüş olmya?" diye düşündü. [Nene thought, "A monk who will be an immigrant has come here, and her daughter's name is Aslı. She is very beautiful. Couldn't this have fallen into the deserts for her?"]

— Yavrum sana bir müjde verecem. [I will give you good news, my son.]

Müjde verecem der demez Kerem bayıldı. Nene bunun yüzüne su serpti, bunu uyandırdı. [Kerem fainted as soon as he said he would give good news. Granny sprinkled water on her face, woke it up.]

— Yavrum, niye bayıldın? [My son why did you faint?]

— Nene, yedi sene dolaştım, bana kimse bele "Bir müjde verecem." diye bir şey söylemedi. [Granny, I wandered around for seven years, no one told me "I'll give you good news." he didn't say anything.]

The second practice for the ability to speak can be in two different ways. In the first one, the teacher reads the text, and after listening, it is measured how much the students understand with short questions, and they are expected to tell the rest of the story. In the second study, the text is given in their hands. They are asked about forms of pronouncing phrases and words that they do not understand. Their meanings are explained, and again they are asked to explain verbally by asking them what happened in the rest of the story.

Text 2

Please read the text below. Learn the meaning of words you don't know. Tell us what happened in the rest of the story.

Kerem Keşiş'in kızına âşık olmuş. Bunların sevdası dillere destan olmuştur. Herkes tarafından bu sevda söylenilmeye başlamış. Bu haber Ziyad Han'a gelmiş. [He fell in love with Kerem Keşiş's daughter. Their love has become legendary. Everyone started to talk about this love. This news came to Ziyad Khan.]

Ziyad Han:

— Benim dünya yüzünde bir evladım vardır. Ne yapıp yapıp evladıma sevdiği kızı almam lazımdır. [— I have a son in the world. I have to do whatever I can to get my son the girl he loves.]

Ziyad Han, durumu bilir ama bunu eyice öğrenmek için evine gelir; hanımıyla konuşur:

— Hanım bizim oğlan bir yerde birisini sevmiş, halkın diline düşmüş. Bu sevda neyin nesidir; sen bilirsen mi? [— My lady, our boy loved someone somewhere, he fell into the language of the people. What is this love? do you know]

— Bilirem. [I know]

— Kimdir? [who is he]

— Bize çoh yahım. Senin yanında çalışan sır katipliğini yapan keşişin gızı Aslı Han'dır. [- I am very close to us. The secret clerk who works for you is the monk's daughter, Aslı Han.]

— E peki bunu uzatmaya ne gerek var? [So what's the point of prolonging it?]

— Ne yapalım? [What should we do?]

CONCLUSION AND DISCUSSION

One of the primary goals of many second language learners is to be understood in their second language by various interlocutors in different contexts. Experimental studies are necessary to enhance our understanding of the relationship between speech, accent, and pronunciation instruction. However, pronunciation instruction has been marginalized in applied linguistics. Consequently, teachers often have to rely on their own intuition with minimal guidance. While some instructors may successfully assist students under these conditions, many are reluctant to teach pronunciation (Derwing & Munro, 2005). When examining the literature, it is observed that research on regional accents in second language acquisition is conducted in different cultures, apart from Turkish (Fox et al., 2007; Drummond, 2010; Uddin & Monjur, 2015). A common conclusion reached in these studies is that different dialects and accents in foreign language learning are considered significant factors in grasping the characteristic structure of the learned language. As phonemic inventories vary among languages, dialects, accents, and regions, the challenges across languages are not uniform. According to the Second Language (L2) Phonetic Perception model, students will initially perceive, produce, and recognize L2 sounds similar to how they do in their native language (Elvin & Escudero, 2019). In this context, it is expected that different accents and dialects in foreign language learning will contribute significantly to language acquisition.

While research shows that regional diversity is rarely superficially addressed in language textbooks, exposure to dialectal variation and knowledge in this area is suggested to be beneficial for the development of L2 learners (Schoonmaker-Gates, 2017). However, very little is known about the direct effects of instruction and exposure on students' dialectal competence. Given the increasing importance of teaching Turkish as a foreign language and facilitating communication that serves the goals of students learning Turkish as a foreign language, all options should be considered. In addition to teaching Turkish through the standard language, at advanced levels, students should be introduced to different regional accents of Turkish. While it's not feasible to teach all the regional accents spoken in our country, students can at least develop an ear for these accents through reading, listening, writing, and speaking exercises and learn to align the differences they hear with the standard language.

In this study, applications were conducted to introduce students to the Kars dialect, which is part of the Eastern region accents of Turkish, using the story of Kerem ile Asli, an essential piece of Turkish folklore. Through exercises in reading, listening, writing, and speaking, students were guided to recognize the phonetic differences between the standard language and the Kars dialect. Moreover, they had the opportunity to listen to the story from the perspective of a lover, revealing the dialectal features in the narrative. By engaging foreign learners in activities involving the Eastern dialect of Turkish, such as reading, listening, and writing exercises, they were given the chance to understand how Turkish is used in the Eastern accent. They were subsequently asked to narrate their understanding, allowing them to compare the standard language with Turkish used in a different region.

The story used in the study is a variant of the Kerem ile Aslı story, compiled from the Kars-based troubadour Günay Yıldız. As a result, foreign students have witnessed how a folk story is narrated in the tradition of troubadours, and they have become aware of the existence of various variants of a single story in Turkish folklore.

A foreign student learning Turkish in any city in Turkey will encounter Turkish from various regions beyond the Kars dialect. For students planning to live in Turkey for an extended period, exposure to these accents in Turkish Language Centers is essential. For this purpose, at advanced levels of Turkish language instruction, texts crafted in local dialects, like those used in this study, can be provided. With the permission of a native speaker who uses the specific dialect, audio or video recordings can be made available to students for listening. Brief segments from films depicting regional traditions and featuring local conversations can be shown to students, followed by questions about their comprehension. This approach can help students adapt to the linguistic features of various regions. As a result, students will be able to understand expressions spoken or read in a local dialect alongside the standard language, reducing communication barriers.

Due to the limited research on local accents in the instruction of Turkish as a foreign language, it is believed that the practices presented in this study can serve as a model in this field.

ETHICAL STATEMENT

In this article, the journal writing rules, publication principles, research and publication ethics, and journal ethical rules were followed. The responsibility belongs to the author (s) for any violations that may arise regarding the article. The authors declare that their work is not subject to ethics committee approval and that the rules set by the Committee on Publication Ethics (COPE) were followed throughout the entire study.

Author(s) Contribution Rate: In this study, the contribution rate of the first author was 60% and the contribution rate of the second author was 40%.

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