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Understanding the importance of service (Hizmet) movement schools in the instruction of Turkish to non-native speakers

Yabancılarla Türkçe Öğretiminde Hizmet Hareketi Okullarının Rolü

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Abstract

The Hizmet movement schools, which set out to achieve universal peace, attempted to increase methods of communication between nations and cultures by teaching more languages to students, in light of the proverb "One language is one person, two languages are two people." They also taught Turkish as a second language in schools. The Hizmet Movement schools, which teach Turkish in more than 170 countries, have teachers spend time with students outside of class. By incorporating Turkish into every day, they increased its use. They exposed Turkish to their parents and others through projects and studies. In their countries, they have made sure Turkish lessons are taught by Turks.

This paper explains the function of Hizmet Movement Schools in teaching Turkish to foreigners and shows how they go to world peace using Turkish steps. This research is a descriptive qualitative study in which data is acquired by approaches such as investigation, observation, interviewing, and source scanning. Studies on Teaching Turkish to Foreigners and Service (Hizmet) Movement schools were utilized throughout the collection of data, as well as expert opinions were contacted, and observation-based assessments were carried out.

Keywords: Foreign language, Turkish, Teaching Turkish to foreigners, Hizmet Movement schools.

Özet

Evrensel barışa ulaşma amacıyla yola çıkan Hizmet hareketi okulları, "Bir lisan bir insan, iki lisan iki insan" atasözünün ışığında daha kültürlü ve daha donanımlı bireyler yetiştirme hedefiyle öğrencilere daha çok dil öğretmekle milletler ve kültürler arası iletişim yollarını artırmayı amaçlamışlardır. Okullarda kaliteli bir eğitim ve öğretimin yanında ikinci bir yabancı dil olarak Türkçe'yi öğretmişlerdir. 170'den fazla ülkede eğitim vererek Türkçe öğretimini, Türkiye sınırlarının çok ötesine taşıyan Hizmet Hareketi okulları, öğretmenlerin, öğrencilerle ders dışında vakit geçirmeleriyle de sınıfın dışına taşımışlardır. Böylece Türkçe'yi hayatın içine yerleştirerek, daha çok kullanılmasını sağlamışlardır. Takdir edilmesi gereken proje ve çalışmalarla öğrencilerin dışında velileri ve çevrelerindeki insanları da Türkçe ile tanıştırmışlardır. Buldukları ülkelerde Türkçe öğretimini bizzat Türkiye'den gelen öğretmenlerin yapmasıyla Türkçe dersinin daha sağlıklı öğrenilmesini sağlamışlardır.

Bu çalışmada, Hizmet Hareketi Okullarının Yabancılarla Türkçe öğretimindeki rolü anlatılarak, nasıl bir yol izlediği gösterilmiş ve dünya barışına Türkçe adımlarla nasıl gidildiği gözler önüne serilmeye çalışılmıştır.

Anahtar ifadeler: Yabancı dil, Türkçe, Yabancılarla Türkçe öğretimi, Hizmet Hareketi okulları.

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Introduction

Language holds nations together and transfers customs and values to the next generation (Barin, 2004; Celik & Yildiz, 2019). Today, one must know their native language well and at least one foreign language. Learning a foreign language has become mandatory for many reasons, including education, trade, travel, business, research, visas, and getting to know different cultures. It's almost the first step to take in order to attain the goal (Dayan, 2020). Over the past few years, many secondary and higher education institutions throughout the world have had little choice but to prioritize the use of online distance learning tools and resources (Celik et al., 2022). Therefore, the rise of international contacts and technology has also enhanced the importance of foreign language acquisition as the sign of modernity (Özer & Korkmaz, 2016).

Turkish has lately risen to the top of foreign language education, although some languages have been there for years. Hizmet Hareketi schools educate Turkish to students from primary school through university, reaching a wide audience. In the same years, Hizmet Movement schools overseas and modern Turkish instruction spread. On January 11, 1990, 11 Hizmet Movement members entered Georgia through Sarp and founded schools in Batumi and Tbilisi (Turgut, 1988).

As the Hizmet Movement schools opened to the outside, the number of Turkic Republic students traveling to Turkey to study at the university increased. Such students took Turkish at state-run TOMER centers in Turkey (Muradova, 2012). Many private or state-owned institutes and organizations now teach Turkish to foreigners due to increased demand. Turkology departments, academies, cultural centers, institutes, private schools, courses, embassies, associations, and the internet teach Turkish overseas (Dolunay, 2005).

Students who want to study Turkish go to most institutions that teach Turkish to foreigners. Most of them live in surrounding nations with Turkish people, Balkan countries with ties to Turkey after the Ottoman Empire, Europe, America, and Oceania, and the Turkic Republics. Already, Turks in nearby Iraq, Syria, Cyprus, Greece, and Bulgaria speak Turkish, as do Turks who migrated to Europe, America, and Oceania, and Turks in the Turkic Republics in Central Asia (Ercilasun, 1997).

The Hizmet movement institutions have grown all over the world and become a center of

attraction with outstanding educational activities. They have taught Turkish to students who didn't want to learn it and brought it to enormous masses.

The study's goal is to provide a foundation for future research into the field of teaching Turkish to non-native speakers and to demonstrate that Hizmet movement schools, which have taught Turkish to millions of students in 170 countries over 32 years, are the largest practitioners of Turkish teaching to foreigners. The purpose of this research was to determine how effective Service Movement Schools are at teaching Turkish to non-native speakers.

Methods

Research Model

It is a descriptive qualitative study in which data is acquired by approaches such as investigation, observation, interviewing, and source scanning.

Research Field and Sample

This study will focus on the topic of teaching Turkish to people from other countries. The research sample consisted of Turkish classes being taught in Service Movement Schools to international students.

Data Collection

Studies on Teaching Turkish to Foreigners and Service Movement schools were utilized throughout the collection of data, as well as expert opinions were contacted, and observation-based assessments were carried out. After conducting a thorough qualitative analysis on all of the data that were acquired, the essential facts and explanations are incorporated.

Results and Discussion

The following form was used in the interview with the teachers.

In which school (elementary, middle, high school) do you teach?:

Where are you from? (Country and City):

What is your mother tongue?:

How many years have you been teaching abroad?:

What are the foreign languages you know?:

Education status (Bachelor's, Master's, Doctorate):

1. Why do you think Turkish lessons are given in your schools?
2. How do your students, parents, local staff and the people around you view Turkish teaching?
3. What kind of preparation process did you go through before you started teaching?
4. Have you been able to learn the language of this place and the language of the country you were in before? Do you make an effort to learn?
5. Do you have any information about how the process of preparing your textbooks works? If so, can you explain it?
6. What kind of a path do you follow in and out of school for the development of students' Turkish?
7. What kind of activities do you do throughout the year related to Turkish?
8. How does the Turkish community work?
9. Has your school been organizing trips to Turkey before?

Interviews were conducted with ten instructors from a variety of Turkish provinces. During the course of our interview, these educators shared with us that, prior to beginning their careers as educators, they had to complete numerous stages of training. They explained that the in-school group met once a week, the intra-provincial group met once a month, and the domestic group met several times a year. During the process of preparing the textbooks, the individuals who were representing the state or the nation declared that they had contributed to the committee that developed the books by taking the thoughts of other educators into consideration. These educators claimed that they normally knew at least two languages, that they had learned or were in the process of learning the language of the country they were in, and that they were better able to adapt to the people of this place as a result of knowing the language of this place. Throughout the course of the year, they planned events and activities such as Turkish week, contests, Turkish club meetings, Turkish culture week, and preparation for Turkish Olympiads (albeit on a smaller scale than in the past). Students were taken on field trips to Turkey in order to familiarize them with Anatolian culture and to help them enhance their Turkish language skills. The majority of these journeys consisted of standard vacations, although a few of them were excursions organized by the student's educational institution. For this reason, an attempt has been made to compile a body of

information that would be useful to students who are considering attending a university in Turkey.

Other opinions of teachers are as follows:

1. Why do you think Turkish lessons are given in your schools?

Teacher A: Our students are similar to our own children. We want them to be fluent in both their native tongue and English, since the latter is rapidly becoming the language of communication on a global scale. In addition, we teach Turkish in order to broaden our students' cultural horizons, widen the lines of communication we have with them, and cultivate more authentic relationships with them. While they are studying Turkish, we are attempting to become fluent in their language. This interaction improves our ability to communicate with one another.

Teacher B: Learning a second language is becoming increasingly important in today's world. However, proficiency in a single foreign language is not sufficient. We do our best to make use of opportunities to instruct in a second foreign language, such as Turkish, whenever we get the chance. By teaching children Turkish, we are able to enhance the relationship that exists between us. We have a responsibility to educate our pupils in every facet. While we are taking care of them, we are able to explain ourselves more clearly by using our own tongue.

Teacher C: The people who opened these schools are originally from Turkey. The staff members are all qualified educators hailing from Anatolia. Turkish will unavoidably be included in the curriculum as a third language option. People tend to appreciate and respect one another more when they have a common language that they can communicate in. Our interlocutors educate themselves about our language and culture at the same time that they educate themselves about our language and culture.

2. How do your students, parents, local staff and the people around you view Turkish teaching?

Teacher A: The fact that their children are learning a second language has given the parents a sense of fulfillment. They regard it to be very usual for teachers to also instruct in their own tongue. If it were another foreign language, there might be some cause for concern about its accuracy. Instead of being used in the classroom as the primary language of instruction, Turkish is

typically taught as a second foreign language. They are attentive to their Turkish education and have nothing but praise for the teachers and administrators at the school. The majority of the time, we wait until we receive a request from them to open a Turkish course at school before we really go ahead and open the course.

Teacher B: They have a positive impression of the school as a result of the positive relationships that exist between the teachers and the students. The teaching of Turkish is positively impacted as a result of this. There is no shortage of local parents and staff members who are working harder to learn their language than we are trying to master it.

Teacher C: The general public has a very favorable impression of Turkey and Turkish. They are generally positive about the quality of education provided by the institution as well as the human and scientific level of the faculty. As a consequence of this, students have a favorable attitude toward the Turkish lesson. I believe that their affection for the school as well as the professors is shown in their use of Turkish. Because Turkish is not the language that is used for education in the school, but there are certain people who care about it almost as much as if it were the language of instruction.

The findings that were collected as a consequence of taking the opinions of the teachers who are currently working in the schools are interpreted and reported below after the resource screening and observation has been completed.

The Hizmet movement has opened schools both in Turkey and in other countries in order to cultivate educated individuals who have spiritual values, who love their own nation and homeland, and who also look at all the nations of the world with these feelings of love, respect, tolerance, and dialogue. This was done in an effort to foster love, respect, tolerance, and communication between different cultures and nations (Alliance for Shared Values, n.d.). The educational expertise of the Hizmet Movement has been exported to Turkey, where its schools have swiftly become the most prestigious in their respective communities. They began by establishing educational institutions in Central Asia, and as those institutions became increasingly successful, they expanded their operations to include the establishment of schools in other regions of the world. They made it possible for Turkey to establish non-state institutions in Africa for the first time since the

fall of the Ottoman Empire by establishing schools affiliated with the Hizmet Movement and opening them across the continent (Ergil, 2012). These schools, which are located all over the world and offer a high-quality education in the field of science (Çelik, 2014), have implemented a universal education in order to push the limits of their humanitarian aspects and achieve their goals of bringing their students to the highest level possible in science and scientific fields. Service schools are considered to be on par with elite institutions in every country in which they are located and generate students who go on to have successful careers. In most cases, English is used as the language of teaching in schools, and kids who attend these institutions typically acquire at least three additional languages during their time there (Ecevit, 2005). Even though English is used as the primary language of instruction and Turkish is taught as a second foreign language, they have made an effort to also teach the native language of the country in which they are located. This is done to ensure that the quality of education provided by the school does not fall below that of other schools that teach in the local language.

In order to accomplish its goals on a global scale, the Hizmet movement has made the provision of high-level education and instruction a guiding principle. Hizmet movement established the teaching of foreign languages as the cornerstone of its objective and worked its way up from there. The languages that are taught in the schools that are associated with the Hizmet Movement are broken down into two stages. One was languages like English, which became the global language necessary for discussion with the whole world, and the other was Turkish, which was on its way to becoming the world language. English became the world language necessary for dialogue with the whole world. They wanted to recruit students by utilizing the versatility of the English language, and once they had them, they planned to provide an education that places an emphasis on morality in accordance with its principles (Kılıçbay, 2005). The Hizmet Movement, which desired to cultivate cultured and well-equipped individuals who would be beneficial to both their own nation and the nations of the world, was attempting to produce a work whose fruit was human through education (Achenbaum, 2009), and it would write it in a language that it knew best, which would naturally be Turkish. This was done because the Hizmet Movement wanted to raise cultured and well-equipped individuals who would benefit both their own nation and the nations of the world. They have taken the matter very seriously and worked very hard to build

universal peace on the pillars of the language that they are most fluent in. They have also implemented a well thought out and carefully planned method of learning Turkish by falling in love with the language.

Doğu Ergil (2012), in his book "The Gülen Movement In 100 Questions", stated that he believes that teaching Turkish in schools abroad and thinking in Turkish will bring friendship in a wide circle, and he believes that the importance of language in these schools is "He believes that the most effective of the teaching tools put into operation in schools abroad is language. "The Gülen Movement In 100 Questions" Because there are many different religions in the nations that were visited, he contends that the primary bridge that will transfer the culture should be the language, which in this case would be Turkish. Because of this, the teaching of Turkish is accorded a high priority at each and every one of the "Gülen schools." In point of fact, the Turkish language spoken by young people of various colors, religions, and nations at the annual Turkish Olympiads is more advanced than the Turkish language spoken in the underdeveloped rural regions of our own country." (Ergil, 2012).

In madrasas and other educational institutions that focus on religious instruction, teaching Arabic serves the objective of providing students with a deeper comprehension of various religious sources (Shareef & Dayan, 2020). In a similar vein, seeing as how English is the language that is used in the scientific community, it is imperative that all scientific research be conducted in English. Because the dietary resources that are utilized by teachers in service schools to guarantee universal peace are Turkish, it is simpler and better for them to express their opinions and thoughts in their native tongue. This also helps them maintain a healthy mental state.

Teachers from all across Turkey (Bulac, 2005) work at the schools run by the Hizmet Movement all over the world, and most of them are able to communicate in at least two tongues. The goal of teaching Turkish in these schools, which strive to produce students who are more cultured and more equipped by teaching multiple languages, has not progressed beyond the sharing of feelings and opinions so far. These schools, which have no political agenda and serve both the nation in which they are located and the nation of that country as a whole, have endeavored to promote Turkey in a manner that is most beautiful while doing so in foreign countries (Karpas, 2005). In this discussion, neither the concept of assimilation nor that of building a cultural

dominant were brought up. By becoming fluent in the languages of their students' homelands, educators have demonstrated that they have genuine feelings. The fact that the participants of the Movement include not only Turks but also people from all walks of life, such as Turks, Kurds, Arabs, and Bosniaks from all over Turkey is the biggest proof that teachers and the Movement cannot engage into notions such as Turkism. It is not reasonable to ask people who bring love, respect, and tolerance to humanity to teach Turkish with the idea of nationalism in mind. In point of fact, the vast majority of students, parents, and members of the local staff are more or less aware of which region of Turkey is home to the teachers who interact with true feelings. According to Ögün (2005), teachers are often the faces that students see as idealized and stereotypical representations of clean Anatolians. People in the communities where the teachers go have reported feeling more confident as a result of the fact that the teachers come from different parts of Turkey and have communicated this information in a relaxed manner. Because those who coexist peacefully and in relationships that go beyond that of brothers and sisters can only hope to teach others tolerance. These educators, who were chosen as suitable individuals and educated with the purpose of representation in mind, have been a source of moral guidance everywhere they have gone (Çelik, 2014; Yildiz & Dayan, 2022).

Teaching a youngster to talk is similar to teaching a foreign language to an older child. It is far simpler to instruct someone in a language such as Arabic, which is the language of the world in either English or Islamic terms, than it is to instruct someone in a language such as Turkish. Because there is a good chance that the student has some background knowledge in one or both of these languages. However, there is an extremely great chance that the pupil does not know even a single word of Turkish. This is always the case. In order to effectively impart the material to the student, the instructor will need to assume the role of a stage actor. When teaching Turkish to non-native speakers, it is important to give each of the fundamental and overarching rules their own level of significance and attention (Barın, 2004). Additionally, it is necessary to determine and adapt teaching strategies to the context of the class without deviating from the principles. The fact that the teacher of Turkish is going to begin teaching without first having received the essential training and equipment is going to put the instructor in a difficult position and make the student less interested in the class. A student who does not have a cause to study at

a university in Turkey has to have a teacher who will make every effort to teach Turkish to them and win their affection. Before beginning their careers as educators at service schools, all instructors are required to complete a training course led by more seasoned educators. The importance of these courses cannot be overstated, particularly for those who teach Turkish. After the teacher has completed these courses and attained the requisite level of qualification, he must next pass a second course in the nation in which he will teach. These courses, which cover both teaching and the teaching of Turkish, are taken to ensure that the teacher gets the required level of competence without starting from scratch. As soon as the teacher begins working, he immediately begins teaching in his own school, beginning with the more fundamental classes, but always under the watchful eye of a more seasoned colleague who works in the same department. Aside from these studies, meetings were held throughout the year in the form of in-school, intra-provincial, and in-country groups to ensure that Turkish education will continue in a healthy manner in the future.

To create a productive organizational structure, dedication to one's vocation is crucial. When we consider teaching as a profession in its own right, we see that dedicated educators not only have a greater impact on their pupils but also on the larger communities in which they operate and on their peers in the workplace (Yildiz, 2017). Due to the fact that they are committed to a particular cause, these educators concentrate more on their responsibilities than on themselves (Kılıçbay, 2005), and they make an effort to spend as much time as they can with their pupils in settings other than the classroom. Teachers of Turkish should make an effort to communicate with their students in the target language during all activities that take place outside of class time. This will guarantee that students get the most out of their time spent learning Turkish. If there is the possibility to stay in a dorm at one of the colleges, you should make an effort to speak Turkish as much as you can while you are there. When pupils behave in this manner, it makes both their parents and their teachers happy. Because their children's Turkish is improving even though they have never been to Turkey and do not spend any additional time studying it.

The instruction of Turkish to non-native speakers was not restricted to pupils at these schools. Parents also had the opportunity to take Turkish classes alongside their children's numerous initiatives and academics. Because there is no option to study Turkish in any other course, such

as English, and because it is learnt from people who speak that language, such courses have become a unique possibility for parents in the majority of countries. The advantages of this opportunity are as follows: These kinds of studies have also contributed to the growth of the partnership that exists between schools and their pupils' parents. In addition to the parents, the local staff at the school also has the opportunity to take Turkish classes.

The achievement of students is directly correlated to the patience and understanding of their professors (Sezer, 2018). This, in turn, makes it possible for the student and the teacher to cultivate their relationship with one another. Students and their families made efforts to learn and understand one another's languages, cultures, and worldviews in an effort to get to know the teachers who had developed positive relationships with the students and their families. The initial step in this process is the strong desire that they have to become fluent in Turkish. In addition to the fact that there is a transfer of culture in the teacher-student connection through unseen means, when a student loves his instructor, it is inevitable that he will sympathize with the culture represented by the teacher and want to take it of his own accord (Ates et al., 2005). People grew interested in and fascinated about Turkey and Turkish as a result of the environment that was established by the teachers, and the students and their families displayed an example of loyalty by learning the languages of these teachers so that they could communicate with them.

Throughout the course of the year, a variety of activities are carried out, including preparation for the Turkish Olympiads, language days that serve as a support for Turkish courses, Turkish club, culture week, and a variety of festive activities. Through participation in such events, individuals are exposed to not only the language and culture of the nation in which they are now residing, but also to Turkish and Anatolian culture. The primary impact of these institutions may be seen in the propagation of Anatolian culture as well as the Turkish language (Karpat, 2005).

Students now have the opportunity to learn Turkish in their own countries thanks to the establishment of schools in other nations that teach the language. In addition, these schools have encouraged students to pursue higher education in Turkey. When a student's expectations are met or exceeded by the

university they attend, they report feeling satisfied (Khan & Yildiz, 2020).

Turkey has been the destination of many holiday and instructional trips arranged by schools. They urged international students who visited Turkey to enroll in one of the universities there and further their education there. Only for the Turkish Olympiad, thousands of students traveled all the way to Turkey. However, as a result of the events that have occurred in Turkey during the past few years, travel to Turkey and university education in Turkey have been disrupted.

Publishing houses such as "Dilset", "Anadolu DKM", and "Nevlisan" were founded and they issued source books for teaching Turkish to foreigners (Öztürk & et al., 2000; Öztürk & et al., 2008; Öztürk & et al., 2017). This was done in order to address the book demands of these schools. The assistance provided by teachers who have held positions in other countries has ensured that the books will achieve their objectives in a timely manner that is also secure and conducive to good health. The books have been compiled by a knowledgeable staff and are on par with publications that have been used to teach English to non-native speakers for a significant amount of time. These volumes, which are comprehensive and organized according to broader levels, have been written with the intention of appealing to readers of all educational backgrounds, from elementary school to university.

Conclusion

The fact that teachers from Turkey teaching Turkish to foreigners in 170 countries to such a large number of people is both a great success and a model that doesn't exist in any other languages (Kara, 2017). When teaching a language, it's better to teach about the culture of that language as well as the language itself. Students benefit a lot from the fact that the language is taught by native speakers. Learning the language on the spot costs both money and time. This is hard for everyone, but especially for kids and teens. It is a great educational achievement that these schools teach Turkish so consistently abroad.

When they taught Turkish, Hizmet movement schools did not try to reach a national goal. But they have done more for the world and Turkey than a lot of groups that only serve for their own country benefit. Whatever the main goal of schools in Turkey is, that is also the goal of

schools in other countries. When Hizmet movement educators went abroad, they used language as a tool, not a goal. By teaching Turkish to all students, whether they need it or not, the language has grown and reached a large number of people. By taking Turkish out of the classroom and even out of school, they have made the country where they live more like Turkey. With the things they did in school, they taught both about the country they live in and about the culture of Anatolia. They won the love of the students and their parents, which made sure that the students learned Turkish. They've grown up in the eyes of students and parents by standing up for their cause the right way. This has made them teachers with a lot of compassion. Because of this, people are even more interested in learning Turkish. Since Turkish is the language of their service, they treat the teaching of Turkish as if it were a holy language. Because they could give what they wanted to give, which was best in this language. They wanted to improve the world's people. In the name of beauty, they tried to teach their students what they knew, and Turkish was no exception. They were so serious about teaching Turkish that the teacher had to go through a lot of training before his first class. They made their own textbooks because they wanted the ones that students who taught Turkish seriously with their own hands would use to be better. They tried to learn the language of the country they were in without thinking about where it was in the world. This has made it harder for both parents and students to learn Turkish. Due to recent problems, a lot fewer teachers are coming from Turkey. This has made it harder for people outside of Turkey to learn Turkish. Some places have had trouble getting Turkish out of the classroom because the number of teachers from Turkey has gone down.

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