

# Analysis of Gülten Dayıođlu’s “Gelincik series” books in terms of the value of human love and respect in teaching Turkish to foreigners#

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## ABSTRACT

One of the basic tools for teaching Turkish to foreigners is reading books. These books provide readers with important benefits such as improved vocabulary, written and oral expression, knowledge, and creativity. Thanks to these books, which have the task of conveying the language and culture to which they belong, it is possible to teach the target language through entertainment. Making learners of Turkish as a foreign language read qualified literary works of Turkish language and culture is of great importance in both language teaching and culture transfer. At this point, children’s books, with their simple language and content, can be considered among the works suitable for learners of Turkish as a foreign language. In this context, Gülten Dayıođlu’s “Gelincik Series”, which consists of seventeen books written for children aged 8 and above, is among the basic reference works for teaching Turkish to foreigners. With pedagogical sensitivity and colorful, well-illustrated drawings, this series of books offers readers many values. “Gelincik Series” includes books that can play a leading role in introducing and teaching the Turkish language and culture to foreigners. This series can be used as one of the supplementary reading books to support the teaching of Turkish to foreigners. In this study, the values of human love and respect in Gülten Dayıođlu’s children’s books published under the title “Gelincik Series” were examined, and the contribution of these values to the teaching of Turkish to foreigners was examined through a sample sentence.

**Keywords:** Teaching Turkish to foreigners, value, children’s books, Gülten Dayıođlu, “Gelincik Series”.

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## INTRODUCTION

In the 21st century, the teaching of Turkish to foreigners has evolved significantly with the growth of written and visual publications and the use of various teaching methods. The growing interest in the Turkish language worldwide has led to the diversification of Turkish language teaching tools and techniques. At this point, considering the areas that show the demand for learning the Turkish language by foreigners, Türkiye, and the Turkish language can be considered as a rising value in the region and the world as the decisive factor (Durmuş, 2013, pp. 255–256). Many factors, from politics to economy, from television to cinema, from education to tourism, and from arts to sports, contribute to the promotion and opening of the Turkish language

and culture to the world. These multiple variables play a significant role in the great interest in the Turkish language.

Producing and publishing all kinds of publications and materials to meet the existing needs of the target group in teaching Turkish as a foreign language requires a serious and planned state policy. Aşcı and Tecelli (2020) point out that it is inevitable to use literary genres as original texts in addition to textbooks when teaching or learning Turkish as a foreign language and draw attention to the suitability of stories for the classroom (p. 205). Introducing people who want to learn Turkish from outstanding works of Turkish literature (stories, essays, travelogues and poems) is

important in terms of both language and cultural transfer. Bayyurt (2011) states that teachers should provide information about Turkish culture in Turkish lessons for foreigners and that it is technically impossible to learn and use the language without being familiar with Turkish culture (p. 34). Kaplan (2000) emphasizes that the word culture has a broader meaning than literature and that all kinds of human-made objects are included in culture (p. 10). For people trying to learn a language other than their mother tongue, understanding the conceptual world of the target language can only be achieved by getting to know the culture of that nation. People trying to learn a language other than their mother tongue can only understand the conceptual world of the target language if they know and recognize the culture of that nation. It is also a fact that people who try to learn the Turkish language and culture have their own language and culture. The most important element that eliminates the cultural conflict is "value." Arslan (2011) points out that students have different cultures, and teachers should respect the value judgments of these cultures and use examples from this culture from time to time when teaching Turkish as a foreign language (p. 1). Ulusoy and Arslan (2016) state that each society and culture has different and unique values, and while competition is an important value in some societies, solidarity and cooperation are effective values in other societies (p. 3).

Besides its basic meaning of "an abstract measure to determine the importance of something, the value of something, or the preciousness of something", value is defined as "the totality of tangible and intangible elements that constitute the social, cultural, economic, and scientific values of a nation" (TDK, 2011). According to Kaygana, Yapıcı and Aytan (2013), values are beliefs, thoughts, and commonly held judgments and attitudes about the desirability or undesirability of a behavior, situation, event, or phenomenon in people (p. 659). Çalışkan and Öntaş (2018) draw attention to the importance of values education, whether formal or informal, in providing new generations with the elements of reconciliation and coexistence in education, which they see as an acculturation process (p. 1). Slater (2001) answers the question "What is values education?" as follows: "It is a relatively new umbrella term for a range of co-curricular experiences: spiritual, moral, social, and cultural education; personal and social education; religious education; multicultural/anti-racist education; cross-curricular themes, especially citizenship, environment, and health; pastoral (spiritual) care; school ethos; extra-curricular activities; wider community links; collective worship/gathering; school life as a learning community" (p. 44). This umbrella term also includes the concepts of "character" and "character education". Character is "the value given by the environment to the behaviors of human beings as a result of their mental, emotional, and physical activities" (Ekşi and Katılmış, 2011, p. 37). Lickona (1991) makes the following observation about

character: "Character has three interrelated parts: moral knowledge, moral feeling, and moral behavior. Good character comprises knowing the good, wanting the good, and practicing good habits of mind, heart, and deed. All three are necessary for living a moral life; all three constitute moral maturity" (p. 51).

Considering the important role of literary works in the development of personality and character, the importance of bringing students together with qualified and distinguished works emerges. Especially in teaching Turkish to foreigners, it is necessary to be careful and attentive in the selection and use of literary texts. At this point, Gülten Dayıoğlu's children's books in the "Gelincik Series" stand out as very productive and useful works in teaching Turkish to foreigners.

Many studies have been conducted on Gülten Dayıoğlu, a children's literature writer in Turkey. Gökçe (2008), in his study titled "Gülten Dayıoğlu'nun Çocuk Öykülerinde Değer Eğitimi ve Öykülerin Türkçeye Katkısı", points out that the author's stories include negative values such as jealousy, lies, and anger as well as values such as human, nature, animal love, tolerance, patriotism, and neighborliness (pp. 99–196). Barış (2011), in her study titled "Gülten Dayıoğlu'nun Çocuk Romanlarındaki Eğitimsel İletiler", states that the author deals with themes such as "peace, benevolence, social solidarity, love, humanitarian values, diligence, love of homeland and nation and loyalty to them, love of animals and nature, loyalty and love between family members, the negativities of war" (pp. 210–211).

## METHODOLOGY

In this study, in which Gülten Dayıoğlu's "Gelincik Series," consisting of seventeen books, was analyzed in terms of "human love" and "respect" values in teaching Turkish to foreigners, the document analysis method was used. Document analysis involves the analysis of written materials containing information about the phenomenon or phenomena targeted for research (Yıldırım and Şimşek, 2013, p. 217). Findings related to the values of "human love" and "respect" in the analyzed books are shown with an example sentence.

## RESULTS

The following findings were reached in terms of human love and respect values in Gülten Dayıoğlu's "Gelincik Series" books:

### Azat Kuşu (Azat Bird)

Dayıoğlu (2015a) describes maternal love with the sentence "*Satı her gün okula gelemiyor, evde kalıp annesine bakıyordu*" (*Satı could not come to school everyday, she stayed at home and took care of her*

mother) (pp. 19–20) in the story “Yoğurtçunun Çingırağı (Yogurt Seller’s Rattle)” in *Azat Kuşu (Azat Bird)*. The story revolves around a father who sells yogurt on the streets to support his family, while his daughter Satı strives to pursue her education. In the story “Gökçen Kız Çeşmesi (Gökçen Girl’s Fountain)”, in which the author tells about the contribution of the legless Gökçen Girl to the economic development of the village by making souvenir ornaments, the author gives place to love with the sentence “Gökçen ona sıcak sıcak gülümsedi (Gökçen smiled warmly at her)” (Dayioğlu, 2015a, p. 30) and to respect for human labor with the sentence “Gökçen Kız, ‘Para istemez, armağanım olsun.’ dediyse de kadın zorla avucuna para sıkıştırdı (Gökçen Girl said, ‘I don’t ask money, let it be my gift,’ but the woman forcefully squeezed money into her palm)” (Dayioğlu, 2015a, p. 32).

### Cambaz Parası (The Acrobat’s Money)

Gülten Dayioğlu, in the story “Cambaz Parası (The Acrobats’ Money)”, depicts the tale of two brothers, Elçin and Burak, who attend a show by acrobats visiting their town. Dayioğlu (2017b) writes, “Cambaz baba ayağa kalktı. Çocukların başlarını okşayıp ellerine birer dilim karpuz tutuşturdu (The acrobat father stood up. He patted the heads of the children and handed each of them a slice of watermelon) (p. 16) indicating her love for children. In the story “Yükçü Durmuş (Loader Durmuş)” in the book *Cambaz Parası*, the author describes an adventure that Durmuş, who carries a load in the bazaar, goes through, saying “Çantayı koynuna koyarken Durmuş’un başını okşadı, sonra, ‘Sen de burada ceketini unutmuşsun.’ dedi (While putting the bag in his bosom, he caressed Durmuş’s head, then said, ‘You forgot your jacket here.’)”, indicating love (Dayioğlu, 2017b, p. 25). In the story “Geri Gelen Armağan (The Gift That Came Back)”, in which the funny situation of Aksel, who rejects the book gifted to him, is described. The emphasis is on motherly love with the words “Eve varır varmaz, temizlenip giyindi, sonra mutfakta yemek yapmakta olan annesini öptü (As soon as he got home, he cleaned up and dressed, then kissed his mother, who was cooking in the kitchen)” (Dayioğlu, 2017b, pp. 33–34). In the story “At Suratlı Kimmiş? (Who’s Horse-Faced?)”, the author describes the misfortune of Tolga, who takes the wife of his father’s business partner Ali Bey as an example of how his parents constantly refer to her as “horse-faced” at home. The author expresses love with the sentence “İki hanım içtenlikle sarılıp öpüşüler (The two ladies hugged and kissed sincerely)” (Dayioğlu, 2017b, pp. 46–47) and respect for the guest with the sentence “Hoş geldiniz efendim. Hangi rüzgâr attı sizi böyle? Ne iyi ettiniz buyurun, buyurun... (Welcome, sir. What brings you here? How nice of you, please come in, please come in...)” (Dayioğlu, 2017b, p. 45). In the story “Pastalarla Şekerleri Kim Yedi? (Who Ate the Cakes and Sweets?)”, while describing Erol’s eating the

cake and sweets ordered by Ayşe Hanım, thinking it was for him, the author expresses love with the sentence “Ayşe Hanım’la kocasını mahallede herkes severdi (Everyone in the neighborhood loved Ayşe Hanım and her husband)” (Dayioğlu, 2017b, p. 49), and respect with the sentence “Cemil Efendi ensesini kaşıyarak şöyle bir düşündü. Sonra tıraş ettiği kişiden izin isteyip bir kenara çekildi (Cemil Efendi scratched his neck and thought about it. Then he asked permission from the person he was shaving and stepped aside)” (Dayioğlu, 2017b, p. 52). In the last story of the book, “Görünüşe Aldanmamalı (Appearance Should Not Fool Us)”, the author describes Fatoş and her sister Deniz’s admiration for their neighbor Aunt Halime, whom they initially despise, at the end of the story because of her heroism: “Evet yakınımız, hem de çok yakınımız. Kendisini anneannemiz gibi sever ve sayarız (Yes, she is close to us, very close to us. We love and respect her like our grandmother)” (Dayioğlu, 2017b, p. 64).

### Damdaki Korkuluklar (Railings on the Roof)

In the story “Çöp Kutusundaki Ayakkabı (The Shoe in the Trash Can)” in Gülten Dayioğlu’s book *Damdaki Korkuluklar (Railings on the Roof)*, Fatoş, who strives to keep her classroom clean and tidy, squeezes her shoe in the trash can. When the teacher brings it to the board, the whole class bursts into laughter. In the story, the sentence “Öğretmen olanları öğrenince sevgiyle gülümseyerek Fatoş’un başını okşadı (When the teacher learned what happened, she smiled lovingly and patted Fatoş’s head)” (Dayioğlu, 2015c, p. 22) exemplifies love, and the sentence “Dersi bozduğu için öğretmenden özür diledi (She apologized to the teacher for disrupting the lesson)” (Dayioğlu, 2015c, p. 22) exemplifies respect for the teacher. In the story “Piyangodaki Kurbağa (The Frog in the Lottery)” in the book, the author tells the story of Çetin falling into the trap he set up in the New Year’s Eve lottery draw and includes the value of love with the sentence “Bir ara Çetin’i yanına çağırıp, ‘Ne kadar uslanmışsın oğlum!’ diyerek başını okşadı (He called Çetin to his side and patted his head, saying ‘How well-behaved you are, my son!’)” (Dayioğlu, 2015c, p. 30).

### Deli Bey (Mr. Madman)

In the story “Deli Bey (Mr. Madman)” by Gülten Dayioğlu, the author portrays the positive transformation of Veli Bey, the prodigal character who squanders his father Hacı Ahmet Bey’s wealth. The author emphasizes Veli Bey’s love and compassion with the words “Babasının ölmek üzere olduğunu öğrenince yüreği acıyla doldu (When he learned that his father was about to die, his heart was filled with pain)” (Dayioğlu, 2015d, p. 8) and his respect with the words “Sonra kendini toparlayıp babasının mezarına

koştu. 'Bana yaptığın son iyiliğin değerini bileceğim babacığım.' diyerek ona dualar etti (Then he pulled himself together and ran to his father's grave. He prayed to him, saying, 'I will appreciate the last favor you did me, my father.')

(Dayioğlu, 2015d, p. 12). In the story "Çınarın Yaprakları (The Leaves of the Sycamore)", the author describes the funny incident that happened to Veli, who migrated from the village to the city and helped his janitor father in a big apartment building and gives place to love with the sentence "Şimdi alışmıştı, seviyordu hepsini (Now he was used to it, he loved them all)" (Dayioğlu, 2015d, p. 24). Another story in the book, "Kara Kedi (Black Cat)", tells the story of a mother who initially opposes having a black cat named Arab in her house, but realizes that the children are fond of this cute cat and agrees to keep it at home. In the story, love is exemplified with the sentence, "Anne ile baba eve gelince Gül, hemen annesinin boynuna atıldı (When her parents came home, Gül immediately threw herself on her mother's neck)" (Dayioğlu, 2015d, p. 36), and respect is exemplified with the sentence, "Herkes sessiz sessiz yemeğini yiyordu (Everyone was eating quietly)" (Dayioğlu, 2015d, p. 32). In the story "Sınıf Geçme Armağanı (Class Passing Gift)", in which the author describes the students' discussion on the first day of school on the subject of "Is a passing grade gift necessary?", the author includes love with the sentence "Sonra dönüp birbirlerine sevgiyle gülümsediler (Then they turned and smiled lovingly at each other)" (Dayioğlu, 2015d, p. 50). In the last story of the book, "Köylü Güneşe Aldandı (The Peasant Got Deceived to the Sun)", the author tells the story of Sevinç, who goes to school without wearing a jacket with the arrival of spring and the appearance of the sun, gets wet in the rain, and gets sick, and the author uses the words "Anneanesi başından ayrılmıyor, sık sık alınına ıslak bez koyup, kollarını bacaklarını sirke ile ovuyordu (Her grandmother did not leave the bedside; she often put a wet cloth on her forehead and rubbed her arms and legs with vinegar)" (Dayioğlu, 2015d, pp. 55–56) to show love.

### Kır Gezisi (Countryside Trip)

In the story "Kır Gezisi (Countryside Trip)", Gülten Dayioğlu tells the story of Hakkı, who believes that the chocolate in his bag was stolen during their school excursion to the countryside. He unjustly accuses his friend Turan and later experiences regret. The sentence "Sevgi dolu gözlerle kendilerine bakan öğretmenlerine, sıcak sıcak gülümsüyordardı (They were smiling warmly at their teachers who were looking at them with loving eyes)" (Dayioğlu, 2015e, p. 10) conveys a sense of love. In the story "İpek's Birthday", Gülten Dayioğlu (2015e), who includes the misconception of İpek, who is jealous of her sister who is in the 4th grade and thinks that her parents do not love her enough, says "Annesinin sevinçten gözleri

doldu. Petek'i bağına basıp içtenlikle öptü, öptü (Her mother's eyes filled with joy. She embraced Petek and kissed and kissed her sincerely...)" (p. 19), showing the concept of love and demonstrating respect with the statement "Akşam yemeğinden sonra, eve birkaç konuk geldi. Annesiyle babası, onlarla oturup tatlı tatlı konuşuyorlardı (After dinner, some guests came to the house. His mother and father were sitting with them and chatting sweetly)" (p. 21). In the last story of the book, "Korudaki Bebek (The Baby in the Grove)", the author tells the adventure of Sarı Ali and his son Ömer, who were separated as a result of a tragic event and reunited after many years: "His wife was overjoyed. They named the boy 'Ömer'. They adopted him as a son and embraced him with love" (Dayioğlu, 2015e, p. 49), indicating the words of love.

### Kırmızı Bisiklet (Red Bicycle)

In the story "Kırmızı Bisiklet (Red Bicycle)", which gives the book its title, Gülten Dayioğlu tells the story of Cengiz's happiness when his uncle, an engineer from Ankara, repairs the toy bicycle he broke. The author emphasizes love by saying, "Babası sevgiyle oğlunun başını okşadı (His father caressed his son's head with love)" (Dayioğlu, 2015f, p. 25). The last story of the book, "Anılar İçinde Bir Anı (A Memory in Memories)", is the memory of the author, who spent a winter season in the harsh living conditions of World War II, feeling cold in his old shoes that took water. In the sentence "Önce evcek aile büyüklerine el öpmeye gittik (First, we went home to kiss the hands of the elders of the family)" (Dayioğlu, 2015f, p. 62), the values of love and respect appear together.

### Kumluktaki Yavru Martı (Baby Seagull on the Sandbar)

Gülten Dayioğlu, in her story "Sen Herkesi Sev (Love Everyone)", in which Barış saves the life of their neighbor Serpil Hanım's son Cem on a ship voyage, describes the importance of love between people and neighborly relations and uses the sentence, "Bir ulusu oluşturan insanlar birbirlerini sevmeyi öğrenmişlerse komşu ulusları da 'insan' oldukları için seveceklerdir (If the people who make up a nation have learned to love each other, they will love neighboring nations because they are 'human')" (Dayioğlu, 2016g, p. 35) to express love and "Atatürk'ün önderliğinde uluşa el ele vermeseydik, bu işin üstesinden gelemezdik (If we had not joined hands as a nation under Atatürk's leadership, we would not have overcome this matter)" (Dayioğlu, 2016g, p. 33) to express respect. In the story "Obur Çocuk (The Gluttonous Child)" in *Kumluktaki Yavru Martı (Baby Seagull on the Sandbar)*, the misfortune of Mehmet, who does not eat the three quails brought home by his father and leaves them for eating last, and when he returns to the table, he sees that the meat is

eaten by Tekir, the cat of the house. In the story, the author emphasizes love with the sentence “*Babası sevgiyle oğlunun başını okşayıp hızla aşağıya indi... (His father lovingly caressed his son’s head and went downstairs quickly...)*” (Dayioğlu, 2016g, pp. 49–50) and respect for the father with the sentence “*Mehmet babasının terliklerini uzattı (Mehmet handed his father’s slippers)*” (Dayioğlu, 2016g, p. 44).

### Küskün Ayıcık (Disgruntled Little Bear)

Gülten Dayioğlu’s story “Küskün Ayıcık (Disgruntled Little Bear)”, which gives the book its title, tells the story of Mr. Demir, an engineer working in a hard coal mine, and his friendship with Şemo, a baby bear, and Şemo’s sad end in the zoo. In the story, “*Onu sevmeyen yoktu. O da herkesi seviyordu (There was no one who did not love him. He loved everyone)*” (Dayioğlu, 2015h, p. 10) exemplifies love. In the story “Benim (Mine)”, the author tells the story of Ahmet and Aydın’s efforts to adopt their beloved yellow-haired stray dog. The sentence “*Kendisine yiyecek veren tüm çocukları seviyordu (He loved all the children who gave him food)*” (Dayioğlu, 2015h, p. 24) illustrates love. Another story in the book is “*Gülünecek Bir Şey mi Var? (Is There Something to Laugh About?)*” which tells the story of Burcu, who rushes out of the house to catch the school bus and is ridiculed in class for wearing different colored socks. In the story, “*O sırada öğretmen geldi. Burcu ayağa kalktı (At that moment, the teacher came. Burcu stood up)*” (Dayioğlu, 2015h, p. 31) exemplifies respect. The story “*Tosçu Kuzu (Head Butting Lamb)*” tells of a ludicrous situation that happens to a Turkish pişmaniye seller at a bus terminal who accustomed his black-spotted lamb to butting despite the warnings of his bagel and meatball seller friends. In the story, “*Kuzu ikisini de pek seviyordu. İki de bir gidip ellerini yalıyordu (The lamb loved them both. He would go and lick their hands frequently)*” (Dayioğlu, 2015h, p. 41) exemplifies love. In the story “*Arkadaş Edinmek Zor mu? (Is It Hard to Make Friends?)*”, in which Okan, who started primary school in the book, describes the distress he experiences because he has no friends. It is written like that: “*Eve gelen konuklara kabalık etmek ayıptır. Sen de ev sahibi sayılırsın. Onları hoşnut etmeye çalışacağına canlarını sıkıyorsun (It is a shame to be rude to the guests who come to your house. You are also regarded as the host. Instead of trying to please them, you annoy them)*” (Dayioğlu, 2015h, p. 59) as an expression of respect.

### Neşeli Boyacı (Cheerful Painter)

Gülten Dayioğlu’s story “Neşeli Boyacı (Cheerful Painter)”, which gives the book its title, tells the story of Erhan, a primary school graduate who works as a shoe shiner to help his poor family make ends meet. In the story, love is emphasized in the sentence “*Erhan eline*

*boya parasını tutuşturup başını okşadı küçük boyacının (Erhan handed the paint fee to the little painter and caressed his head)*” (Dayioğlu, 2016i, p. 16). In the story “*Annemin Salataları[,] Ninemin Turpları (My Mother’s Salads[,] My Grandmother’s Radishes)*” in the book, Gülcan, who has to sell cucumbers in the market with her mother due to the accident her father, who is a market vendor, overcomes the shame she feels from this situation. In the story, it is stated that “*Haftaya sandıkları sen bekle. Pazarı ben dolaşayım. Gün boyu koşuşturmak seni çok yoruyor (You wait for the crates next week. I’ll go around the market. Running around all day long can make you very tired.)*” (Dayioğlu, 2016i, p. 30) exemplifies love. Another story in the book, “*Can Matematiği Sevmiyordu (Can did not like Mathematics)*”, describes the funny situation that arises when Can, a second-grade student, forgets weight measurements as a result of his dislike of math class. In the story, the sentence “*Annesi onu sevgiyle kucaklayıp bağrına bastı ve hemen çarpım tablosunu sormaya girişti (His mother embraced him with love and immediately started to ask him the multiplication tables)*” (Dayioğlu, 2016i, p. 40) shows love. Another story in the book, “*Hayri Kiraz Fidanına Bağlanmıştı (Hayri Was Bound To A Cherry Sapling)*”, tells the story of Hayri, who lives in the basement of an apartment building and has to leave school due to lung disease, holding on to life with a cherry sapling. In the story, the sentence “*Sen iyileş de gel, kendin bak fidanına (You get well and come and take care of your sapling yourself)*” (Dayioğlu, 2016i, p. 54) shows the value of love, while the sentence “*Oysa şimdi, toz bezi bile silmekten çekiniyorlardı (Now they were hesitating even to shake off the dust cloth)*” (Dayioğlu, 2016i, p. 48) highlights the value of respect.

### Sıcak Ekmek (Hot Bread)

Gülten Dayioğlu wrote the story “Sıcak Ekmek (Hot Bread)”, which is the title of this book. It is based on a fairy tale she heard in her childhood and ends with the advice “*Do not do to others what you do not want to be done to you*”. In the story, the value of love is expressed with the words “*Halime Kadın’ın en değerli varlığı oğluydu. Ona toz kondurmazdı (Halime Kadın’s most valuable asset was her son. She would not put a foot wrong)*” (Dayioğlu, 2016j, p. 8), it is told how the selfish and evil ‘Halime for Her Own Sake’ living in the town of Gürsulu causes the death of her own son Ahmet instead of an old beggar. Another story in *Sıcak Ekmek (Hot Bread)*, “*Anneler Yalan Söyler mi? (Do Mothers Lie?)*”, features the naivety of two siblings, Demir and Nilay, who have been asking their father for a television set for a long time, to open it with a screwdriver out of curiosity. The sentence, “*Babası sevgiyle kızının saçlarını okşadı (Her father lovingly stroked her daughter’s hair)*” (Dayioğlu, 2016j, p. 41) expresses love, and the sentence, “*O akşam, babaları eve gelir gelmez, Demir paltosunu aldı. Nilay terliklerini*

getirdi (That evening, as soon as their father came home, Demir took off his coat. Nilay brought her slippers)” (Dayioğlu, 2016j, p. 40) exemplifies respect. The last story in the book, “Kara Kedinin Yavruları (Kittens of the Black Cat)”, which combines the values of love and respect with the sentence “Alev, babasını hem çok sever, hem de sayardı (Alev both loved and respected her father)” (Dayioğlu, 2016j, p. 58), describes the relationship between Alev’s family and a cat that has kittens in the garden of the village house where they settled during their summer vacation.

### Şenlik Günü (Festival Day)

Gülten Dayioğlu’s story “Şenlik Günü (Festival Day)”, which gives the book its title, is based on the story of Kerim, the most mischievous boy in town, who loses three fingers as a result of his dangerous play with sparklers and fireworks. In the story, “Ertesi gün kasaba bayraklarla donandı. Atatürk’ün büstü, renk renk çiçeklerle bezendi (The next day, the town was decorated with flags. Atatürk’s bust was decorated with colorful flowers)” (Dayioğlu, 2017k, p. 9) exemplifies love and respect for ancestors. In the story “İkizler (Twins)” on Şenlik Günü (Festival Day), it is told that twin brothers named Demir and Erdir get into a fight while playing marbles. The sentence “Sonra kollarını birbirlerinin omzuna atıp sarmaş dolaş evlerinin yolunu tuttular (Then they threw their arms around each other’s shoulders and hugged each other on the way home)” (Dayioğlu, 2017k, p. 30) reveals the love between the brothers. In the story “Mavi Torbada Ne Var? (What’s in the Blue Bag?)”, Turgut, who is preparing to make a speech at the primary school diploma ceremony, loses his ceremonial dress, which was bought with great difficulty due to poverty. In the story, the sentence “Annesi coşkuyla ayağa kalkıp, ‘Efendi oldun Turgut’um.’ diyerek sırtını sıvazladı (His mother stood up enthusiastically and patted him on the back, saying ‘You became a master, Turgut’)” (Dayioğlu, 2017k, p. 36) reveals love, and the sentence “Satıcı onları güler yüzle karşıladı (The seller greeted them with a smiling face)” (Dayioğlu, 2017k, p. 36) reveals respect for the customer.

### Uçan Motor (Flying Marine Motor)

In the story “Uçan Motor (Flying Marine Motor)”, Gülten Dayioğlu tells the story of Selim, an eight-year-old boy living in a town by the sea, and the burn marks left on his body due to his passion for marine motors. In the story, Selim’s father tells about his son asking to buy the toy he wanted so much: “Bir gün, çarşıda oyuncak bir Uçan Motor gördü. Hemen onu satın aldı (One day, he saw a toy Flying Marine Motor in the bazaar. He immediately bought it)” (Dayioğlu, 2015l, p. 10) exemplifies fathers’ love for children. In the story “Kuyruklu Yalan (Bald-Faced Lie)” in the book, İbrahim,

a fourth-grade student in primary school, lies to his teacher because he is ashamed of the fact that his father is a gardener. In the story, the words “Öğretmeni durumu kavramıştı. Sevecenlikle gülümseyerek elini İbrahim’in omzuna koydu (His teacher understood the situation. He smiled affectionately and put his hand on İbrahim’s shoulder)” (Dayioğlu, 2015l, p. 38) emphasizes student love. Another story “Yağmurla Gelen Barış (Peace Coming with Rain)” in Uçan Motor (Flying Motor), tells the story of the reconciliation of two hostile families in the village of Comburtu, which receives abundant rainfall, as a result of the help of Hasan and Duran, the children of two hostile families. “İnsanlar birbirlerini sevmeli. Sevgisizlik, mutsuzluk, düşmanlık; kavga ve savaşlara neden olur (People should love each other. Lack of love, unhappiness, and enmity cause fights and wars)” (Dayioğlu, 2015l, p. 43) sentences exemplify human love.

### Uçurtma (Kite)

Gülten Dayioğlu’s story “Uçurtma (The Kite)”, which gives the title to the book, tells the story of four friends, Yusuf, Tekin, Nuri, and Kemal, who save money in the spring and make a kite together, and Tekin’s unauthorized use of the kite leads to the destruction of the kite by attaching it to a tree. The sentence in the story, “Ertesi gün okul dönüşü, annelerinden izin alıp Tekinlerin evinde toplandılar (The next day after returning from school, they got permission from their mothers and gathered at Tekin’s house)” (Dayioğlu, 2015m, p. 7) reveals the children’s respect for their mothers. Another story in the book, “Ak Kuzu (White Lamb)”, tells the story of Şükran and her brother Metin’s excessive love for the white lamb their father bought and the sadness they feel when this lamb is bought to be slaughtered. In the story, the sentence “Kuzuyu ve çocukları okşadılar (They caressed the lamb and the children)” (Dayioğlu, 2015m, p. 29) exemplifies the love of adults for children. In the story “Cengiz’in Yeni Arkadaşları (Cengiz’s New Friends)” in Uçurtma (The Kite), Cengiz, a selfish child, offends his friends when he goes home unannounced and feeds himself during a game of hide and seek. The sentence “Arkadaşları Cengiz’i seviyorlardı (His friends loved Cengiz)” (Dayioğlu, 2015m, p. 40) exemplifies love.

### Yalan Üç Ayaklıdır (The Lie Has Three Legs)

In the story titled “Barış İçinde Yaşamak (Living in Peace)” in Gülten Dayioğlu’s book Yalan Üç Ayaklıdır (The Lie Has Three Legs), Sinan and Özgür, who have been good friends since the first grade and have never fought, become enemies because of the newcomer to the class, Hamdi, who is an unpleasant and interfering person. The sentence “Sinan’la Özgür birbirlerine sıcak sıcak gülümseyerek yerlerine oturdular (Sinan and Özgür smiled warmly at each other and took their

seats)” (Dayiođlu, 2015n, p. 54) emphasizes love. Another story in the book, “Sucu Uluç (Water Seller Uluç)” tells the story of Uluç, a mischievous and sloppy fifth grader who follows the teacher’s advice not to spend the holiday idle and loses some of the money he earns from the water he sells on the streets in a game of marbles. In the story, “*Yumuşak bir ifadeyle, ‘Bana bir şey mi diyecektin ođlum? diyerek Uluç’un başını okşadı. (With a soft expression, she patted Uluç’s head, saying, ‘Did you have something to say to me, son?’)*” (Dayiođlu, 2015n, p. 61) reveals the teacher’s love for the student.

### Yaşanmış Hayvan Öyküleri 1 (True Animal Stories 1)

Gülten Dayiođlu, in her story titled “Çokbilmiş Köpekler (Very Smart Dogs)” in her work titled *Yaşanmış Hayvan Öyküleri 1 (True Animal Stories 1)*, explores the love for animals. She recounts the wisdom and docility of her two dogs named Tarçın and Sarı as guests in the house of her friend, Mrs. Bilge. In the story, the narrator says, “*Ama, bugün konuđumuz var. Şimdi sizi bırakıp da aşağıya dondurma almaya gitmem yakışık almaz’ dedi. (But we have a guest today. It wouldn’t be proper for me to abandon you and go downstairs to buy ice cream.)*” (Dayiođlu, 2015o, p. 13) reveals respect for the guest.

### Yaşanmış Hayvan Öyküleri 2 (True Animal Stories 2)

Gülten Dayiođlu shares a childhood memory in the story “Arkadaşım Hacer’in Köpeđi (My Friend Hacer’s Dog)” in her book *Yaşanmış Hayvan Öyküleri 2 (True Animal Stories 2)*. At the center of the story is Hacer, who overcomes a fatal disease thanks to her love for dogs. The author says, “*İkimizin de kardeşi yoktu. Bu yüzden birbirimizi kardeş yerine koyardık (Neither of us had siblings. That’s why we used to think of each other as siblings)*” (Dayiođlu, 2015p, p. 22).

### Yaşanmış Hayvan Öyküleri 3 (True Animal Stories 3)

Gülten Dayiođlu’s story titled “İnsan Gibi Düşünen Kedi (The Cat Who Thinks like a Human)” in her work titled *Yaşanmış Hayvan Öyküleri 3 (True Animal Stories 3)*, which was inspired by the events that happened to her relatives, is based on the adventure of Apprentice Erdal and Mehmet with the cat named Pati who lives in Barber Hasip’s shop. The sentence “*Ustaya, Erdal gibi ‘sen’ demiyor, ‘siz’ diyordu (He did not say ‘you’ to the master like Erdal, he said ‘sir’)*” (Dayiođlu, 2014q, p. 58) reveals respect for elders.

## CONCLUSION

In this study, 17 books and 89 stories from the “Gelincik Series” by Gülten Dayiođlu were analyzed to determine their value in teaching Turkish to foreigners. It was observed that the stories in question, which can be considered the pride of Turkish children’s literature in terms of both form and content, are very rich works in terms of values such as love and respect for humanity. In the analyzed stories (taking into account subheadings such as love of nature, love of animals, and love of homeland), it was determined that the value that Gülten Dayiođlu emphasized the most was love.

In teaching Turkish to foreigners, it is believed that incorporating the “Gelincik Series” books alongside the textbook will enhance the effectiveness and quality of instruction. Introducing foreign students at various proficiency levels to the distinguished works of Turkish literature and recommending high-quality books to them is of great importance. At this point, the genre of children’s stories stands out as a preferred choice for books. This is primarily because they are composed of short and simple sentences, have uncomplicated content, and focus on narrating specific situations or events. Recommending Turkish children’s literature books by qualified authors to foreigners learning Turkish has an important role in both teaching the Turkish language and spreading Turkish culture.

Gülten Dayiođlu is one of the first authors who come to mind when it comes to teaching Turkish to foreigners with her children’s stories. The stories in the “Gelincik Series” by the author were determined to be appropriate for teaching Turkish to foreigners at the B2 level, according to the article “Students can comprehend the content of texts containing abstract and concrete subjects; they can also understand the discussions in their own field of expertise” (MEB, 2013, p. 31). It is believed that these children’s stories will make significant contributions to the reading and writing skills and value education of intermediate-level users. In these stories, which contain universal values such as love and respect for humanity, students can also gain an understanding of Turkish culture, traditions, and customs.

Today, there is a great need to increase the number of reading books used in teaching Turkish to foreigners. In this framework, utilizing children’s literature products such as the “Gelincik Series” and recommending and teaching high-quality works that contain national and universal values to students will contribute to improving the quality of Turkish language teaching. Determining the national and universal values in the texts to be read, and incorporating these values into the teaching of Turkish to foreigners through sample texts in the relevant theme, will not only enhance the course content but also improve the students’ proficiency in the lessons.

In addition to Gülten Dayiođlu’s “Gelincik Series” books, other reading materials suitable for teaching Turkish to foreigners should be identified and utilized.

The increase and diversity of reading materials for teaching Turkish to foreigners can be achieved by using original books selected from the corpus of Turkish literature or by creating new ones. While creating these books, researchers have important duties and responsibilities in terms of analyzing the content. Teachers also have important duties and responsibilities in terms of introducing and reading qualified texts to students. Additionally, publishers have important duties and responsibilities in terms of filling the publication gap in this field by publishing quality works.

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