COMPARATIVE ANALYSIS OF PROVERB, IDIOM, AND SET PHRASE USAGE IN TURKISH AS A FOREIGN LANGUAGE TEXTBOOKS

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Abstract
This study presents a comprehensive analysis of the use of proverbs, idioms, and set phrases in Turkish as a Foreign Language (TFL) textbooks. The main objective of the study is to determine the place of these vocabulary elements, which are fundamental elements of cultural transfer and communicative competence in language learning, in the existing materials.3 The research examined Gazi Turkish for Foreigners, Istanbul Turkish for Foreigners, and Yunus Emre Institute Seven Climates Turkish textbooks at different language proficiency levels (A1-A2, B1-B2, C1) using the document analysis method.

The findings reveal that idioms and set phrases appear with a certain frequency in the textbooks examined, but proverbs are almost non-existent, especially at basic levels, and remain quite limited even at advanced levels. This situation points to a potential systemic deficiency in YFL curriculum design. Although proverbs are fundamental elements reflecting a nation's culture, wisdom, and worldview, this obvious deficiency in textbooks may negatively affect the processes of foreign language learners' deep penetration into Turkish culture and development of their pragmatic competence. Students may face the risk of communicating in a culturally irrelevant or inappropriate manner, even if they can use grammatically correct expressions.

In light of these findings, the study suggests that proverbs, idioms, and set phrases should be included more frequently in YFL materials.

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It offers important suggestions that it should be integrated systematically, contextually, and pedagogically sound. The use of visual materials, the adoption of interactive teaching methods such as gamification and drama can enrich cultural understanding by increasing the permanence of what is learned. These approaches will enable language learners not only to gain grammatical competence, but also to grasp the cultural texture of Turkish, allowing them to establish truly fluent and culturally sensitive communication. Abstract This study presents a comprehensive analysis of the use of proverbs, idioms, and set phrases in textbooks for teaching Turkish to foreigners (YTÖ). The main objective of the study is to determine the place of these vocabulary elements, which are fundamental elements of cultural transfer and communicative competence in language learning, in the existing materials.1 The research examined Gazi Turkish for Foreigners, Istanbul Turkish for Foreigners, and Yunus Emre Institute Seven Climates Turkish textbooks at different language proficiency levels (A1-A2, B1-B2, C1) using the document analysis method.

The findings reveal that idioms and set phrases are present at a certain frequency in the textbooks examined, but proverbs are almost non-existent, especially at basic levels, and remain quite limited even at advanced levels. This situation indicates a potential systemic deficiency in the YTO curriculum design. Although proverbs are fundamental elements that reflect a nation's culture, wisdom, and worldview, this apparent deficiency in textbooks may negatively affect foreign language learners' processes of deeply penetrating Turkish culture and improving their pragmatic competence. Students are grammatical Although they can use correct expressions, they may face the risk of communicating without cultural context or inappropriately. 1İsmail ÇAKIR, THE ROLE OF CULTURE IN FOREIGN LANGUAGE LEARNING ENVIRONMENTS, Millî Eğitim Number 190 Spring/2011

In light of these findings, the study offers important suggestions for a more systematic, context-based, and pedagogically sound integration of proverbs, idioms, and set phrases into TFL materials. The use of visual materials and the adoption of interactive teaching methods such as gamification and drama can enrich cultural

understanding by increasing the retention of what has been learned. These approaches will enable language learners not only to gain grammatical competence but also to grasp the cultural fabric of Turkish, allowing them to communicate in a truly fluent and culturally sensitive manner.

1. Introduction: The Indispensable Role of Idioms, Proverbs, and Cliché Words in Turkish Language Acquisition

1.1. Problem Status

Language serves as a mirror reflecting the emotions, thoughts, and lifestyle of a nation/civilization, and also forms the basis of culture. 4 According to Kaplan (2010), everything expressed in language is included in the concept of culture. In this context, understanding the cultural structure of a language while learning it is an inseparable part of the language acquisition process. As people use language, they have begun to add their own culture to it, and culture transfer plays a critical function in language teaching. 5 Proverbs and idioms are condensed expressions of the experiences, wisdom, and worldview that a society has acquired over centuries. According to Aksan (2015), proverbs are words that reflect a society's wisdom, experiences, worldview, and expressive power, and can live for centuries. Aksoy (1993), on the other hand, defines proverbs as stereotyped and publicly accepted aphorisms that formulate the judgments of our ancestors based on long trials as a general rule, wise thought, or advice. Idioms, on the other hand, are important elements that reveal the power and success of the language-speaking society in expression and its tendency towards allusion to simile. Cliche words are also traditional expressions that are frequently used in daily language and regulate social relations.

4 Ünalan, Şükrü (2005), Language and Culture (3rd edition), Ankara: Nobel Publishing. 5 Ali GÖÇER, On Language-Culture Relationship and Interaction,
These vocabulary items are of great importance in teaching mother tongue and Turkish to foreigners. to Akpinar(2010) According to Akpınar, the correct use of idioms and proverbs, which are among the rich resources of Turkish, in written and oral communication by people learning Turkish determines the student's degree of command of Turkish. This can be achieved by using appropriate idioms and proverbs effectively in the materials to be prepared.

The main problem of this study is to determine how and how much proverbs, idioms and cliché words are used in textbooks used in teaching Turkish to foreigners. Considering the inseparable connection between language and culture, the inadequate representation of such cultural elements in textbooks may lead students to learn only grammatical rules, while preventing them from grasping the depths of Turkish culture and the subtleties of social communication. This situation can lead language learners to communicate in a grammatically correct but culturally bland or inappropriate manner, hindering true fluency and integration. It emerges that YTÖ pedagogy needs to evolve towards a socio-pragmatic and cultural approach beyond grammatical structures, with the understanding that communicative competence encompasses cultural appropriateness and implicit meanings as well as grammatical correctness.

1.2. Purpose of the research

The main purpose of this study/research is to examine the proverbs, idioms, and set phrases in the exercises and books used in teaching Turkish as a foreign language by comparing them in terms of their contexts, diversity, and frequency of use.

1.3. Importance of the research

This study makes significant contributions by examining books published for the purpose of teaching Turkish to foreigners (Istanbul Turkish textbook, Gazi Turkish for Foreigners textbook, and Yedi İklim Turkish textbook) in terms of idioms, proverbs, and set phrases, and by analyzing the vocabulary elements in these books comparatively in terms of their contexts, frequencies, and diversity.

The importance of the study goes beyond a mere academic inquiry, serving as a critical diagnostic tool for TLFL material developers and educators. By revealing the shortcomings and strengths of existing textbooks with empirical data, it helps to identify areas of pedagogical inadequacy. By identifying what elements are present and which are underrepresented or completely missing, this study provides a roadmap for what needs to be improved in TLFL materials. This situation provides a solid foundation for evidence-based curriculum revisions, allowing data-driven decisions to be made beyond anecdotal observations. This diagnostic function may lead to the development of more culturally sensitive and communicatively effective TLFL textbooks, ultimately significantly enhancing the learning experience and pragmatic competence of foreign students.

1.4. Limitations
The research is limited to the listening and reading texts in the Istanbul Turkish for Foreigners Set, Yedi İklim Turkish, and Gazi University Turkish for Foreigners Set books.

1.5. Definitions of Basic Terms
The definitions of the basic concepts used in this study are as follows in order to ensure the consistency of the research:

● Language: According to Aksan (2015), "it is an entity that is so versatile that we cannot think of it at once, whose different qualities appear when viewed from different angles, and some of whose secrets we cannot solve today.

● Foreign Language: Defined by the Turkish Language Association (2011) as "each of the languages other than the native language." Şahin (2013) defines a foreign language as "a language that is completely foreign to the individual, learned later, and has no possibility of being used functionally in communication in the environment in which they live, and is learned for specific purposes.

● Culture: According to the Turkish Language Association (2011), it is expressed as "all the tangible and intangible values created in the historical and social development process, and the entirety of the tools used to create them, transmit them to future generations, and show the extent of human dominance over the natural and social environment." Kaplan (2009) defines culture as "processing and developing everything material and spiritual.

● Textbook: According to Halis (2002), it is "one of the teaching materials that serve as a source for the student's learning experiences in order to achieve the goals of education, and in many cases, the only teaching material.

● Vocabulary: According to Aksan (2015), "the vocabulary of a language is the whole formed by the words, idioms, set phrases, proverbs, terms, and various meaning patterns of that language." This definition clearly defines the focus of the study.

● Proverb: According to Aksan (2015), "the wisdom, experiences, and worldview of a society and words that reflect the power of expression and can live for centuries." Aksoy (1993) defines proverbs as "concise words adopted by the public, which our ancestors made into principles as a general rule, wise thought or advice based on long trials, and have stereotyped forms.

● Idiom: According to Aksoy (1993), "a stereotyped word group or sentence that describes a situation either with an attractive expression or in a special structure, and most of which have a meaning different from their real meanings.

● Collocations: According to Gökdayı (2015) (quoting Wray, 2002), "It is a sequence consisting of consecutive or intermittent words that are stored in memory in a predetermined form, and are used by being recalled as they are without being reproduced or grammatically parsed when they are to be spoken.

2. Conceptual Foundations: Definition of Basic Linguistic and Cultural Elements in Turkish
This section aims to deepen the theoretical understanding of idioms, proverbs, and set phrases, highlighting their unique characteristics and their deep cultural and pragmatic importance in Turkish.

2.1. Idiom
Idioms are generally vocabulary items formed with multiple words to describe a situation, the characteristics of encountered events, human character and behaviors, and various physical and spiritual qualities of people. According to Aksan (2002), idioms are generally used outside of their real meaning and make the expression more beautiful and impressive. Hengirmen (2007) also defines idioms as clichéd words that are accepted and adopted by the society. Çotuksöken explains idioms as stereotyped word groups consisting of at least two words, in which the words undergo a change of meaning and acquire a new meaning. Aksoy (1993) defines an idiom as a stereotyped group of words or a sentence that expresses a concept or situation in an attractive expression or in a special structure, and has a meaning separate from its real meanings. Idioms differ from proverbs in that they do not express judgment, although they consist of more than one word. They are one of the most important vocabulary elements of the language, which emerged as a result of experiences gained in life. The multifaceted definitions of idioms emphasize their complexity and their critical role in conveying subtle meanings beyond word meaning in order to establish natural, fluent communication in Turkish. For those learning Turkish as a

foreign language, mastering idioms not only expands vocabulary; at the same time pragmatic competence, which means developing the ability to use language appropriately in social contexts and to understand implied meanings. Without idioms, communication can become rigid, unnatural, and misinterpreted, as the "power and success in expression" of language diminishes. This situation reveals the pedagogical necessity of teaching idioms not only as isolated phrases, but within rich, contextualized scenarios that demonstrate their pragmatic functions and cultural echoes. The non-compositional nature of their semantic structures necessitates explicit and contextual teaching.

2.2. Proverbs

Proverbs are important elements of the vocabulary with the importance they have in terms of cultural heritage. According to Aksoy (1993), proverbs are "concise words adopted by the public, which are based on the long-standing judgments of our ancestors, which are made into principles as a general rule, wise thought or advice, and have stereotyped forms". These words, which are common products that reflect the essence of the people and have the meaning of advice, are stereotyped sentences that emerged as a result of the experiences of a nation. Aksan (2015), on the other hand, states that proverbs, which each nation creates with its own experiences and wisdom, reflect the world view and way of life of a language union, as well as give important clues about the cultural history of that society. Bilgin (2006) defines proverbs as "stereotyped concise words that reflect judgments based on long observations and experiences as a general rule, wise thought or advice, and are used by the public".

Proverbs are not just linguistic units, but also condensed cultural archives that offer in-depth information about a society's values, history, and collective wisdom. Their absence in TFL materials represents a significant cultural gap. Proverbs are "one of the important elements of the vocabulary that is culturally significant" and clearly carry "the meaning of advice." If Turkish as a foreign language learners are not exposed to proverbs, they are deprived of direct access to Turkish cultural values, historical experiences, and traditional wisdom. This can lead to a superficial understanding of Turkish society and communication, as the cultural logic that often informs daily interactions and expressions is missing. This finding shows that TFL pedagogy should not only introduce proverbs, but also teach them in their cultural and historical contexts, so that students can appreciate their depth and appropriate use. This requires a shift to more culturally immersive and narrative-based teaching methods, rather than just grammatical exercises.

2.3. Set Phrases

Set phrases are words we use in our social relationships and also show traditional features. Expressions such as "good morning, have a good day, goodbye" that we use in daily language are just a few of them. Gökdayı (2015), quoting Wray (2002), defines clichés as "a series of consecutive or intermittent words that are pre-formed and stored in memory, used by being remembered as they are without being reproduced or grammatically parsed when they are to be spoken." Words such as "May it be fruitful, May God heal you, May you be as precious as water, May God make you happy, speedy recovery" are spontaneously spoken by people who know Turkish in the face of appropriate events and situations. Daily discourses, good wishes, curses, prayers and stereotyped words expressing various emotions are frequently used words in both verbal and written communication. The use of these clichés is a tradition in society; for example, not saying "condolences" at a funeral will be frowned upon by the society.

Learning a foreign language also means learning the culture and sensitivities of the language you are learning. Someone who has absorbed the grammar rules of the language being learned will not be able to understand the meaning of a well-wishing phrase such as "Allah bless you," if they do not know the idioms. In this context, knowing the set phrases in the language that the language learner is learning will also enable the language learner to establish a more understandable and comfortable communication with the society. According to Demir (2016), set phrases are of great importance in the acquisition of reading, listening, speaking and writing skills, as they are frequently encountered in daily life. Gökdayı (2015) has classified set phrases in various ways according to their functions: those that express good or bad wishes, those that provide words suitable for every situation, those that help to communicate in stressful situations, those that help to convey the message more clearly and quickly, those that ensure compliance with etiquette rules, those that reveal religious identity, and those that regulate the communication process.

Idioms form the basis of pragmatic competence and social integration in a foreign language. Mastering these expressions allows students to manage social interactions smoothly and avoid cultural blunders, directly impacting their ability to participate authentically in Turkish society. It is stated that idioms are "traditional words spoken during our social interactions" and that their absence can create "a situation that the community will find strange." When students do not have knowledge of idioms, they cannot effectively perform speech acts

such as greeting, offering condolences, or showing courtesy. This directly hinders their social integration and creates misunderstandings, even if their grammar is perfect may lead to misunderstandings or a perception of rudeness. The example "May Allah not keep you apart" clearly demonstrates this cultural gap. Therefore, the teaching of set phrases should be prioritized from the early stages, not only for the purpose of expanding vocabulary, but as a fundamental component of communicative and socio-cultural competence. Textbooks should systematically integrate them in a way that reflects their high frequency in daily life and their critical role in demonstrating cultural sensitivity.

3. Method
This section details the research design of the thesis and the procedures applied, providing an opportunity to evaluate the validity and reliability of the findings.

3.1. Research Model
In this study, document analysis, one of the qualitative research methods, was used. Document analysis includes the analysis of written materials containing information about the phenomenon or phenomena to be investigated (Yıldırım & Şimşek, 2005). Although the semi-structured interview form and scanning method are mentioned in the introduction of the study, it is clearly stated in the data analysis section that the document analysis methodology was used. This approach provides an appropriate framework for a systematic examination of vocabulary items in textbooks.

3.2. Universe and Sample
The universe of this study is the textbooks used for teaching Turkish as a foreign language. The sample of the study consists of Gazi Turkish for Foreigners, Istanbul Turkish for Foreigners, and Yunus Emre Institute Seven Climate Turkish textbooks. Although it is stated that the sample is initially limited to A2 levels, in the findings section, A1-A2, B1-B2, and C1 levels were examined for proverbs and idioms, and A1-A2, B1-B2 levels were examined for set phrases. This situation shows that the actual analysis scope of the research is wider than the initial sample definition. Although this inconsistency indicates a lack of sensitivity in terms of methodological explanation, it increases the comprehensiveness of the findings. The fact that the analysis covers A1-C1 levels significantly increases the generalizability of the inferences about the textbook content and makes the results more robust for those who develop curricula at different proficiency levels.

3.3. Data Collection Tools
The database of our research/study/article is a total of five education/training programs, namely "Yeni Hitit, Gökkuşağı Turkish, İstanbul, İzmir, Practical Turkish and Turkish Exercise Book" used in teaching Turkish to foreigners, which are also carried out in various programs.
It is stated that it constitutes a set. However, the current study focuses on the Yedi İklim textbooks from this extensive database, which originated from the Gazi, Istanbul, and Yunus Emre Institute of the Republic of Turkey Program.

3.4. Data Collection
The data for this research study/article were obtained from the reading and listening texts/examples in textbooks for teaching Turkish as a foreign language (Gazi University/Turkish for Foreigners, Istanbul University/Turkish, and Yunus Emre Institute Yedi İklim Publications Turkish). The materials used in our research study were examined/presented both digitally/electronically and as product-based printed material to determine/identify idioms and proverbs.

3.5. Data Analysis
Data analyses were collected and analyzed through document/document review, one of the qualitative research/study methods/procedures. This method covers the analysis of written products/materials containing information specific to the phenomenon or phenomena intended/targeted to be investigated (Yıldırım & Şimşek, 2005). This qualitative model/approach has enabled in-depth examination, scrutiny, and interpretation of textual content/content.

4. Empirical Findings: Distribution and Frequency Between Proficiency Levels and Textbooks
This section presents quantitative and qualitative findings on the presence and frequency of idioms, proverbs, and collocations in the ELT textbooks examined.

4.1. Use of Idioms According to Textbooks and Proficiency Levels
The use of idioms in the textbooks examined varies across different proficiency levels and book series. Although idioms appear at a certain frequency in textbooks, their distribution is not equal across textbooks and proficiency

levels, and some idioms are observed to be repeated. This suggests a lack of systematic progression or a limited pool of selected idioms, which may hinder comprehensive acquisition. The following list provides a summary of idioms identified from reading texts in basic level (A1, A2) textbooks:

● **GAZİ:** Have a good trip (1), To cooperate (1), Enjoy yourself, To be born (4), To set off, What if! To get rid of, To reciprocate, Good for you! To emerge, To stay away (2), To be on the rise (1), To wane (1), To prepare the ground (2), To be well-read (3), To shed light on (4), To open doors (2), To pave the way (3), Once upon a time Apparently not (2), To cope (1), To make progress (2), To open the door (2), To shed light (1), To cope (1), To look for a way (2), To obtain (1), There is a point! (1), To run after (2), To like it (1), To write off (1), To take a lesson from the story (2), To make excuses (1).
● **ISTANBUL:** -To prevent, -To notice (2), -To lag behind (2), -To calculate (2), -To attract attention, -To take action, -To take care, -To eliminate, -To take time (2), -To value (2), To be offended, To gain time, To review (1), To spoil the fun (2), -To do business, -To be born (5), -To be curious, To obtain (2), -To lose one's job (2), -To pave the way, -To be hard of hearing (1), -To teach a lesson, -To obtain (3), -Contentment is an inexhaustible treasure (1).

● **SEVEN CLIMATES:** -To pass from hand to hand, -To take place (2), -To give place (2), -To give a name, -To come to an end, -To take notes, To sign, -To replace, To emerge, -To lose weight (2), To play a role, -To emerge (4), -To pave the way, To give a name, To take place (3), -To count the days, -To attract attention, -To express, -To obtain, -To take the place of, -To give place, -To gain time, To come to mind.

The idioms identified in intermediate level (B1, B2) textbooks are as follows:

● **GAZİ:** -To give life (1), -To express (2), -To handle (1), -To stay away (2), -To be incomprehensible (1), To bring around (3), To satisfy (2), To joke (1), To take place (2), -To feel good (2), -To overcome, To add color (to look at...with eyes), -To reason, To teach a lesson, -One on top of the other..., To hurt, To write down, To reveal, To cast bait (pour), To notice, Welcome.

● **İSTANBUL:** -Good thing, -To keep up, -To lag behind (2), -To come to mind, -To charge, -To give voice (not to give), -Welcome, -Glad to be here, -To reveal, Welcome, To fall into trouble (2), -To mark (1), -To influence, -To replace, -Good thing, -To keep inside, -Sunset, -To take as an example.

● **YEDİ İKLİM:** Welcome, To take place (3), To lick one's fingers (2), To migrate, To have to, To contribute, To get what one wants, To pass by, To greet, To respond (3), To find an opportunity (2), To appear, To look into one's eyes (2).

● **GAZİ:** To come first (A.P), To obtain, To put forward, To be content with, To be useful, To go well (A.P), To interpret as good (A.P), To receive news, To build a nest (2), Not to harm a hair on one's head, to sigh, To think, To inform, To hurt, To return, To be surprised (A.P), To respond (A.P), To be acquitted (3).

● **ISTANBUL:** To be bent over (2), -Not to raise one's head (2), To leave alone, To fill with tears (2), To make eye contact, To be speechless, -To manage, To notice (2), To have one's business ruined, To take a breath (A.P), To disappear from sight, To embrace with both hands, To get one's work done, To be legendary.

● **SEVEN CLIMATES:** -To give points (A.P), To miss out (A.P), -To finish a job (2), To enjoy, To have one's hair stand on end …, To have one's hands and feet tremble (A.P), -Not to be able to stay still, To make way, To gain weight, Welcome, Glad to be here, To take action.

4.2. Use of Proverbs According to Textbooks and Proficiency Levels
The representation of proverbs in textbooks is quite low compared to idioms, and is almost non-existent, especially at basic levels. This represents a critical pedagogical deficiency that severely restricts students' access to Turkish cultural wisdom and authentic discourse. The table below summarizes the proverbs identified in the textbooks and proficiency levels examined:

Table 1: Use of Proverbs by Textbook and Proficiency Level Textbook

Textbook	Proficiency Level (A1, A2)	Proficiency Level (B1, B2)	Proficiency Level (C1, C2)
GAZİ	Proverb could not be found.	Proverb could not be found.	A stone is heavy in its place.Stretch your legs according to your.
İSTANBUL	No proverb study found.	Every hero/person has a way of eating yogurt. A bad/harmful neighbor makes a person a homeowner. When God closes one door, He opens another. Buy a house/home, get a neighbor.	No proverb study found.
YEDİ İKLİM (Seven Climates)	Health is the most important thing of all. Stretch your legs according to your means.	They drive the one who speaks the truth/right out of nine villages. The guest eats what he finds, not what he wants/expects. Life comes through the throat/from the throat. A cup of coffee is remembered for forty years.	Beauty is ten, nine of which is clothes. They drive speaks/tells the truth out of nine villages. It is remembered for forty years. To go through forty streams/waters.

As seen in Table 1, no proverbs at the A1/A2 levels were found in the Gazi and Istanbul textbooks. In the Yedi İklim textbook, only two proverbs were identified at the same level: "Health is the most important thing" and "Stretch your legs according to your means". Even at the B1/B2 and C1 levels, the number of proverbs is quite low; for example, no proverbs were found at the C1 level in the Istanbul textbook.

Such inadequate representation of proverbs indicates a significant gap in YTÖ textbooks. Proverbs, "are one of the most important stages/elements of vocabulary due to their cultural and historical importance," and offer "important clues" that reflect a society's wisdom, worldview, and cultural history. Their absence causes students to be deprived of direct access to Turkish cultural values, historical experiences, and the collective wisdom embedded in the language. This situation may lead to a superficial understanding of Turkish culture and communication, as the underlying cultural logic frequently informs daily interactions and expressions

remains incomplete. This finding reveals a significant gap in YTÖ curriculum design, suggesting that textbook developers either underestimate the importance of proverbs or struggle to develop pedagogical strategies to integrate them effectively. This situation highlights the urgent need for a revision to provide a more balanced and culturally rich curriculum from the early stages, which could begin with the contextual introduction of simpler, frequently used proverbs.

4.3. Use of Idiomatic Expressions According to Textbooks and Proficiency Levels
Idioms appear with higher frequency and variety in the textbooks examined compared to proverbs. This reflects the widespread nature of idioms in daily communication. However, the ratio between usage frequency and the number of unique idioms indicates the presence of significant repetition.

The following table summarizes the statistics for the use of idioms/phrases in the T.C. Istanbul and T.C. Yunus Emre Institute/Yedi İklim textbooks:

Table 2: Idiom Usage Statistics by Textbook and Proficiency Level

Textbook	Proficiency Levels(A1,A2,B1,B2)	Total Usage Frequency	Total Number of Unique Collocations
İstanbul	A 1, A 2, B 1, B 2	920	192
Yedi İklim (Seven Climates)	A 1, A 2, B 1, B 2	1083	235

According to Table 2, 920 collocation usages and 192 unique collocations were identified in the Istanbul textbook at all language levels (A1, A2, B1, B2). In the Yunus Emre Institute/Seven Climates teaching book, there are a total of 1083 collocation usages and 235 unique collocation/basic words at the same language levels. These data indicate that collocations are frequently used in textbooks, but the high frequency of total usage relative to the number of unique collocations suggests that certain collocations are heavily repeated. The high frequency of collocation usage is consistent with their importance in daily communication, as they are

"frequently used vocabulary items." However, the fact that total usage is high compared to unique expressions suggests that textbooks prioritize in-depth exposure to a limited set rather than offering a wide range. This may be a deliberate pedagogical choice for early acquisition, but it may also limit students' exposure to a wider range of social expression. Although repetition is vital for the automatization of collocations, curriculum developers should consider introducing new collocations gradually across levels in order to ensure that students develop a comprehensive repertoire for various social contexts. This also means that the selection of these collocations should be based on authentic frequency and communicative benefit.

4.4. General Summary of Idiom, Proverb, and Collocation Usage
The following table summarizes the overall usage frequencies and unique numbers of idioms, proverbs, and collocations in the textbooks examined.

Table 3: General Summary of Idiom, Proverb, and Collocation Usage by Textbook Total
*Note: The phrase data of the Gazi textbook is not quantified in detail in the provided research material, such as

Textbooks	(Total Usage of Idioms (All Levels)	)Total Unique Idioms (All Levels)	Total Usage of Proverbs (All Levels)	Total Unique Proverbs (All Levels)	Total Usage of Formulaic Expressions (A1-B2)	Total Unique Formulaic Expressions (A1-B2)
GAZİ	Specified Idioms Total: 31	Specified Idioms Total: 31	3	3	No Data*	No Data*
İSTANBUL	Specified Idioms Total: 27	Specified Idioms Total: 31	5	5	920	192
YEDİ İKLİM (Seven Climates)	Specified Idioms Total: 29	Specified IdiomsTotal: 29	8	8	1083	235

Istanbul and Seven Climates. The counts of idioms and proverbs are directly counted from the lists in the text and include repetitions in these lists. Unique idiom counts have been calculated considering the repetitions mentioned within the text.

This table clearly shows how little proverbs are generally represented in the examined materials. While idioms and phrases are found at a certain frequency, the representation of proverbs is quite limited. This quantitative analysis serves as a critical diagnosis highlighting a systemic weakness regarding cultural linguistic elements in YTO pedagogy and requires urgent and strategic intervention.

5. Discussion: Implications for Teaching Turkish as a Foreign Language and Curriculum Design
Empirical findings reveal a significant imbalance in the distribution of idioms, proverbs, and set phrases in Turkish as a Foreign Language textbooks. While idioms and set phrases are relatively abundant, proverbs are almost completely absent or very limited in presence. This situation suggests a pedagogical priority shifting towards functional communication rather than deep cultural immersion; this could lead to students being technically competent but culturally disconnected.

This trend may stem from a focus on "survival" or urgent communication needs (where set phrases are extremely useful), with less emphasis placed on the deeper, often more complex cultural expressions found in proverbs. This indicates an implicit pedagogical philosophy that values operational communication over cultural fluency and nuanced understanding. The definition of cultural transmission as a "problem" is systematically undermined by such bias.

This kind of prejudice may make it difficult for students to understand humor, irony, historical references, or subtle social cues that are often conveyed through proverbs, despite their ability to manage basic interactions. This situation limits Turkish speakers' ability to interact authentically with culture, despite their grammatical proficiency, and may potentially lead to communication breakdowns or a sense of being "left out." This situation shows that YTO materials do not fully reflect the fact that the language of instruction is not just a means of communication but also a carrier of culture/accumulation.

6. Recommendations for Developing Teaching Materials and Methodologies
In light of the findings/documents obtained, the following actionable recommendations are presented to improve the integration of proverbs, idioms, and fixed expressions in teaching Turkish as a foreign language:

● Curriculum Development:

○ **Appropriateness to the Target Audience and Cultural Relevance:** Textbooks should be shaped/organized according to the target audience and the idioms, proverbs, and fixed expressions to be included in the texts/books should be selected accordingly. In particular, emphasis should be placed on the selection of culturally relevant and pragmatically useful expressions.

○ **Authenticity and Context:** Idioms or proverbs found in texts/books should be selected from expressions that the learner can also use in daily life.
The importance of teaching these elements in meaningful, real-life contexts should be emphasized.

○ **Systematic Repetition:** The variation/repetition of these idioms and proverbs in different skills (reading, listening, speaking, writing) and in different contexts/places in the book raises awareness/vigilance in the learner and reinforces what is learned. The importance of planned and diverse repetitions should be advocated.

● **Pedagogical Approaches:**

○ **Use of Visual Materials:** Visual materials can be utilized while teaching idioms and proverbs. Such teaching may enhance permanence in the learner.

○ **Interactive Methods:** Some uses and idioms, as well as many proverbs, are used in the context of an event. Proverbs and idioms can be taught in the classroom through gamification or dramatization. The benefits/positive sides of active learning in terms of contextual understanding and permanence should be emphasized.

● **Addressing the Lack of Proverbs:** Specific strategies should be suggested for increasing the incorporation of proverbs into the curriculum. This may start with introducing simpler, frequently used proverbs at early levels and progressively adding more complex ones.

This proposal emphasizes not only the inclusion of these linguistic elements but also how they should be taught: contextually, visually, interactively, and repetitively. This signifies a shift towards a more holistic and engaging pedagogical approach. These recommendations support the principles of communicative language teaching and constructivism, where language is learned meaningfully, and knowledge is actively constructed. In particular, the phrase "can be taught through gamification or drama" suggests an inclination towards experiential learning, which is particularly effective for culturally entrenched expressions. By adopting these strategies, YTÖ will not only enable students to gain grammatical fluency but also acquire deep cultural literacy, allowing them to use these expressions naturally and appropriately in real-world situations, thus bridging the previously identified cultural gap.

7. Conclusion

This study examines the idioms found in the textbooks of the Republic of Turkey, Istanbul, Gazi University, and Yedi İklim Proverbs and Mold Words Usage Rates As a result of the research. The findings clearly revealed that these linguistic elements are significant differences and deficiencies in the representation of the existing YTO textbooks. In particular, the fact that proverbs are almost at all at the basic levels and their limited are limited even at advanced levels indicate a serious gap in terms of providing cultural transmission and pragmatic competence in language learning.

This quantitative analysis serves as a critical diagnostic task that demonstrates a systemic weakness of cultural linguistic elements in YTO pedagogy. This "detection" provides a critical diagnostic diagnostic that confirms the gap between, especially for proverbs, which are (cultural integration), which should be (cultural integration) with the need to be cultural integration. This is an urgent call for textbook developers and educators to implement the proposed pedagogical strategies to enable students to gain linguistic fluency, but also to gain deep cultural literacy. The effective integration of such cultural elements/elements/elements will allow foreign language learners to use Turkish more naturally, meaningful and culturally sensitively, thus understanding the integral bond between language and culture.

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