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THE ROLE OF MANAVGAT FOLK TALES FOR TEACHING  
ENGLISH HACİVEYİSZADE AHMET HASHAS ELEMENTARY  
SCHOOL

YÜKSEK LİSANS TEZİ

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BİLİMSEL ETİK SAYFASI

Bu tezin proje safhasından sonuçlanmasına kadarki bütün süreçlerde bilimsel etiğe ve akademik kurallara özenle riayet edildiğini, tez içindeki bütün bilgilerin etik davranış ve akademik kurallar çerçevesinde elde edilerek sunulduğunu, ayrıca tez yazım kurallarına uygun olarak hazırlanan bu çalışmada başkalarının eserlerinden yararlanılması durumunda bilimsel kurallara uygun olarak atıf yapıldığını bildiririm.

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YÜKSEK LİSANS TEZİ KABUL FORMU

Müzeyyen Aykut tarafından hazırlanan “The Role Of Manavgat Folk Tales For Teaching English Hacıveyiszade Ahmet Haşhaş Elementary School” başlıklı bu çalışma 31/01/2011 tarihinde yapılan savunma sonucunda oybirliği ile başarılı bulunarak, jürimiz tarafından yüksek lisans tezi olarak kabul edilmiştir.

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## ABSTRACT

### THE ROLE OF MANAVGAT FOLK TALES FOR TEACHING ENGLISH HACIVEYISZADE AHMET HASHAS ELEMENTARY SCHOOL

AYKUT, Müzeyyen

M.A., Department Of English Language Teaching

Supervisor: Assist. Prof. Dr. Ahmet Ali ASLAN

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This study was performed in two 8th grade classes including 23 and 20 students at Haciveyszade Ahmet Hashas Elementary School. We tried to determine whether using Manavgat folk tales was motivating and beneficial for learning English. The experimental group including 23 students was taught four Manavgat folk tales and related activities were done. The control group including 20 students had no specific study related to Manavgat folk tales. Control group was taught English by means of course book during four weeks. Both groups were given a questionnaire as a pre-test and a post-test. It consisted of three open-ended questions related to the attitudes of students towards learning English through Manavgat folk tales. The results showed that Manavgat folk tales have a positive effect on students while they are learning English.

## ÖZET

### MANAVGAT MASALLARININ HACIVEYİSZADE AHMET HAŞHAŞ İLKÖĞRETİM OKULUNDA İNGİLİZCE ÖĞRETİMİNDEKİ ROLÜ

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Bu çalışma, Haciveyszade Ahmet Haşhaş İlköğretim Okulu'nda 23 ve 20 öğrenciden oluşan sekizinci sınıf seviyesindeki iki sınıfta yapıldı. Manavgat masallarının İngilizce öğrenmek için motive edici ve yararlı olup olmadığını belirlemeye çalıştık. 23 öğrenciden oluşan deney grubuna dört tane Manavgat masalı öğretildi ve ilgili etkinlikler yapıldı. 20 öğrenciden oluşan kontrol grubunun Manavgat masallarıyla ilgili özel bir çalışması yoktu. Dört hafta boyunca kontrol grubuna ders kitabı aracılığıyla İngilizce öğretildi. Her iki gruba da ön test ve son test olmak üzere bir anket uygulandı. Bu, öğrencilerin Manavgat masallarıyla İngilizce öğrenmeye karşı tutumlarıyla ilgili üç açık uçlu sorudan oluşan bir anketti. Sonuçlar, İngilizce öğrenirken Manavgat masallarının öğrenciler üzerinde olumlu bir etkisinin olduğunu göstermiştir.

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## 1. INTRODUCTION

In this part, the background of the study, the problem, purpose, hypotheses, significance and the limitations of the study will be mentioned.

### 1.1. BACKGROUND OF THE STUDY

While teaching a foreign language, it is essential to create an enjoyable, free and easy atmosphere. Students have become bored because of intense grammar for many years. Not only do they become bored but also they can not speak a word. With the help of enjoyable atmosphere, they may become more motivated to learn even if they can not speak quickly.

Isolated grammar patterns makes the situation more difficult for the learners. They should be given in a context. They should be part of the conversation or the communication. In other words they should be comprehensible or meaningful, so the learners can get the language easily. At this point Krashen's comprehensible input hypothesis explains us the situation clearly.

The comprehensible input hypothesis reflects his view that L2 learning, like L1 learning, occurs as a result of exposure to meaningful and varied linguistic input. Linguistic input will be effective in changing the learner's developing competence if it is comprehensible (with the help of contextual information) and also offers exposure to language which is slightly more complex than that which the learner has already acquired.<sup>1</sup>

Today many language teachers have paid attention to this point, in that so many of them have been trying to provide with a comprehensible input and natural atmosphere for their pupils.

This research explores language teaching with the help of folk tales. As language teachers we need to create an enjoyable atmosphere and comprehensible input for our students. Folk tales, especially specific and local ones, may help us

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<sup>1</sup> Schmitt, Norbert, *An Introduction To Applied Linguistics*, New York, 2002, p: 118

to provide the said atmosphere above. We know that local folk tales are the significant products of culture. Such cultural products may help students get the language more easily and they can provide with comprehensible input for the students.

Folk tales are one of the most important members of the literature family. It is considered that literature has a significant impact on language teaching. Folk tales, novels, epics, plays all of which belong to literature, provide meaningful and enjoyable contexts for students. They contribute to students' development in terms of so many areas. Ghosn explains this point as the following:

Literature can function as a change agent: a good literature deals with some aspects of human condition, and can thus contribute the emotional development of learners and foster positive interpersonal and intercultural attitudes.<sup>2</sup>

Manavgat folk tales are also the local members of literature. They are natural products of culture. In this study, we translated four local folk tales into English. We tried to expose students to cultural products. Students are interested in teaching materials which include something related to them. So, they can provide wanted enjoyable atmosphere and motivate students while they are learning English.

## 1.2. THE PROBLEM

The problem which necessitated this study is that while learning the target language, students become unwilling, bored and low-motivated. This study aimed to research whether using Manavgat folk tales provide with enjoyable and free atmosphere for those low-motivated, unwilling and bored students. Hence, this study is trying to find answer to the following research question:

Are Manavgat folk tales effective to create an enjoyable and free atmosphere while students are learning English?

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<sup>2</sup> <http://eltj.oxfordjournals.org/cgi/content/abstract/56/2/172>,

10.12.2010, 20.00 pm.

### 1.3. PURPOSE

The purpose of this study is to find out whether students' low motivation can be raised by means of different activities which consist of Manavgat folk tales. In other words, this study tries to find out the difference between two distinct teaching styles: teaching English through Manavgat folk tales and teaching English through usual grammar based style.

### 1.4. HYPOTHESES

Regarding to the research question of the study, the following hypotheses have been tested:

Teaching English through Manavgat folk tales has an impact on development of students low motivation while learning English. Furthermore, teaching English through Manavgat folk tales to 8th grade students at Hacıveysizade Mah. Ahmet Hashas Elementary School will be more effective than teaching English through usual grammar based methods.

### 1.5. SIGNIFICANCE

The aim of the study above appears to prove the thesis, the study may contribute to creating enjoyable and free atmosphere while teaching English at an elementary school. The instructional goals may be achieved easily by different activities which include Manavgat folk tales.

### 1.6. THE LIMITATIONS OF THE STUDY

The first limitation of the study is the period of the study. The curriculum of the books was so intense and we as researcher had to complete the weekly plan.

The second limitation of the study is the inconsistency of student participation in the activities. All of the students in the group couldn't participate

in all activities. If their proper participation could have been assured, the data obtained would have more reliable results.

The third limitation of the study is the different levels of students. Although they were at the same grade-8th grade there was a huge inequality among some students.

## 2. LITERATURE REVIEW

Folk tales are one of the most important elements of our verbal literature. Folk tales which have a remarkable place in our literature play an important role in education. Folk tales which are told in so many places of Turkey today, include the oldest times of Turkish culture. We haven't got so many published products including Turkish folk tales but so many folk tales are told among the public. At the same time, lots of our folk tales are forgotten.

The situation is not different for Manavgat which is one of the most popular place of Turkey. Up to now, the collection of Manavgat folk tales haven't been studied. There are so many folk tales told among the public but a few of these folk tales have been transferred in written products. Hüseyin Çimrin mentions these folk tales in some of his books. At the same time Hasan Kırtı who has important studies on Manavgat, its villages and culture, mentions some of these folk tales too. On the other hand, there is no study about the usage of these folk tales in English language teaching.

We can benefit from our folk tales especially told in a certain area effectively. At this point we will study on the usage of Manavgat folk tales in English language teaching . First of all we will start with a short history of folk tales.

### 2.1. THE HISTORY OF FOLK TALES

Justice, beauty, jealousy, richness, poverty, dreams, magic, mysterious powers always occupy the mind of human being. Mystery, extraordinariness, unknown worlds are the worlds are the parts of folk tale. These are important reasons of people's wonder for folk tales.

All of us know folk tales which were one of the most entertaining activity of cold winter nights. In Turkish culture, especially in Anatolia, folk tales have very special position. Folk tales have very important position not only in Anatolia, but

also in all over the world. Folk tale is one of the most charming type of verbal literature. It is the tale of heroes who live in an unreal world. There is no sore, no pain, no injustice in the world of folk tale. There is hapiness.

Culture and folk tale are interacted with each other. Culture feeds folk tale and at the same time folk tale feeds the culture of a country. Then what is the source of this important product? Let's start with the large description of folk tale and then continue with the source or arising of folk tale.

### 2.1.1. FOLK TALE AND THE ARISING OF FOLK TALE

Folk tale is a kind of verbal literature which include extraordinary events, extraordinary heroes, unknown places and unknown times. It is transferred from generation to generation verbally. It hides so many imaginative creations into itself. It is a product of imagination. It is very different from other types of literature.

There are some features of folk tales which dicriminate it from other writing types. First of all, folk tale is a tale of extraordinary events and it is not almost known when and where these events were lived. Another words , there is no notion of time and place in folk tale.<sup>3</sup>

There are so many descriptions for the folk tale. Different writers have produced different descriptions. One of the most interesting description of folk tale is made by Sekip Tunc. We may get information about his description in Ferhan Oguzkan's book '*Cocuk Edebiyatı*'.

In his response for a questionnaire, M. Sekip Tunc states that folk tale is a kind of literature product which has the traces of ages which people spend in a discipline of imagination and emotion with myth and he describes it as the present of human being's childhood term.<sup>4</sup>

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<sup>3</sup> Oguzkan, Ferhan, *Çocuk Edebiyatı*, Ankara, 2001, p: 17

<sup>4</sup> Ibid, p: 18



In fact, Sekip Tunc's description is very brief and understandable. Folk tale is the oldest product of verbal literature. When and where it was created is unknown but we know that it was created before other literature products. As we said before, it was transferred from ages to ages verbally. The creation of folk tale is as old as the creation of human being. So, it is human being's childhood product. We will mention the creation or arising of the folk tale in a detailed way later. There is another description of folk tale in Ferhan Oguzkan's book Ignacz Kunos who is a popular Hungarian Turcologist.

Popular Hungarian Turcologist Ignacz Kunos describes folk tale as the products which reflect both the religion of old ages, their features and the literature and the philosophy of people who lived in ancient times.<sup>5</sup>

This description is very including. By means of the folk tale, we can get information about religion, philosophy and literature of people living in ancient times. According to Kunos, folk tale depends on real life and thought. On the other hand, Pertev Naili Boratov, who collected so many folk tales, thinks that folk tale is free of real life, thought and beliefs. According to him, folk tale has no aim to make people to believe something. Thus, we may get so many different assumptions about the description of folk tale.

Folk tale is a very interesting and charming product for both children and adults because of the extraordinary events, heroes, settings and so on... There are so many incredible events in a folk tale. Happiness is a very important function for a folk tale. By means of this eternal happiness human beings like folk tale. In everyday life, people live stressfully and problematically. It is impossible to escape from unhappiness. On the other hand, it is not same for the folk tale. Of course, there is unhappiness in a folk tale too, but at the end of the tale happiness and goodness are usually winners. This notion comforts the reader of the folk tale.

We can find every type of characters in a folk tale. Good characters and bad characters, generous characters and stingy characters... Opposite sides are given in

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<sup>5</sup> Ibid, p:18

a folk tale, but usually as I said before, goodness is the winner because folk tales are optimistic. It does not mention punishment, terrible events a lot. Folk tale presents terrible events in a funny way. Optimism and tolerance have very important role in a folk tale. In a folk tale, we can get the thought of two types of life. The life we are obliged to live and the life we want to live. Both of them are mentioned in folk tale. People find themselves, their happiness, their sorrow in a folk tale. Although a folk tale has extraordinary events, extraordinary heroes, such as different animals and different creature, it makes people to believe. Extraordinary animals in a folk tale are only a tool to create successful heroes. When wanted conclusion is got, those extraordinary animals are lost, then the heroes of folk tale return to the real world. In this real world, readers find or imagine themselves. So folk tale is very important for both adults and children.

The heroes of the folk tale are not normal individuals. They do not belong to a certain society, they do not live in a certain city or town. Generally they are unknown and homeless individuals. Of course they have names but these names only facilitate the expression.

In some folk tales, animals such as lions, fox and rooster take the place of individuals or creatures out of nature such as giants, fairies and dragons which never lived and won't live in our world, are included in their adventure. Where and when do these creatures, individuals and animals live? Folk tale answers these questions like 'once upon a time...in a country'.<sup>6</sup>

Folk tales have a special manner or style. In a folk tale, animals may speak, individuals may behave like an animal, individuals may behave in an extraordinary way which we aren't used to. At this point, we can not mention the subject of a folk tale but we can express it as the general subject of folk tales, because generally every folk tale whichever nationality it belongs to has a similar style. Goodness and badness, modesty, jealousy, dreams of human being success are common subjects mentioned in folk tales. All of these subjects are related to

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<sup>6</sup> Sirin, Mustafa Ruhi, *Cocuk Edebiyatı Yıllığı 1987*, "Pertev Naili Boratov, Masal", İstanbul, 1987, p: 111

all human beings in the world. They are not belong to a special time or a special place. So there is universality in folk tale notion.

Happiness is a very important component of folk tale. This happiness is reached after the characters deal with a difficulty successfully. All types of characters, rich, poor, beautiful, ugly, all of them may encounter with a difficult position. To get the happiness, all of them have to overcome that difficulty. This idea is dominant in all the folk tales. At this point, perhaps we can mention a Turkish proverb ‘No pain, no gain.’The logic in this proverb can be found in folk tales.

Tongue twisters are the other important element of folk tale atmosphere. Readers encounter with tongue twisters in introduction, developing part and conclusion of folk tale. Dr Umay Gunay mentions tongue twister of folk tales in such way.

In tongue twisters, time, place, birth, death and similar notions, the quality and quantity of creatures are mentioned in different and unusual way. There is no limit of existence and nonexistence. Existence is told by means of nonexistence, nonexistence is told by existence. Out of the usual rules of life style, problems are made fun in an extraordinary world, it is tried to reach a life happiness by means of relief, liveliness and comedy seeing all the impossibilities in possible position.<sup>7</sup>

Folk tales have a large fancy world. This world affects the reader because fancy or daydream has a very important role in human’s life. Each person has daydreams so the reader may find his daydream come true in a folk tale. At the same time folk tale includes real like heroes and setting. These real like heroes and settings are of course very effective in terms of the readers.

Even if folk tales are based on a huge dream power, it is sometimes encountered with real events and individuals.

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<sup>7</sup> Sirin, Mustafa Ruhi, *Cocuk Edebiyatı Yıllığı 1987*, “Umay Gunay, Turk Masallarının Hususiyetleri”, İstanbul, 1987, p: 129

Heroes are the individuals with whom can be encountered such as king, sultan, vizier, poor girl or poor boy.<sup>8</sup>

Folk tales have unknown places and times. There are extraordinary events in unknown places and unknown times. Places mentioned in a folk tale may have names, but those names may not be real. Even if the names of the places such as Bagdat, İstanbul, India, China are real, the event in those places are not real. Time is also similar. So many folk tales start with 'once upon a time'. Events may come true in such a long time that heroes may live up to long ages. Sukru Elcin mention time in a folk tale as such.

This is a time which takes human being into the garden of life which is colourful and has no responsibility. It is a time which Heraklit resembled a flowing river, which is far from pessimistic appearance of the creature with whose water we can not have bath, in which it is possible to live everytime.<sup>9</sup>

Then how was such a colourful, incredible and effective world born? What is the source of such a colourful world? While trying to answer these questions we can find different assumptions about this subject.

We know that folk tale is the type of verbal literature. This feature of folk tale may lead us to the thought that folk tales' arising is as old as the creation of human being. First of all, human beings speak with each other to communicate, there is no writing, it becomes later. Before writing we can encounter with the type of folk tale. It starts with the thought of human being. In a civilization, folk creates their culture and in their culture they create the type of folk tale. In fact both of them are within each other. Human beings produce folk tale and while producing this product they unify their culture. In addition to culture we may encounter with the lifestyle and belief style of the society. All of them feed folk tales. So folk tale has a national position at this point. Every nation has something related to their society in their folk tales. We may conclude that folk tale is created in a society and it is transferred verbally by including so many features of the society.

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<sup>8</sup> Gurel, Zeki, Fahri, Temizyurek, Namık Kemal, Sahbaz, Çocuk Edebiyatı, Ankara, 2007, p: 45

<sup>9</sup> Elcin, Sukru, Halk Edebiyatına Giriş, Ankara, 1998, p: 368

Folk tales are anonymous. We may find folk tale in both primitive societies and developed societies. It has a geographical prevalence. So there becomes studies on the source of folk tale and there becomes so many assumptions on this subject. At this point Grimm<sup>10</sup> has very important position.

So many assumptions on the source of folk tale whose leader was Grimm were produced, but those assumptions which developed with so many discussions were not agree on a source. So the assumptions related to sources, become around three school: Mythology School, Indian School, Anthropology School.<sup>11</sup>

Let's mention mythology school a bit. For the first time, Muller examined mythology. According to Muller, mythology goes back the thought of Indian. Muller compares mythologies of different countries. G. V. Cox improves Muller's method for the folk tales of different countries. Cox finds some similarities between the heroes of these mythologies. Because of these similarities he thinks that Greek mythology and other types of mythologies have the same source. Muller, Cox and Ruben look for the source of folk tale in mythology. They think that so many extraordinary events and heroes in a folk tale depend on mythology. According to them mythology is the source of the imaginative and unreal world in a folk tale.

Researchers such as Grimm Brothers, Max Muller and G. V. Cox defend this vision. In this school, it is believed that folk tales come from mythology. According to Wilhelm Grimm who is the one of Grimm Brothers, the source of folk tales is India-Europe. According to this view, the mythologies of nations which are in the circle of India-Europe change and create folk tale.<sup>12</sup>

The other idea supported about the source of folk tale is Indian school. The first supporter of this view is Deslenghaus. According to his idea, Asian and European folk tales are based on Indian folk tales, because there are some similarities between the features of Indian and European, Asian folk tales. Then

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<sup>10</sup> Grimm: He is an important German writer of folk tale.

<sup>11</sup> Ozturk, Ali, Turk Anonim Edebiyatı, Istanbul, 1986, p: 114

<sup>12</sup> Gurel, Temizyurek, Sahbaz, opt. cit., p: 48

Theodor Benfey enlarges Deslenghehaus's view. Benfey believes that Indian culture and thought are the source of folk tale. All the folk tales are based on Indian thought except Ezop folk tales.

According to Benfey, folk tales which are shaped for the first time in India are transferred to other countries by three ways. First of all some folk tales are transferred to Europe by means of some movements before tenth century. The second way, after the tenth century folk tales are spread in Italy and Byzantium by means of Islam. Then they spread in Europe by means of Spain. The last and third way is the viewpoint of Budism in Asia and different verbal products developed by this viewpoint are spread in Europe and other countries by means of Mongols.

It is accepted that folk tales have widened from India to all over the world since the tenth century. Ignacz Kunos, Theodor Benfey and Emanuel Cosquin are the people who accept this view.<sup>13</sup>

The other view about the source of folk tale is anthropology school. Edward Taylor is the most popular supporter of this view. According to him, folk tales are based on the life of society. This view is created opposite to mythology and Indian school. A. Lang is another supporter of this idea. He believes that some motifs of Egypt folk tales can be found in the history of Herodot and Homer epics. At this point, motifs in Mediterranean Region are not based on India. There are some researchers who believes that the source of folk tale is primitive life style.

We have different assumptions about the source of folk tales. It seems that there are so many differences between these schools, but in fact they have some basic similarities. For example, myths of mythology echole are related to the life of society. In terms of Indian school, folk tales depend on the life of society. Similarly, in anthropology school folk tales are directly related to the life of society. We can see that society, its life style, beliefs, culture have remarkable role. A society gains its features in a process of time. In this process human

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<sup>13</sup> Ibid, p: 48

beings have happiness, sadness, fights and so on...All of these create the elements of folk tale and they are so helpful to find the source of folk tale.

In spite of all these assumptions about the source of folk tale, it is still unknown when and where folk tale arises. All of these assumptions may be true, they are related to each other to some extent, but they are not certain. Before writing, only speaking was enough for a folk tale to be told.

The same folk tale can be told in different countries in different types. This difference depends on the cultures of societies. For example Turkish folk tales differ from Indian folk tales, Arabic folk tales and so on. An event is told in different ways in different cultures. Cultural difference leads to create different folk tales on an event. This point is stated in Ali Ozturk's book 'Turk Anonim Edebiyatı' as such.

First of all although Dr Dilek Daltas supports the universal structure in folk tales, civilization has unique development limits like Ziya Gokalp states. Folk tales in these limitations, are the products of civilizations which has unique accumulation in terms of source, so before the universality of folk tale, the national elements of folk tale cause a folk tale to gain its shape and features.<sup>14</sup>

By means of folk tales we can examine special and secret aspects of a society. Society and folk tale interact with each other. Real world and the world in a folk tale are different from each other. On the other hand, the world of folk tale is close to the real world, it reflects the real world and the needs of human beings to some extent. There is something related to real world in a folk tale. Details of real life in a folk tale cause a folk tale to belong to a society. For example, in Turkish folk tales it is possible to find our tradition, belief and intellect. We can not separate a folk tale from the society and time in which it is created and kept alive. Even the most extraordinary event or hero reflects something about the society and its philosophy of life.

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<sup>14</sup> Ozturk, opt. cit., p: 128

According to some folklorists, folk tales are the remnants of primitive life. The lifestyles and beliefs of primitive human beings come in the form of folk tale by being transferred from nation to nation and from age to age. French anthropologist Paul Saintyves supporting this idea states that folk tales come on the scene by means of primitive ceremony. These ceremonies are celebration ceremonies, entrance ceremonies (entrance to manhood and girlhood) and the ceremonies held in Middle ages.<sup>15</sup>

Let's mention features of Turkish folk tales a bit. In Turkish folk tales passive and lazy characters are seldom. Characters always cope with their problems on their own. For example Keloglan is very intelligent and capable character. It is common that the characters of Turkish folk tales are sound Muslims. When a human being encounters with a problem he prays and trusts God. By this way their wishes are accepted directly or some helpers such as Pir, Dervis, an old man or woman help the characters. Characters do not accept desperation, instead of this, they try to make beautiful their fortune. They struggle for beauty and goodness, so God help them everytime. Bravery and heroism are important elements of Turkish folk tales. Turkish clans has relations with Chinese and Indian culture. In Turkish folk tales we can see the effects of these cultures. There are spirits, giants and fairies in Turkish folk tales. These are related to the belief of Turkish people Islamic era.

The structure of folk tales is another point we should pay attention to. We will tell about the structural features of folk tales in this section. Turkish folk tales and Eastern folk tales have so many differences in terms of structural features. In Eastern folk tales differences between elements of opposition's are very clear and certain. According to Propp, who has an evaluation on the common fiction features of folk tales, actions in an Eastern folk tale are very close to each other, but heroes and their materials change. He says that there is a structural unity. In Alemdar Yalcın's and Gıyasettin Aytas's book 'Cocuk Edebiyatı' this subject is stated as the following.

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<sup>15</sup> Sirin, Mustafa Ruhi, *Cocuk Edebiyatı Yıllığı 1987*, "Bilge Seyidoglu, Masalların Kaynakları", İstanbul, 1987, p: 124



According to Propp, after the event and the conclusion of this event are determined, the chain of event development appears. To reach or not to reach this aim forms the base of folk tale fiction. Generally heroes reach this aim. Propp decided thirty one basic functions in a folk tale. These functions have different sequence of events.<sup>16</sup>

There are three basic features in folk tales. These are continual change, mystery and repetitions. In a folk tale there are exciting events which follow each other. The rapid change and development of the events make easy to read and understand. There is mystery in Eastern folk tales. Magic, extraordinary events, monsters and the effort to rescue from monsters, create a mystery in a folk tale. As human being has a natural curiosity for the mystery, folk tales become charming and exciting for him. Repetition is the other important point for Eastern folk tales. Similar events can be repeated in a folk tale. These repetitions increase the power of folk tale and they make the folk tale more understandable.

Folk tales always play very important roles in the processes of language learning because folk tales usually contain repetitive language patterns, phrases, or questions, refrains, strong rhythm and rhyme, sequences of numbers or days of the week.<sup>17</sup>

Turkish folk tales have a bit different structure. A Turkish folk tale has three sections. These are, tongue twister part, the part in which events are told and conclusion part. Tongue twister part prepares the reader for the folk tale. It is a kind of introduction. Tongue twisters used in a folk tale have a huge richness and humour. They emphasize that events are not in the real world, they are in the folk tale world. In a tongue twister, possible and impossible events create a unity. The part in which events are told is the second section of Turkish folk tales. This part is the base of a folk tale and there is a sequence of events. The third section is the conclusion part. The end of folk tales are similar to each other. Bad characters are punished and good characters are always happy.

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<sup>16</sup> Yalcın, Alemdar, Gıyasettin, Aytas, Çocuk Edebiyatı, Ankara, 2002, p: 58

<sup>17</sup> [http://iteslj.org/Techniques/Wu-TeachingFolk tales.html](http://iteslj.org/Techniques/Wu-TeachingFolk%20tales.html),

08.03.2010, 15.00 pm.

In this part of our work, we mentioned a large description of folk tale, the source of folk tales and the structures of folk tales. We have tried to explain all of these in a detailed way. After the description and the source of folk tales, let's get some information about the development and enrichment process of folk tales.

## 2.1. 2. THE DEVELOPMENT AND ENRICHMENT OF FOLK TALES

We can encounter with folk tale and its rich belongings in verbal literature. Verbal literature has a very large and rich circle. First of all, we know that folk tales are told verbally. Being told in a verbal way, enriches the folk tales to some extent. A folk tale is created in a society and it is spread to other societies and regions by means of this verballity. Of corse a folk tale is not told in the same version in every region and society. For example, some societies add some extra parts, on the other hand, some societies extract some parts. So the same folk tale is told in differnt ways and in different versions. It has different names in every society. At this point, folk tales enrich to some extent, not wholly. Verballity has some negative effects on folk tales. Some parts of folk tales are forgotten. We have mentioned the source of folk tale in the first part. We have stated that the source of folk tales is stilll uncertain. Being told in a verbal way plays an important role in this uncertainty.

The real enrichment of folk tales can be accepted with the help of writing. Folk tales have had their places in written literature since every nation started to use writing. Writing has hidered the forgetting some parts of folk tales. After the use of writing some writers start to record folk tales and their names. Pertev Naili Boratov states this point as such.

The writers most of whom were nameless and the writers whose names reached us seldomly, recorded the folk tales they heard from public or perhaps they make public to listen in a book form by changing. So they created a type in written literature. Then these books became sources for other writers.

So folk tale has developed both in written literature and in its own verbal tradition throughout the centuries.<sup>18</sup>

Books of folk tale have been among the most important products of world literature since old times. Folk tale texts of old Egypt, Pacatantras of Indians, animal folk tales which belong to Esope in old Greek, Binbir Gece Masalları which were brought in Arabic world from Indian and enriched in Arabic world after Islamic era and Turkish folk tales in Uighur language are some examples of these products.

After the usage of writing there becomes so many studies on folk tales especially on the collection of folk tales. Folk tales become a type of literature after they are written. First written examples of folk tales are Pacatantra, Tutiname, Decameron by Boccacio, Binbir Gece Masalları, Pentamerone by Basile. Pacatantra includes didactic animal folk tales. It is translated into Turkish as Kelile ve Dinme. The oldest folk tale of Eastern Region is Binbir Gece Masalları and it is accepted that they have Arabic roots. Aisopos gives birth the first examples of folk tale in old Greek. Those folk tales are developed in the next centuries. By means of these products La Fontaine writes his work.

In Europe, first serious collection of folk tales was made in nineteenth century. Grimm Brothers had their collection in Germany in 1812 and Andersen had the collection of folk tales in Denmark in 1835. In Turkey, foreign scholars were the first people dealing with collecting folk tales. There are a few printed books including Turkish folk tales, on the other hand we have so many alive folk tales among people. Some of the folk tales have been transferred verbally so they are still alive, but some of them were forgotten. Verbal tradition and texts collected by native and foreign scholars play an important role in getting the available folk tales. For the last two centuries, Turkish folk tales have been collected. At this point, foreign scholars' efforts can not be deniable. In his book '*Gumushane ve Bayburt Masalları*', Saim Sakaoglu says about this subject the following.

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<sup>18</sup> Sirin, Mustafa Ruhi, (Pertev Naili Boratov), opt. cit., p: 117

The oldest collection which includes Turkish folk tales is the work of M. Digeon who is the translator and secretary of French King Louis XVI. The second volume of this book was published in 1781. It has three folk tales and three of them are Turkish folk tales. Some texts in this work named 'Nouveaux Turcs et Arabes', are too long for a folk tale. First, third and fifth ones of folk tales in this book, are introduced as Turkish folk tales.<sup>19</sup>

There are so many foreign and native scholars and their works on Turkish folk tales. The popular traveler Wilhelm Radloff is the first foreign scholar who collected Turkish folk tales from Anatolia and other Turkish homelands. These collections were published between 1866 and 1899. Hungarian Ignacz Kunos is one of these foreign scholars too. He collected so many folk tales from different regions and he compiled them in different volumes. The first volume including these compiled folk tales, *Oszman Torok Nepkoltesi*, was published in 1887. English writer R. N. Bain is another scholar interested in Turkish folk tales. Bain's book '*Turkish Fairy Tales*' was published in 1896. As foreign writers Cyrus Adler's and Alan Ramsey's collection about Turkish folk tales was published in 1989. Of course Turkish writers and scholars have works on Turkish folk tales too. For example Ziya Gokalp published folk tales he heard from his parents in '*Kucuk Mecmua*'<sup>20</sup>. Hamit Zubeyr, Bahtevan Hanım, Yusuf Ziya Demircioğlu, Suat Salih Arsal are the other writers interested in compiling Turkish folk tales. Naki Tezel published his famous book '*Keloglan Masalları*' in 1936. About this subject Ahmet Ali Arslan states the following in his book '*Kuzeydogu Anadolu Turk ve Kuzey Britanya Halk Edebiyatlarında Masallar*'.

Studying on Turkish folk tales systematically and introducing them to international area began with Pertev Naili Boratov. Beginning in 1955, he published four folk tale books in the languages French, German and Turkish. His first book was *Contes Turcs Boratov*, which was published in 1955. There are

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<sup>19</sup> Sakaoglu, Saim, *Gumushane ve Bayburt Masalları*, Ankara, 2002, p: 38

<sup>20</sup> *Kucuk Mecmua*: The magazine published by Ziya Gokalp in Diyarbakır.

twenty one folk tales which were chosen from the books in this field in this book.<sup>21</sup>

About Turkish folk tales Ahmet Edip Uysal Ph. D and American W.S. Walker Ph. D created a valuable work. Their book '*Tales Alive In Turkey*' was published in 1966 and by means of this book our folk tales were taken into account in international area. After these studies on Turkish folk tale, regional studies start. Saim Sakaoglu's book '*Gumushane Masalları*' is the first study about regional folk tales. We can say that, the collection of Turkish folk tales coincided with nineteenth century. Billur Kosk is the oldest book which was collected verbally. It has fourteen folk tales. Theodor Menzel published this book by translating it into German. Of course these collections and studies contribute to the enrichment and development of folk tales.

Folk tales usually have changes as verbal tradition because the collection of folk tales has continued since nineteenth century mostly. Of course some popular folk tales such as Binbir Gece Masalları, Indian Animal Folk tales, Esope Folk tales and Kelile ve Dinme were written in earlier times. These folk tales include something which addresses to adult readers. This is the most important reason that these folk tales get a lot concern. The changes of folk tales continue until the writing is used.

After folk tales have their places in written literature, some classifications can be made more easily. J. G. Von Hahn is the first person who has effort to classify folk tales. Then Aarne and Thompson have some studies on classification of folk tales. There are different classifications of folk tales in different times. The most common of these classifications belongs to Thompson. According to his classification folk tales are divided in five parts. These are; animal folk tales, basic folk tales, funny tales, successive folk tales and folk tales which are not in the classification. In this classification, animal folk tales are the most popular ones perhaps. It is known that the source of animal folk tales is based on India. On the other hand, there are animal folk tales which countries produced according to

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<sup>21</sup> Aslan, Ahmet Ali, Kuzeydogu Anadolu Turk ve Kuzey Britanya Halk Edebiyatlarında Masallar, I. Cilt, Ankara, 1998, p: 34

their own culture. These folk tales tell the need and will of society by using remarkable examples. Different folk tales of different cultures include some talking animals. Geographical situation, social, cultural and economical level affects this position. Alemdar Yalcın and Gıyasettin Aytas explain this point as the following.

Motifs of talking fish are noticed in the folk tales of England, Scandinavian countries, Germany and south sea countries. In Russian folklore, bear, wolf and firefly folk tales are noticed. Spiders, rabbits, turtles, crocodiles, monkeys, lions and tigers are the heroes of folk tales in a huge part of Africa. In Japanese folk tales, rabbits, badgers, monkeys and bears are noticed intensely.<sup>22</sup>

Basic folk tales are divided in two parts too. These are extraordinary folk tales and realist folk tales. Extraordinary folk tales include extraordinary creatures such as giants, fairies and so on. Realist folk tales include sultans, princes, hodjas and so on. Funny tales are the other type and they include comic tales and witty remarks. Successive folk tales also include human beings and animals as characters. Keloglan folk tales are good examples of this type. Except this classification, there is another categorization of folk tales. According to this categorization there are two types of folk tales. They are folk tales which has folkloric features and artificial features. Folkloric folk tales are told among the public initially. These folk tales are developed and some scholars carry them in written literature.

Folkloric folk tales reflect the historical features of the society and by means of these qualities they provides materials for sociology and anthropology. These type of products express a certain cultural situation in the liveliest way and they help some traditions continue up to now.<sup>23</sup>

The topics of folkloric folk tales are simple. These folk tales are told in different places and times by different people. They have a considerable effect on children. Artificial folk tale is the other type of this categorization. It is written by

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<sup>22</sup> Yalcın, Alemdar, Gıyasettin, Aytas, opt. cit., p: 51

<sup>23</sup> Oguzkan, opt. cit., p: 19

a writer according to his fantastic world. It is similar to folkloric folk tale. In these folk tales society is mentioned in a funny way. Expression and esthetic are improved. The descriptions of different people and places are available in this type of folk tale.

Artificial folk tales are the folk tales which come into being as the result of a new adaption of folkloric folk tales and at the same time they are formed only by the dream power of writer. The topics of this type of folk tales are generally unrealistic and events come into being in imaginary places and countries. Heroes are the beings which often encounter with extraordinary events and have extraordinary qualities.<sup>24</sup>

Turkish folk tales are classified in two parts. These are; folk tales living in verbal tradition and texts which native and foreign writers transferred in written literature. Turkish people have had cultural relations with other countries such as China, India and Iran. Because of these relations there become interactions between their cultures. We know that folk tales are the elements of cultures so folk tales are affected by these relations. Texts of old times are only in verbal literature so we can not get much information about them. Turkish folk tales have changes while they are being transferred from Middle Asia to Anatolia and Europe. Anonymous products of literature are produced in Seljuk Era and Otoman Empire Era. In Anatolia, anonymous culture of society lives in verbal literature.

Turkish folk tales have lived in a historical period and they have reached up to now by changing and developing. Turkish products of tenth century can be accepted as the written folk tales. The studies on Turkish folk tales are started by foreign scholars in nineteenth century. We have mentioned these studies in a detailed way before. Dede Korkut folk tales are among the popular Turkish folk tales. These folk tales belong to the Turkish culture before Islamic era. Mesnevi by Mevlana is the other important product of Turkish culture. Mesnevi is rich in animal folk tales written to advise. Ali Ozturk mentions Mevlana and his products Mesnevi as the following.

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<sup>24</sup> Kıbrıs, İbrahim, Çocuk Edebiyatı, Ankara, 2006, p: 51

Mevlana Celaleddin comes from Belh to Konya in his young age and he settles in Konya. While he is living in West Turkistan, he is nourished with the anonymous culture of West Turkistan region. In addition to this, after coming in Anatolia, of course he absorbs the culture of this region. It is very usual that he takes so many folk tales, tales and funny tales, which he uses as materials while writing Mesnevi, from the culture in which he lived and grew up. So, so many anonymous Turkish literature products living in Konya and Belh region are collected in Mesnevi.<sup>25</sup>

Another classification of Turkish folk tales is possible too. According to this classification Turkish folk tales are divided into parts again. They are imaginary folk tales and realistic folk tales. Folk tales which have fantastic events and heroes are included in imaginary folk tales. On the other hand, folk tales which are logical and similar to the real life are included in realistic folk tales. This is the other categorization for Turkish folk tales.

We have mentioned the categorization of folk tales. This type of categorization becomes easy and clear after folk tale is included in written literature. At this point the other categorization is made for the characters of folk tales. This categorization consists of seven parts. They are aggressive characters, forgiver characters, helper characters, the person is looked for, sender person, real character, false character. Some of the characters are classified according to their personal features. The person who is looked for, helps to overcome complex situations in a folk tale. Sender person assigns the character to overcome a complex situation. Real character carries all of the emotional elements. False character may be regarded as the hero by mistake. Aggressive characters create the negative part of conflict. On the other hand forgiver characters and helper characters create positive parts of the conflict.

There becomes different classification of heroes. Let's mention the other classification which includes three parts. The first one is the heroes who carry the wishes and values of society, the second one is extraordinary powered creatures

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<sup>25</sup> Ozturk, opt. cit., p: 103



who convey us to the conclusion and the last one is opposite characters who have more power than these types of heroes. These opposite characters represent our passions which we keep under pressure.

All of these categorizations contribute to the enrichment and development of folk tales. Certainly folk tale materials have been enriched throughout the centuries. At the same time subjects of folk tales have improved with the help of literature evolution. For example Voltaire adapts folk tale to philosophy.

We know that folk tales are related to societies' social, cultural, and economical structure. The cultural, social and economical structure of a society change throughout centuries and this change affects the folk tales of that society of course. The development of cultural and social situation contribute the subject development of folk tales. Economical development is very important point in terms of folk tale development. By means of their economic power, countries can publish so many books and materials related to their folk tales. So their own folk tales become common in all over the world. So many scholars of developed countries researched the source of folk tales and categorization of folk tales. They studied on collection of folk tales. Even Turkish folk tales were studied by foreign scholars for the first time. So there is a correct balance between the development level of a country and the development and enrichment of folk tales.

### 2.1.3. THE CURRENT POSITION OF FOLK TALES

Folk tale seems to belong to past times but in every ages and also current days we need folk tales. Current position of folk tale is very different from its position in old times. At this point we can mention folk tale tellers. They are important part of folk tale tradition. Nowadays can we mention folk tale tellers in folk tale tradition? Of course not. In the old days, they had important position. Folk tale tellers were generally woman and they were called as folk tale mothers. So many people were coming for those folk tale mothers. Enver Naci Goksen mentions folk tale tellers as the following.

Every village has a folk tale mother like every house has a folk tale teller. In village, everyone waits for her words, but she is so reluctant, she doesn't start to tell folk tale easily. People who are gathered around the folk tale teller near the stove, apply to different way to make folk tale teller to tell. Some of them promise to plough her field, some of them promise to milk her cow and make ayran.<sup>26</sup>

Manner of telling is another important point for the folk tale culture. There is a good expression "How you say something is much more important than what you say." Once upon a time folk tale mothers were gathering so many people around them ,because they were telling folk tale in an effective way. They were telling them like they were living the events in that time. Nowadays, this is very different of course. We can find only a few folk tale mothers. Nobody collects around a folk tale mother and listen to her folk tales these days. People are gathered to watch TV, films and different programmes. Folk tales are common in written literature. There are so many published book especially for the children. They don't listen to anybody to dream something in their mind. Generally they read and they dream.

Folk tales are stories passed on from one person to another by word of mouth. These tales were not written down, but existed only in the memory of mankind. It is only now, as the tradition of story-telling is giving way to books and television that such tales are being collected and written down.<sup>27</sup>

Television and fantastic film world make use of folk tales these days. There is a magic lamp of Alaaddin in our folk tale culture. The irradiation in films today is not different from the lamp of Aladdin. Today there are space ships instead of flying rugs. So many cartoon characters and fantastic films are created with the help of folk tales. They are so common that children have the pictures of characters on their bags, clothes and so on. Cartoon films and fantastic film include a huge imagination as folk tales. By means of this imagination world, they take viewer far from the real world. These films sometimes represent didactic

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<sup>26</sup> Goksen, Enver Naci, *Cocuklar Icin Edebiyat*, İstanbul, 1960, p:58

<sup>27</sup> [http://www.longlongtimeago.com/lta\\_folk\\_tales.html](http://www.longlongtimeago.com/lta_folk_tales.html),

26.06.2010, 17.00 pm.

events in an effective ways. In every ages there become so many problems in human beings' lifes. These problems and deficiency are tried to expressed and solved by means of folk tales in old times. On the other hand, the way to express and solve these problems to lead people to new and beautifl ideas is different from old times. In every ages, human beings find different ways to search for justice, beauty and honesty. Sevinc Cokum expresses her idea about this subject as the following.

Folk tale is a school of language. It is true that today in which image techniques are dominant, the need for listening and speaking is decreasing and people are losing the opportunity to chat. Neighbours can not be gathered and they can not share their problems. Of course, folk tales are not told for the children.<sup>28</sup>

Nowadays folk tales tradition has been being lost slowly. Folk tales are collected in books and they are read just like a story. They are not old by a folk tale mother. The culture of newspaper, television, radio and cinema has become much more important for the people. People have no time to spend for folk tales which they created once upon a time. We have mentioned before, there are so many studies on the on the collection of folk tales today. On the other hand so many folk tales have been lost up to now. Scholars are trying to collect folk tales by means of old people and they record the collected materials to get cocrete results for the education of children. Children literature has improved recently and so many writers of education have created different materials fort his area. Folk tales they created with the help of their imagination are among these materials. They may create these folk tales with the help of their imagination and at the same time they may benefit from old created folk tales. So they get materials for the children literature.

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<sup>28</sup> Sirin, Mustafa Ruhi, Cocuk Edebiyatı Yıllığı 1988, "Sevinc Cokum, 1987'de Cocuk Edebiyatında Masal, Hikaye, Roman", İstanbul, 1988, p: 40

Folk tales have been being told in rural areas these days. While folk tales are being brought from rural areas to urban areas, folk tales become simplified and the narration time is shortened. Some characters such as giants and dragons can be lost wholly. Folk tales told in rural areas are much more funny, realistic and rich but this richness is simplified in urban areas. Folk tale mothers are among this richness of course. Because of developing technology such as television and radio, they aren't so common these days. Folk tale mothers know the tradition of the region they live and they tell folk tales using these traditions perfectly. So the people who live that region can understand folk tale mother much better than the people living another region. In fact, television prevents this complexity. Television use language in a certain level and all the people in a country can benefit from the message. We know that folk tale has two important functions such as making fun and education. These important functions are performed by television in a certain level in these days. We have mentioned disadvantages of this development but at this point we are mentioning the advantage of this development. There becomes something common and it increases people's cultural level to some extent. On the other hand, there becomes different approaches in different parts of the world about storytelling and folk tale tradition is changing.

In recent decades, there has been a renewed interest in the art of storytelling. Professional storytellers tour the United States and Canada. Likewise storytelling conferences and festivals abound and attract a wide audience. In formal storytelling today, the teller prepares a story to present to their listeners. Some storytellers tell stories from their own imagination. Other stories have been gathered, sometimes adapted from books and other storytellers. Folklore stories such as myths, epics, legends, and fables continue to be favorites.<sup>29</sup>

We know that folk tales are not created by only a person. They are the products of verbal literature. They are transferred from ages to ages verbally. Narration is a very important notion at this point. They are narrated in their initial

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<sup>29</sup> <http://42explore.com/story.htm>,

form everytime but sometimes there become some additions. The basic structure of folk tale can not be changed but some ne elements may be added. For example in folk tales told in old times, horse is used for transportation, on the other hand in today's folk tales we can mention cars and planes instead of horse. We can mention this addition and change for artificial folk tales. At this point Dr Bilge Seyidoglu tells the following.

It is not known that when and by whom folk tales are produced. Variations of possible folk tales are told in different regions of the world and some local elements are added. There become new inventions instead of folk tale, so these added elements deviate ather areas instead of folk tale. It can be thought that animated cartoons, comic books and space films like science fiction are the rest of classical folk tales.<sup>30</sup>

Nowadays so many branches benefit from folk tales such as linguistic, sociology, history and children literature. First of all it is very important for linguists. While searching folk tales they may encounter with different words, idioms, expressions and dialects. For a sociologist, folk tale is one of the most important richness of a society. By means of folk tale they may search for basic folk culture of a society easily. A historian folk tale can be the source or enlightenment of an important event. At the same time it is very vital source for children literature. We know that how folk tales are important in children education. We will mention this point largely in the next parts again.

## 2.2. THE FOLK TALES OF MANAVGAT

In the first chapter we have mentioned description of folk tales,sources of folk tales and types of folk tales generally. Here, we will emphasize local folk tales- Manavgat folk tales. Before studying the usage of these folk tales in language teaching we have to get information about Manavgat folk tales, the history and culture of Manavgat briefly. Let's start with the history of Manavgat.

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<sup>30</sup> Sirin, Mustafa Ruhi, (Bilge Seyidoglu), opt. cit., p: 128

### 2.2.1. SHORT HISTORY OF MANAVGAT

Antalya known as the pearl of south, is situated the south of Turkey. We know that it is one of the oldest city of Turkey. It is founded in 159 BC by king Attalus of Pergamon who gave its name : Attaleia. Then it is bound to Byzantium Empire because of Pergamon Empire's testament. Antalya is under Byzantium Empire's sovereignty for a long time. Then, Gıyasettin Keyhusrev, the sultan of Seljuk State, conquers Antalya in 1207. So, it becomes one of the most important city of Turkish people. During Ottoman Empire it gains much more importance. It is tried to be invaded by Italians during Independence War, but it is protected by Turkish soldiers and people perfectly. Now, it is one of the most popular city of our country. The name of the city has been called in so many different ways and Antalya is the last version of it. This is a brief history of Antalya. We know that Manavgat is bound to Antalya. So, before telling the history of Manavgat, we believe that it is essential to get a bit information about Antalya too.

Manavgat is the part of this history of course. Manavgat is situated the east of Antalya and it is settled in both sides of Manavgat River. Its neighbours are ; Mediterranean in the South, Alanya in the east, Serik in the west, Konya and Isparta in the north. The history of Manavgat is as old as the history of Antalya. Up to now, this sweet district has been under the sovereignty of different civilizations such as Lidya, Greece, Roman Empire, Macedonia, Byzantine, Seljuk State and Ottoman Empire.

When Manavgat was a sanjak of Anatolia Province in 1571, it was bound to Cyprus with the conquest of Cyprus. In nineteenth century, during Ottoman Empire, it was bound to Antalya and it became a district in 1924.<sup>31</sup>

All of these civilizations have so many remnants for Manavgat. It is full of Greek, Roman Empire, Byzantine and Seljuk State remnants. There are so many ruins of Roman Empire, especially Side is rich in these old remnants. Manavgat is conquered by Seljuk State and so Turkish sovereignty starts. Muslim

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<sup>31</sup> Ogunlu, Haydar, Buyuk Sehir Antalya, İstanbul, 1995, p: 53

merchants in Mediterranean complain Crusaders. To provide the safety of this place so many military expeditions are arranged and at last it is conquered. The conquest of this wonderful place help to improve trade effectively. In 1397, Manavgat is conquered by Yıldırım Beyazıt who is one of the most popular sultan of Ottoman Empire. He conquers the west part of Manavgat. The east part of Manavgat is conquered by Fatih Sultan Mehmet. Since that time, it has been under the control of Turkish people.

Let's mention the name of the district, etymology of Manavgat a bit. The first popular name of this district is Melas. Melas is an Arabic word and it means the place in which you can hide. Hisar Tower supports this word so much, it is just like a place in which you can hide. This name changes and Manavgat becomes the name of the district. Hasan Kırtı explains this word as the following.

The word of Manavgat is used commonly between Manavgat River and Koprucayı. The name of Manavgat stems from this word. Manav: Somebody who sells vegetable and fruit. 'ka' is an instruction related to 'katmak'. The letter 'k' becomes 'g' and Manavgat is created.<sup>32</sup>

In another source written about Manavgat, the origin of this word is explained as the following.

Like Boyabat, Hamidabat, Col-abat, Boz-abat, Eceabat; Manavabat which means plain of Manav and homeland of Manavs, stems from a possessive construction which include the meanings such as plain, great place, lake, dessert. We think that it might change as Manavgat.<sup>33</sup>

In this chapter, we have tried to mention history of Manavgat briefly. Now, the other point we have to mention is culture of Manavgat.

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<sup>32</sup> Kırtı, Hasan, Evrnski'nin Tarihi ve Soyagacı, Antalya, 2008, p:47

<sup>33</sup> Konyalı, İsmail Hakkı, Yıldız, Ali, Abideleri ve Kitabeleri İle Manavgat Tarihi, Antalya, 2010, p:9

## 2.2.2. NATIVE CULTURE OF MANAVGAT

We know that, Eastern culture-Turkish culture is so rich. Native culture of Manavgat is part of this richness of course. After getting information about the history of Manavgat let's pay attention to the native culture of this perfect district.

During Turkish history family has been the most important institution in a society. It is also the smallest part of the society. Family, relatives and relationships between relatives are so important. There is no discrimination between people in Manavgat district just like all other Turkish cultures has no discrimination. At this point, people depend on their family which is the biggest institution in their society. The leader of the family is father. He has so many responsibilities in terms of his wife, children and expenses of his house. Hasan Kırtı mentions this point as the following.

The leader of the family can sometimes manage three generation in his haouse at the same time. The man who is the leader of the family looks after his close relatives such as aunt, uncle, grandfather, grandmother who has nobody to look after. An unmarried girl prepares her trousseau in her father's home.<sup>34</sup>

We can understand how important the family, mother, father and relatives are. As Hasan Kırtı tells above, an unmarried girl has some preparations in her father's house. Her family tries to complete all of her needs before marriage. There is no bride-price. Bride's family demands groom's family to buy some quantity of gold for bride and groom. After marriage bride and groom can use that gold for their house. During the wedding ceremony, relatives of bride and groom bring different presents or they may give some Money for their expenses. At this point, religious beliefs are so important. During the wedding ceremony guests pray for bride's and groom's happiness. A magnificent fiest is given for the guests and they are treated with respect. In crowded families, married son has a different house. On the other hand, the youngest brother stays with his family and

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<sup>34</sup> Kırtı, Hasan, Colaklı Soylar Boylar, Antalya, 2006,p: 37



he looks after his mother and father. If brothers can not get on with each other, some of them migrate to another place. Each family tries to build a house for their sons.

Birth and death traditions are another richness of Manavgat's native culture. The woman who gives birth a child is visited by relatives. They bring different presents for both mother and child. Mother and father of the child sacrifice a sheep or goat for their new born baby. If they have a good economical situation, they prepare a feast and they have Kor'an, the sacred book of Muslims, read. When somebody dies, so many relatives of the family visit them for condolence . Guests bring something to eat for the family who has funeral. The family distributes some cookies for the benefit of the person who dies up to forty days. The grave is covered with bunches and after forty days it is opened. The family who has funeral do not say welcome to their guests.

Religious festivals are also important part of Manavgat's native culture. Before festival days come so many preparations are made. Special desserts are prepared for the guests. In so many villages, the feast is prepared in the morning of festival. The ingredients for meals are collected with the help of villagers. First of all, these meals are offered to old people after they perform festival prayer. Then meals are offered to poor people and orphans. What a good tradition, this is one of the best example of solidarity in our culture.

Turkish hospitality is known in all over the world. Every part of Turkey has this hospitality. Of course, Manavgat people are so hospitable to their guests. Before guests come the host prepares some offerings for them. Without offering something to eat, they do not send guests. The hostess tidies the shoes of guests before they go out. All of these behaviours are performed because of the respect for the guest.

People who has a serious illness and people whose house is damaged by a disaster, are visited by relatives. They try to help that family morally and

materially. Every kind of problem is tried to overcome with the help of a huge cooperation. This solidarity and cooperation can be seen in so many aspects of life. For example, when somebody builds or buys a new house, his friends and relatives visit him and bring some presents for his house. They try to complete the deficiency of new house.

Respect for old people is very important in native culture of Manavgat. When somebody makes decision, first of all they apply to the oldest person of the family. For example when a young boy or girl wants to marry they ask the idea of the oldest person in their family. In so many subjects, people try to benefit from the experiences of old people. If old people need something especially their close relatives try to compensate for their needs.

In fact, all of these are representatives of Turkish culture. In every parts of Anatolia Turkish native culture is still alive. We have tried to give short information about native culture of Manavgat. By means of those explanations we can understand the folk tales of Manavgat in a perfect way.

### 2.2.3. SOME EXAMPLES OF MANAVGAT FOLK TALES

We have mentioned history and culture of Manavgat briefly. In this chapter, we will tell some examples of Manavgat folk tales which we collected from different sources. After having the history and culture of Manavgat schemata, you can understand the folk tales that we will tell easily. Let's start with an enjoyable folk tale. We got this folk tale from the book "*Antalya Folkloru-I*" by *Huseyin Cimrin*.

#### WOOD CUTTER ALI

Once upon a time there is a wood cutter whose name is Ali. Ali lives in a small house in a village near the forest with his old wife just like him. Ali takes the eatings his wife prepares for him everyday and he goes to the forest to cut wood. Everyone knows him as wood cutter Ali, because he spends all of his time by cutting wood. He cuts wood until evening and then

goes back his home. When he collects enough wood he borrows his neighbour's car and takes wood to the city he gets their needs and then he goes back home. Although they are poor they are so happy.

One day, wood cutter Ali goes to the forest to cut wood by taking his eatings which are three eggs and several thin bread. He goes on his work until noon. When he has a break to eat lunch he hears some voices. To understand where the voice is coming from, he climbs a tree. What is it? He sees giants which come towards him. He is so frightened. Because of his fear, nearly he will fall down. He trembles on the tree. While he is trembling the branches of the tree start to move and crackle. Giants come closer and wood cutter Ali trembles severely, so the tree on which he is standing swings severely. When giants come near the tree they notice wood cutter Ali because of the swinging branches. One of the giants catches Ali and pull him down. The giants ask him what he is doing there. Wood cutter Ali tries to tell that he comes to the forest for wood to sell them because of his family's living.

The aim of the giants are different. They look each other and giggle. One of the giants says:

-Look at me! Now I will embrace this huge rock and piece it by squeezing it. If you can do the same thing you can go where you want, but if you can not do, choose one of the way to die. As soon as he says these, he embraces the huge rock which is in the size of several human being and he pieces it. Wood cutter Ali thinks but everything is in vain. How can he carry such a huge rock? At that time, he starts to do the thing that he thought. He says:

-I can not compete with you. It is impossible for me to carry such a big rock because of my height.

He takes a stone in the size of an egg and says:

-I can piece only this stone. Not only can I piece it but also can I get water from this stone.

All of the giants start to laugh. While they are laughing, wood cutter Ali changes the stone with the egg in his food bag. When he squeezes egg, it is broken into small pieces and he gets water. At that time giants who are laughing become so surprised. They say:

-Let's do it one more time.

Wood cutter Ali takes a white stone again and he changes it with another egg in his food bag. The rest of it is easy for him. Giants are so surprised again. They say:

-For the first time we encounter with a person who is stronger than us in this forest. Our king feels proud of meeting you. We will take you to our king.

What can wood cutter Ali do? There is no another way for him. Giants and wood cutter Ali goes to the presence of king. Giants tell how wood cutter Ali can get the water of stone. The king of the giants doesn't want to believe in this event. He says:

-Let's show me your power.

Wood cutter Ali spends the last egg in his food bag for his show. The king of the giants is so surprised, on the other hand he wants to test wood cutter Ali again. The king of the giants uproots a servi and throws it before Ali. Wood cutter Ali is so frightened. What can he do? The king says:

-Let's uproot a tree!

Wood cutter Ali:

-Please find me a rope to wrap all of this forest.

Giants ask what he will do with a rope .He says:

-I can not spend my time for only a tree. I will wrap the rope around the forest and I will uproot all of the trees.

Giants say:

-Oh what can we do without forest?

Then they give up their wish and they start to think how they can get rid of wood cutter Ali. They don't want anybody who is stronger than them. At last giants say:

-Please stay with us this night. We love you so much.

Wood cutter Ali realizes giants' aim, but he can not do anything. If he wants to go, giants don't let him go. So he accepts their offer. They have their dinner altogether. Giants take to his room. Wood cutter Ali goes to bed but he can't sleep. He knows the giants have a trap for him at night. While he is considering, suddenly he hears some footsteps. He gets up instantly and he listens what giants tell. Giants have a huge tamper and they want to kill wood cutter Ali with this tamper as soon as he falls into sleep.

Without making any noise, wood cutter Ali installs wood pieces in the bed like a human being and covers it with a quilt. When somebody sees the bed, he can suppose that there is a man in the bed. Wood cutter Ali waits at the back of the door. By the way giants suppose he sleeps and they enter the room. They start to hit on the bed with their tampers. They suppose that they kill wood cutter Ali. In the morning when giants see wood cutter Ali they become surprised and they ask:

-What happened? How was your night?

Wood cutter Ali:

-I couldn't sleep well. There were so many bedbugs, I couldn't comfort for a short time because of them, but then I could sleep. Now I am well.

Giants are so surprised. They think that Ali regards tampers as bedbugs. Then they decide to pour boiled water on him that night. They persuade wood cutter Ali to stay one more night. Again he tidies his bed as he did the day before. He starts to wait at the back of the door . Then giants come and they pour boiled water on the bed. They think that wood cutter Ali died at last. In the morning they see wood cutter Ali with a wet quilt. They ask:

-What happened?

Wood cutter Ali:

-This night I felt so stressful that I sweated and I got wet.

Giants say:

-We can not struggle with him. What can we do? Let's ask him what he wants and then send him where he wants.

Wood cutter Ali wants a sack of gold. He wants giants to carry both him and gold sack. Then one of the giants takes the sack of gold and wood cutter Ali on his shoulders. They come to the wood cutter Ali's house. Ali's wife welcomes them , she is very worried. Wood cutter Ali doesn't let giants go. He offers them to eat under a fig tree and they all sit. One of the giants says "off", because he is tired. As soon as the giants says "off", Ali finds himself at the top of the fig tree. The giant asks:

-What are you doing there?

Wood cutter Ali can not tell that he flies there because of his breath.

He says:

-There is a stick which belongs to my father on this tree. I am looking for it. When I find it I will beat you.

The giants feel so frightened and they run away. They can not come close to the forest again. Wood cutter Ali and his wife live a rich life until they die.<sup>35</sup>

Here is the other folk tale:

## ASPENDOS

Aspendos is a city of Roman Empire. The king of Aspendos city has a beautiful girl whose name is Belkıs. The king wants to marry off his daughter. He announces that the person who builds the most beneficial structure for Aspendos city will marry his daughter Belkıs.

So many buildings are constructed by different people. Among them the, king admires the water arches which have some remnants today. By the way, Aspendos theatre is the other

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<sup>35</sup> Cimrin, Huseyin, Antalya Folkloru II, Antalya, 1984, p:137

wonderful structure. The king admires Aspendos theatre too. He comes to see the Aspendos theatre. While he is wandering the galleries he hears the voice of the man who is walking around the stage. The man whispers 'The daughter of the king will be my wife.' and the king hears his sentence perfectly. So he admires the architecture and acoustic of the theatre. He likes both of the works so he can not decide. He decides to divide her daughter into two parts. The architect of water arches knows the girl will die when she is divided into two parts. So he gives up and he does his best for the marriage of the architect of Aspendos theatre and king's daughter. They all live happily ever after.<sup>36</sup>

The other folk tale is as the following:

#### THE HUNTER WHO WANTS TO EXTERMINATE DEER

In old days, there are so many deer in a village of Toros Mountains. The villagers of Toros regard deer as a sacred thing. They don't hunt mother deer and child deer. Thanks to their love for deer the number of deer rises.

There is a hunter living in one of the villages. He is a young man. He does not stop anytime. There is no day, no night, no festival for him. He is working everytime. He leaves his village and goes to Toros Mountains. He goes a week or month, it is not certain. There is no place which he wanders. When he sees a deer, he loses his mind. He can not think that deer may be a mother and his children may become orphan. He doesn't take into consideration their traditions.

It is very difficult to hunt a deer. They are so cunning animals and they can hear the footsteps of a hunter from a distant place. They can reach another mountain by jumping, they climb mountains and they jump on a cliff. They are cunning, on the other hand, our hunter is so cunning too. At the same time he is so brave too. He is swifter than a deer while climbing a mountain. He hunts such a lot of deer that there are so many deer's heads in his house. One day he is engaged to be married. He will marry but nobody can find him, because he is chasing deer everytime. His mother and father pressurize him to marry but he says 'I want to climb Aladag. Somebody sees crowded herds of deer there. I come back quickly. When I come back, raise the flag instantly and have drums played.' So he detains his mother and father. In any case, the wedding ceremony

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<sup>36</sup> Uzeyir, Aykut, 50 years old, Retired Farmer, Denizyaka Village, 10th July, 2010, Recorded by Muzeyyen Aykut, later used in her postgraduate study.

starts with the help of bride's family. They have drums played. The wedding ceremony continues throughout a week. People perform folk dances and wrestlers wrestle. The bride is taken from her father's house and she is brought to groom's house. Then everyone goes to their houses so bride and groom are in their own houses too. The hunter watches the hills across the window. Suddenly, he sees a male deer standing on the hill. It has beautiful horns. The hunter is so affected and he grabs his gun suddenly. He tells his wife:

- Wait me, I am coming in two minutes.

He goes out and he climbs the hill but he can't find the deer. It changes its place, now it is on another hill just like a sculpture. The hunter forgets his wife and he climbs the other hill. When he reaches the summit the deer gets lost again. This time it is on the hill which is further than the other. He doesn't give up and he climbs that hill. So the deer plays with the hunter by jumping from one hill to another throughout three days. At last they reach a place which nobody goes before. This place is full of cliffs.

At last the hunter corners deer on a hill, but three edge of the hill is surrounded by cliffs. If somebody falls down, he can't survive. Tired hunter aims his gun at the deer and he shoots. Charming deer falls down. The hunter tries to cut deer with his knife, but the deer moves its legs and arms, it struggles and it kicks our hunter. Young brave hunter flies out of the cliff. It is such a high cliff that it may be in the height of three minaret. He falls on a sharp rock.

Villagers start to search for the hunter who has been absent for days. The bride is among the people who search for the hunter. At last they find the rocky place but they couldn't rescue the hunter who is mourning from the rocky place. Even his corpse stays there. Then the bride can not endure his sorrow and she throws herself from the cliff.<sup>37</sup>

Here is the other folk tale:

#### THE GRANDSON OF SULTAN

Once upon a time, there is a sultan in a big country. The sultan has a son. While the son is living in a country which is far

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<sup>37</sup> Sariyuçe, Hasan Latif, Anadolu Efsaneleri I, İstanbul, 2006, p:30

away his father, he marries a girl. They have a son too. When the child becomes a young man, his father- the son of the sultan dies. When the child becomes an orphan, his mother wants to send his son near his grandfather to get a good education. His mother's mother- his grandmother gives him an apple while he is setting off. She says:

-My grandson, please give this apple to your bear leader. If your friend takes more than the half part of apple, don't travel with him, please come back.

Young man sets off. While he is travelling he encounters with another young man. He asks him where he goes. He says "I am going there too, let's go together. After a while, young man:

-I have an apple , let's eat it together.

His friend takes the apple and he chooses the big part. So young man leaves him and goes back his home. When he goes home, his grandmother:

-My grandson, why did you come back?

-When I gave the apple he chose the big part. I obeyed your suggestion and come back.

-Well done! I give you an apple and send you again. If your friend takes the big part of again, don't travel with him and come back.

Young man sets off. When he offers the apple, his friend chooses the big part again. So he goes back his home. His grandmother gives him an apple again and she suggests the same thing. He sets off again. He encounters with another young man. He asks young man where he goes and says "I am going there too, let's go together." His friend accepts and they start to chat. Young man tells that he is the grandson of sultan and he goes near his grandfather. They become hungry and young man offers him the apple. His friend chooses the big part again. Young man thinks that he has been going back for two times , this time he will go to his grandfather with that friend. After a while they feel thirsty. They go near a well. When they bend over the well, his friend lowers the young man and says:

-When we go to palace, I will be the grandson, you will be my friend otherwise I kill you here.

Young man is so frightened and says:

-Okay, I swear not to say I am the grandson of sultan until I die. You are the grandson of sultan.

They arrive at the palace. His friend tells sultan:

-I am your grandson and this is my friend. He will live with me., is it okay?

The sultan is so happy, he provides for them with the most beautiful room. They start to live in a rich world. False grandson is so frightened because young man may tell the truth one day. He decides to kill young man. There is a big waterfall near the palace. Whoever goes near this waterfall can



not come back again. Nobody can drink water from this waterfall. False grandson:

-My dear grandfather I want to drink water from this waterfall.

Grandfather:

-I can not send you there, because nobody can come back, they all die. I can't endure this sorrow.

False grandson:

-I won't go there, my friend will bring it for me.

Young man knows that he will die if he doesn't go there so he goes near the waterfall. He sees a large dragon near the waterfall. This dragon eats all the people who go there. Young man takes a stone and throws it to the dragon. The stone hits the head of dragon. The dragon has a tumor in its head and the stone pieces its head. Dragon says:

-Come here young man. I have been suffering from this tumor for years. You have cured me. If you have a trouble, I will help you.

When young man brings the water, false grandson is disappointed. He starts to think other ways to kill the young man. There is a beautiful girl in a distant district of their country. Whoever goes near the girl dies. One day false grandson:

-I want to marry that beautiful girl. I want my friend to bring me that girl.

Sultan orders:

-Go and bring that girl. My grandson will marry her.

Young man feels frightened because he knows whoever goes near that girl can not come back again. Then he remembers dragon's remarks. He goes to dragon and tells his trouble. Dragon:

-Take honey, meat and wheat with you and set off with a caravan. When you encounter with bees, give them honey, when you encounter with eagles give them meat and when you encounter with ants give them wheat.

Young man sets off and while they are going, a herd of bees attacks them suddenly. Young man:

-Be quick! Pour the honey and they will eat.

Bees give up attacking and they eat honey. Bees tell this event to their chief. The head of bees calls young man and says:

-We have been living here for so many years. Everyone who comes attacks us, kills us but you have not attacked us, you have given food for us. Please wish me what you want. Young man:

-I wish your health.

The head of bees:

-I will give you two parts of my wing. If you need me rub the parts together. I will come to your rescue.

Young man sets off again. Suddenly, a herd of eagle attacks his caravan. Young man:

-Be quick! Give the meat to the eagles!

Eagles are so happy. After they eat meat they go to their chief and say "This young man gave us meat, he didn't kill us." The head of eagles calls young man and says:

-Up to now, nobody has given us meat. They have tried to kill us. Please wish me what you want.

Young man:

-I wish your health.

The head of eagles:

-I will give you two feathers of my wing. If you have a trouble, rub these feathers to eachother. I will come to your rescue.

Young man sets off again. While they are going, a herd of ant attacks them suddenly. Young man:

-Be quick! Give them wheat, they will eat it.

Ants give up attacking. They go to their chief and say "This young man gave us food, he didn't kill us. The head of ants calls young man and says:

-Up to now, nobody has given us wheat. They have all killed us. Please wish me what you want.

Young man says:

-Thank you. I wish your health.

The head of ants:

-I will give you two parts of my feet. If you are in trouble rub them to eachother. I will come to your rescue.

Young man goes on his travel. At last he arrives at the palace of the girl, but it is impossible to enter into the palace. It is surrounded by high walls. He thinks and he remembers the remarks of eagle's chief. He takes the feathers and rubs them to eachother. Suddenly there become so many eagles.

The head of eagles:

-Yes young man , we are in your service.

Young man:

-We can not enter into the palace. Walls are so high. Can you take us into the palace please?

Eagles catch young man and his servants with their claws and put them in the court of palace. Individuals of palace are so surprised. There are forty beautiful girls and they are sitting by the pool. Young man:

-Who is the most beautiful girl of the world? I want her.

All of the girls tell that they are all the most beautiful girl of the world. They want to hide the most beautiful girl of the world. Young man considers and he remembers the remarks of bees' chief. He takes the wing parts and rub them to eachother. The chief of bees comes suddenly and says:

-Yes young man, I am in your service.

Young man:

-There are forty beautiful girls here. One of them is the most beautiful girl of the world, but I can not decide. Please find me the most beautiful girl of the world.

The head of bees flies and settles on the head of the most beautiful girl. That beautiful girl:

-Yes I am the most beautiful girl. Up to now, you have overcome all the handicaps but I have a wish. If you accept it I will marry you and I will do what you want.

Young man:

-Okay, what is your wish?

The most beautiful girl:

-There are seven types of wheat in the harvest outside. If you separate them from each other up to morning, I will do what you want.

When young man sees the stack of wheat he feels sad. Then he remembers the remarks of ants' chief. He takes his feet parts and he rubs them to each other. The head of ants come suddenly and says:

-Yes young man I am in your service.

Young man:

-This wheat should be separated from each other up to morning otherwise I can not get the most beautiful girl.

The head of ants:

-It is very easy, don't worry, it will be completed up to morning.

When the most beautiful girl of the world gets up she sees the separated wheat. She says:

-Okay young man, I will marry you.

Young man and the most beautiful girl of the world marry.

Young man:

-I can not stay here. We have to go to my country.

They set off together. They spend the night in a village near the palace of sultan. False grandson learns this and he assigns four murderers to kill young man. Murderers go and they kill young man. The most beautiful girl of the world doesn't notice their massacre. By the way sultan and his false grandson come to the place where the most beautiful girl stays. False grandson says to the most beautiful girl:

-I want to marry you.

The most beautiful girl:

-I am married to a young man. I can not marry again.

False grandson:

-That young man is my friend. I sent him to bring you for me but he was killed by mistake yesterday.

The most beautiful girl:

-Bring me his corpse. I don't believe if I don't see him.

They bring young man's corpse instantly. The most beautiful girl of the world collects all parts of the young man. Then she prays and young man comes back to life. Young man:

-My dear sultan, I am your real grandson. This man is a liar. He made me swear while we were coming. I couldn't tell you, but after revival I had to tell the truth.

Sultan gets the false grandson to kill. Young man and the most beautiful girl of the world have a wedding ceremony which goes on forty days and forty nights. They all have a happy life.

<sup>38</sup>

## 2.3.ANALYSIS OF MANAVGAT FOLK TALES

In this part, we will analyze the four given Manavgat folk tales in terms of different points such as extraordinary events, characters, gains and relationship of these folk tales with real life.

### 2.3.1. SUPERNATURAL EVENTS IN THE SAID FOLK TALES

Extraordinary events and characters are inevitable parts of folk tales as we have mentioned in the first part. Of course Manavgat folk tales include so many supernatural events and characters. Now, we will examine these supernatural events and characters. Let's begin with the first folk tale 'Wood Cutter Ali'.

In 'Wood Cutter Ali', giants are extraordinary characters. These are the examples of supernatural events.

-When giants come near the tree they notice wood cutter Ali because of the swinging branches. One of the giants catches Ali and pull him down.

-One of the giants says: Look at me! Now I will embrace this huge rock and pieces it by squeezing it.

-The king of the giants uproots a servi and throws it before Ali.

-Wood cutter Ali: Please find me a rope to wrap all of this forest. I can not spend my time for only a tree. I will wrap the rope around the forest and I will uproot all of the trees.

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<sup>38</sup> 2002-2003 Manavgat Envanteri, p:86

-Wood cutter Ali wants a sack of gold. He wants giants to carry both him and gold sack. Then, one of the giants takes the sack of gold and wood cutter Ali on his shoulders.

-As soon as the giant says: 'Offf', Ali finds himself at the top of the fig tree.

For the other folk tale 'Aspendos', these are the examples of supernatural events.

-The king announces that the person who builds the most beneficial structure for Aspendos city will marry his daughter Belkis.

-While he is wandering the galleries he hears the voices of a man who is walking around the stage. The man whispers: 'The girl of the king will be my wife.' The king hears his sentence perfectly.

-The king decides to divide her daughter into two parts.

For the other folk tale 'The Grandson Of Sultan', dragon, bees, eagles and ants are supernatural characters. These are the examples of supernatural events.

-There is a big waterfall near the palace. Whoever goes near this waterfall can not come back again.

-He sees a large dragon near the waterfall. This dragon eats all the people who goes there. Young man takes a stone and throws it to the dragon. The dragon has a tumor in his head and the stone pieces its tumor.

-There is a beautiful girl in a distant district of their country. Whoever goes near the girl dies.

-Bees give up attacking and they eat honey. Bees tell this event to the chief.

-The head of bees: I will give you two parts of my wing. If you need me rub the parts to eachother. I will come to your rescue.

-The head of eagles: I will give you two feathers of my wing. If you have a trouble, rub these feathers to eachother. I will come to your rescue.

-The head of ants: I will give you two parts of my feet. If you are in trouble rub them to eachother. I will come to your rescue.

-Eagles catch young man and his servants with their claws and put them in the court of palace.

- The head of the bees flies and settles on the head of the most beautiful girl.
- The most beautiful girl: There are seven types of wheat in the harvest outside. If you separate them from each other up to morning I will do what you want.
- The most beautiful girl of the world collects all parts of the young man. Then she prays and young man comes back to life.
- Young man and the most beautiful girl of the world have a wedding ceremony which goes on forty days and forty nights.

For the other folk tale 'The Hunter Who Wants To Exterminate Deer', these are the examples of supernatural events.

- They are cunning, on the other hand, our hunter is so cunning too. At the same time he is so brave. He is swifter than a deer while climbing a mountain.
  - He is engaged to be married. He will marry but nobody can find him, because he is chasing deer everytime.
- All of these are the examples of extraordinary events of Manavgat folk tales.

### 2.3.2. THE RELATIONSHIP OF THE SAID FOLK TALES WITH REAL LIFE

We have mentioned extraordinary events in the said folk tales. We know that folk tales include both extraordinary events and real events.

Folk tales send messages from unreal world to real world. People identify the most extraordinary events in the folk tales with reality. But, just like sending the message only unreal world destroys the feeling of realness, sending the message only real world eradicate the folk tale.<sup>39</sup>

While extraordinary events improve the imagination of reader, real events take the reader into a real world. All of them include different messages for

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<sup>39</sup> <http://www.insanokur.org/?p=14901>,

the readers. In this part, we will examine the the said folk tales in terms of real life.

In the folk tale 'Wood Cutter Ali', Ali and his wife have a very usual life. He gets by cutting wood and selling them. They are poor and at the same time they are happy. In real life we can encounter with so many family who are poor but happy. At the end of the folk tale, when Ali and giants come back to the house Ali's wife does not let them go without eating something. This is one of the most important part of our culture. Guests and offering something to eat for the guests are very important in terms of the host in our culture. This significant tradition is reflected by the behaviour of Ali's wife.

In the folk tale 'Aspendos', marriage is in the centre of the story. The king has a beautiful daughter and he wants to marry off his daughter. In real life, although young people decide who they marry, parent approval is very essential. In this foktale we can see the parent approval and parent manipulation for the marriage.

In the folk tale 'The Grandson Of Sultan', young man's mother wants to send him near his grandfather to get a perfect education. Education has an inevitable role in our life. This important element is emphasized in this part. His mother wants to send him, because his grandfather is a sultan and she believes that his son will get a good education. Young man comes back for two times because his grandmother suggests him to come back if his friend wants to eat more than the half part of his apple. Young man obeys his grandmother's suggestion. Obeying older people's suggestions is very important point in our life. By means of this way we usify their experiences. When he sets off for the third time he encounters with so many negative situations. Since he doesn't obey his suggestion this time, he exposes to unexpected events. So, making use of older people's experience is emphasized. In the other part of this story, Sultan doesn't want to send his grandson near the waterfall because of danger. He doesn't want something damages his grandson. Instead of this, he assigns young man for his

mission. In real life, so many people take into consideration only themselves, only their families. Other people have no importance for them. Making use of other people is emphasized in this part.

In other part of this folk tale, young man destroys the tumor of dragon. Because of this help, dragon helps young man. So, mutual loyalty in our life is emphasized. Young man's wife doesn't accept false grandson's proposal, because she is already married and she loves her husband. In real life, loyalty in marriage is very important notion and it is emphasized in this part.

In the folk tale 'The Hunter Who Wants To Exterminate Deer', villagers don't hunt mother and child deer because of their mercy. They don't want deer to grow up without their mothers or children. Compassion is one of the holiest emotion of human beings' life. Such a good emotion is emphasized in this part. In this folk tale, so many cultural elements are used such as playing drum, performing folkdances in a wedding ceremony.

All of these are example events which are related to real life. Everything can not be extraordinary in a folk tale. We can see that Manavgat folk tales also have both extraordinary events and real events in them.

### 2.3.3. THE GAINS OF THE SAID FOLK TALES

We can get so many gains from the said folk tales related to personal values, social values and love. Dr Mualla Nuhoglu mentions values in a folk tale as the following.

- Getting the values of vietue.
- Getting the principle of living an accurate life.
- Conrolling the feeling and knowing what he wants.
- Communication<sup>40</sup>

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<sup>40</sup> Nuhoglu Murat, Mualla, Masallar Uzerinde Coklu Zeka Ve Yapısalılık Denemesi, Zonguldak Karaelmas Universitesi, Ereğli Egitim Fakultesi, Sosyal Bilimler Enstitüsü Dergisi, Sayı: 19, Yıl: 2005, p:193



Getting the value of virtue:

We have a good example in the folk tale 'Aspendos' for his theme. At the end of the folk tale the king decides to divide her daughter into two parts. The architect of water arches knows the girl will die when she is divided into two parts. So he gives up and he does his best for the marriage of the architect of Aspendos theatre and king's daughter. Giving up your ambition, your wish to protect the person you love is a virtue that we can get from this folk tale.

Getting the principle of living an accurate life:

In the folk tale 'The Grandson Of Sultan', real grandson swears not to tell that he is the grandson of sultan until he dies. He is loyal so doesn't tell anything to anybody until false grandson kills him. As soon as he revives he tells the truth. So the reader get the idea that lying is not a good thing to have an accurate life.

Controlling the feeling and knowing what he wants:

In the folk tale 'Wood Cutter Ali', although giants persecute wood cutter Ali , he doesn't kil lor damage them. He wants a sack of gold and he wants giants to carry both him and gold sack. Wood cutter Ali persecutes giants too. He control himself and he doesn't damage to them although he has an opportunity to damage to them.

Communication:

In so many parts of the said folk tales, we can encounter with communication. In the folk tale 'The Hunter Who Wants To Exterminate Deer', the hunter is affected by a deer and he tells his wife to wait him and he tells that he would come in two minutes. The hunter and his wife are in communication. We have another example in the folk tale 'The Grandson Of Sultan', grandfather and false grandson has a communication as the following. False grandson saya that he wanted to drink water from the waterfall and grandfather tells that he couldn't send him there, because nobody could come back, they all died, he couldn't endure that sorrow. Dr Mualla Nuhoglu explains the other values as the following.

- Giving entrepreneurship and commerce ability.
- Drawing attention to the nature which is the affinity and description of beauties.
- Work share of men and women according to their physical features
- Giving the sensations such as fidelity, sacrifice and loyalty for love<sup>41</sup>

Giving entrepreneurship and commerce ability:

For this theme, we have a good example in the folk tale 'Wood Cutter Ali'. Wood cutter Ali cuts wood until evening and then goes back home. When he collects enough wood he borrows his neighbour's car and takes wood to the city to sell them. They are going by collecting and selling wood. At this point we can get the commerce ability and entrepreneurship.

Drawing attention to the nature which is the affinity and description of beauties:

In the folk tale 'The Grandson Of Sultan', there is a big, wonderful waterfall. It has a special natural beauty but nobody can drink water from this waterfall. Waterfall is a part of nature and it is described and praised in the folk tale. We can get the other example from the folk tale 'The Hunter Who Wants To Exterminate Deer'. Bride and groom go to their house and the hunter starts to watch the hills across the window. Suddenly he sees a male deer standing on the hill. It has so beautiful horns like an old plane. The deer which is one of the parts of nature is described and praised in a beautiful way.

Work share of men and women according to their physical features:

For this theme, we have the best example in the folk tale 'The Wood Cutter Ali'. We know that Ali is a wood cutter. On the other hand his wife is not a wood cutter, she is a housewife. She prepares her husband's meal. Ali is a man, so he is a wood cutter. His wife is a woman, so she is a housewife. We can say that working activities are shared in accordance with their physical activities.

Giving the sensations such as fidelity, sacrifice and loyalty for love:

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<sup>41</sup> Ibid, p: 198

We can encounter with this theme in the folk tale 'The Grandson Of Sultan'. False grandson kills the young man and he comes to the place where the most beautiful girl stays. He wants to marry the most beautiful girl, but she doesn't accept because she is married young man. False grandson says that young man was killed by mistake. The most beautiful girl doesn't believe and she wants to see his corpse. The most beautiful girl's behaviour emphasizes love, loyalty and sacrifice. Dr Mualla Nuhoglu explains the other values as the following.

- To take care of warning.
- Being provident, not escaping but struggling.
- To create the idea of being beneficial.
- Solidarity.<sup>42</sup>

To take care of warning:

In the folk tale 'The Grandson Of Sultan', this theme can be encountered. His grandmother warns young man if his seatmate wants all parts of the apple. Young man obeys this warning two times. When he gives up obeying he encounters with so many difficult positions.

Being provident, not escaping but struggling:

We can encounter with this theme in the folk tale 'Wood Cutter Ali'. Ali is a cute and brave character. He doesn't try to escape, on the contrary, he struggles with the giants by means of his wisdom. When giants come to kill him, he doesn't let them, because he is awake, he knows that they may want to kill him. So he is provident. He is the representative of bravery, struggle and intelligence.

To create the idea of being beneficial:

In the folk tale 'The Grandson Of Sultan', young man throws a Stone to the dragon. The stone hits the head of dragon. The dragon has a tumor in its head and the stone pieces its head. The dragon is grateful to young man and it says when young man has a trouble it will help him. There is another example in the same folktale again. When young man encounters with eagles, he offers them meat. Eagles are so happy. One of the eagles gives two feathers of its wings to the young man. If he has any trouble, he will rub the feathers to each other and eagles

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<sup>42</sup> Ibid, p: 201,202

will come to his rescue. Eagles are grateful to young man and they want to be beneficial to him.

Solidarity:

In so many parts of Manavgat folk tales, we can encounter with solidarity. First of all, in the folk tale ‘Wood Cutter Ali’, Ali and his wife has a wonderful solidarity. Ali cuts wood and sells them. He earns money, by the way his wife helps him. She prepares his food and she supports his husband. The folk tale ‘The Grandson Of Sultan’ has so many examples for solidarity. When young man pieces the tumor of dragon there becomes a strong solidariy. At the same time when young man sets off, he encounters with different animals such as eagles, ants and bees. He offers them meat, wheat and honey. As a result of his offering there becomes a strong solidarity between young man and those animals. They all want to help young man when he is in trouble. In the folk tale ‘The Hunter Who Wants To Exterminate Deer’, when the hunter gets lost, all the villagers start to search for him. At this point, the solidarity between villagers is a good example for us.

#### 2.4.1. WHY WE USE MANAVGAT FOLK TALES IN EDUCATION

Education is a long process. We know that this process is performed both at home and at school for the students. On the other hand, we teach English as a second language and students are exposed to the language only at school. So this process may become difficult and boring for the students. As language teachers, we have to keep their learning process live and enjoyable. To provide this enjoyable atmosphere we can benefit from local materials such as Manavgat folk tales.

The world in which we live is changing and changing day by day. All people and also children are adapted this new life. Children are more curious now. They are interested in universe and they are asking universal questions, they are searching. So they are so eager for learning. They are vulnerable to learn something biologically.

By age four, fifty percent of the child's total capacity to develop its intelligence is realized. By age eight, eighty percent of the child's total capability to self-improve intelligence in learning how to learn is activated. By age thirteen, ninety two percent of this capability is self-started into usability; and by seventeen the final eight percent of the total capacity to coordinate and apprehend, to comprehend and teologically employ input data, has become operative.<sup>43</sup>

We can see that first thirteen years are critical period for learning. We should utilize this critical period in a good way. To utilize this biological opportunity we should create an enjoyable learning atmosphere.

Reading is one of the most important skills. When we mentioned folk tales, reading skill comes into mind. While reading students confront so many sets of transformations. They think actively while they are reading. In reading folk tales they set up series of guesses and they anticipate the text. They get knowledge about the culture of people and places in the folk tale. Of course Manavgat folk tales provides with the knowledge for the students. These folk tales improves their imagination world.

In general, therefore, despite the surprising dearth of serious research in this area, we think we have suggestions which point to the possibility that reading has special advantages in the development of imagination and of the imagery process as a whole.<sup>44</sup>

This well-developed imagination which students get by reading folk tales prepares them for general intellectual growth. We know that folk tales are members of children literature. As children literature has social dimension, Manavgat folk tales has a social dimension too. While people are living with together, the unity of language, history, future and literature becomes. All of these create culture as well. Society and culture have interaction with eachother.

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<sup>43</sup> Annual Of The Modern Language Association Division on Children's Literature and The Children's Literature Association, "Buckminster Fuller, Every Child Is Born A Genius", Volume 9, New Haven and London, 1981, p:4

<sup>44</sup> Annual Of The Modern Language Association Division On Children's Literature And The Children's Literature Association, "Jerome L. Singer, Dorothy G. Singer, Television and Reading In Development Of Imagination, Volume 9, New Heaven and London, 1981, p:133

Understanding the cultural context of day to day conversational conventions such as greetings, farewells, forms of adres, thanking, making requests and giving or receiving compliments means more than just being able to produce grammatical sentences. It means knowing what is appropriate to say to whom and in what situation and it also means understanding the beliefs and values represented by the various forms and usages of the language. For these reasons, culture must be fully incorporated as a vital component of language learning.<sup>45</sup>

Individuals are affected by the structure of society. We can say that the structure of society is the unity of national values. This structure includes the literature of that society of course. So Manavgat folk tales are the parts of Manavgat society. These folk tales reflects Manavgat society. Society's lifestyle, culture, traditions are all placed in these folk tales. These folk tales are created with the help of society's structure.

Children literature products distill according to the social structure, they can function as a tool to distill and reconstruct this structure. In this sense, there become creativity dimensions of children literature.<sup>46</sup>

Students learn so many things by means of these folk tales which distill social structures. For example, they learn so many words related to culture and society. At the same time while they are reading Manavgat folk tales, they get the points easily, because they are aware of that culture. They have no difficulty to understand Manavgat folk tales because they live in the same society.

Manavgat folk tales contribute into the students' individual development. Especially they contribute into students' creative skills. We know that individuals are the parts of society. While individuals are developing in this process, the society which includes those individuals developed also.

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<sup>45</sup> The 10th International Inged Elt Conference, "Sarigul, Ece, Ashton, Sally, Culture and ELT: Raising Awareness", Konya, 2006, p:385

<sup>46</sup> Guleryuz, Hasan, Yaratıcı Çocuk Edebiyatı, Ankara, 2006, p:36

Children literature creates a common cultural frame to reveal individual's importance in addition to developing his creativity. It is expected that the society which includes developed individuals can construct more developed civilizations and create happier world. At this point it can be stated that every society should pay attention to protecting individual and improving his creativity and entrepreneurship.<sup>47</sup>

Students can get new ideas and viewpoints by means of Manavgat folk tales. These folk tales do not impose certain and unchangeable reality, on the contrary, they lead students to search for new ideas and they improve students' criticism power. We have examined some examples of Manavgat folk tales. In these folk tales, so many events are given with their reasons and factors that affect these events. For example if we pay attention to the folk tale 'Aspendos', the architect of water arches gives up the daughter of king, because he knows that the girl dies when she is divided into two parts. This point is explained clearly in this folk tale.

We can mention the universal dimension of Manavgat folk tales. They can be used for teaching English not only in Manavgat but also in another cities of Turkey and world. Turkish students may understand more easily, on the other hand, students of other countries learn new culture and tradition. Unknown tradition and culture may be interesting and evocatory for them. Of course they are enjoyable and interesting for Turkish students too, because it is their own culture and tradition.

Sometimes, deeper meaning resides in the folk tales tell students more things than any truth that is taught in life. Manavgat's family system functions as a school where grandparents, parents, elder and other family members educate and prepare children for adult life. Manavgat folk tales serve as a vehicle for intergenerational communication. This kind of communication prepares and assigns roles and responsibilities to different generations in their communities.

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<sup>47</sup> Ibid, p:37

Education is not only acquired, but lived through the tales. They are more pedagogic devices and less literary works, deliberately composed to inculcate values in children with no formal instruction on what and what not to do. Distilled folk wisdom like proverbs, for example, validates values and beliefs, which are reinforced practically in adult life.<sup>48</sup>

Folk tales make children imagine and create their own mental pictures. So there becomes a mental exercise and this mental exercise leaves the deepest impression on children. By means of Manavgat folk tales, of course, our students can make his mental exercise too. We can not teach folk wit and wisdom through direct observation and direct participation in events themselves. Students who already get folk wit and wisdom can make the said mental exercise more easily. At the same time, students can perform the value transmission too without being aware of it.

By means of Manavgat folk tales, students are exposed to knowledge, experiences, morals, customs, rituals and beliefs they are supposed to live through as adults. These tales also introduce social customs, institutions, organizations and their process. Adult life is portrayed in these folk tales and students face the portrayed adult life while they are reading or studying these folk tales. So they prepare children for adult life. For example they warn them about the danger of wild animals and cultivate universal values such as compassion, generosity and honesty. On the other hand, these folk tales disapprove some attributes such as cruelty, greed and dishonesty.

In today's society, it appears that cultural traditions such as folk tales are less valued. To improve our students as productive members of our society we can take advantage of local folk tales such as Manavgat folk tales. Gilstrap, Robert L., Evens and Dons allow for Bruno Bettelheim's ideas in their essay "Folk tales In The Middle Grades". Bruno Bettelheim highlights the modern child's need for folk tales as the following.

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<sup>48</sup> <http://www.grossnationalhappiness.com/ArticlesonGNH/SecondGNH/24-Rethinking.pdf>, 14.08.2010, 16:00 pm



Today children no longer grow up within the security of an extended family or a well-integrated community. Therefore, even more than at the time fairy tales were invented, it is important to provide the modern child with images of heroes who have to go out into the world all by themselves and who, although originally ignorant of the ultimate things, find secure places in the world by following their night way with deep inner confidence.<sup>49</sup>

In these days our classrooms' nature are becoming more and more multicultural. One way to help our students develop good cultural identity is to recognize diverse cultures by using their folk tales. In this study, we will use Manavgat folk tales for the students in Konya. Of course, so many things are similar to each other in both of these places but at the same time they have so many differences too. By means of these folk tales, students will be familiar with so many similarities and differences. So the classroom atmosphere will become more enjoyable and interesting for them. At the same time students have more opportunity to be exposed to different folk tales. They learn to understand other people and appreciate other cultures by means of these folk tales. We know that folk tales have the potential to enrich the curriculum. As we have mentioned before, they allow our students to explore relationships with their own culture and others as well.

Folk tales help pupils understand real world and all the things that are good and bad in it. Students are also able to explore the feelings of anger, joy and despair by means of folk tales. Manavgat folk tales also present the world as it was and as it still is. So students can understand the real world with the help of Manavgat folk tales.

Traditional tales put us into a human world, not the literal world but one we really wish might be. That wish is part of our truth as human beings. If we lose it we lose a deep part of ourselves.<sup>50</sup>

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<sup>49</sup> [http://findarticles.com/p/articles/mi\\_qa3614/is199610/ain8735846/?tag=content;col1](http://findarticles.com/p/articles/mi_qa3614/is199610/ain8735846/?tag=content;col1), 15.08.2010, 16:32 pm.

<sup>50</sup> Galda, Lee, Cullinan, Bernice E., *Literature and Child*, USA, 2006, p:133

In these days, folk tales has been the subject of sociology, psyghology and education as well. They are in the centre of so many different area because folk tales have a kind of mystery and they are so interesting for people.

Manavgat folk tales turn students not to the literal world but to the imagined one. They are the doorways into a constant realm of universal dreaming. They nourish the imagination of students so they let students dream beyond their present situation. Both real world and imagination are included in these folk tales. They help students understand not only themselves but also the people from other cultures and other times. They also add depth to students' literary knowledge. When we share these stories with our students, they can link them to people in the distant past.

Folk tales have a mysterious atmosphere. This atmosphere can be caught in Manavgat folk tales also. They include so many fantastic events which are adventurous. In these folk tales, generally goodness is the winner and badness is the loser. They present to students something which is so close to their world. All of these make Manavgat folk tales interesting for the students. Children are curious and they are searching, asking everytime. They are trying to find their place in the world. While they are searching for their places in the world, they really find themselves in these folk tales. Imagination and reality are intimate in their world as it is in folk tales. So they can become integrated with the materials they read easily.

We can find the simplified real events in Manavgat folk tales. By means of these events students can get the knowledge and experience which belong to the real world. The simplified real events in these folk tales are presented in opposition. For example, it is possible to find a powerless person against the powerful one, a stupid person against the clever one and a poor person against the rich one. This is a significant point because we know that everything is kept with their opposite in children's mind. So we can tell that Manavgat folk tales are the

symbols of real world and of course they have some sendings to children's world. They are didactic and they include concrete messages for children.

Manavgat folk tales help students to get the economical and social dimension of life because these factors are mentioned in these folk tales. They contribute to the psychological development of students. They get self-confidence and they recognize themselves better by means of these folk tales. These folk tales present all the events as a whole, so students can feel the world as a whole. It is explained by Pedersen as the following.

Stories have numerous affective benefits for social and emotional development. A story session is a time to share feelings. A relaxed, happy relationship between storyteller and listener is established, drawing them together and building mutual confidence. Stories help children to know themselves and to know others so they can cope with the psychological problems of growing up.<sup>51</sup>

Bad and good characters are all included in Manavgat folk tales. While students are reading these folk tales, they identify themselves with these characters. They struggle against bad characters and they support good characters.

The child feels the joy of having virtue, but the most important thing is, except from the virtue or prize to know how difficult to protect this virtue. It is very easy to be bad and intrude other people's rights; but it is necessary to deal with a difficult way such as providing justice and equality to be good and righteous. Benefiting from the children's identification reading and having place for such things in their minds are one of the basic functions of folk tales.<sup>52</sup>

Bad characters are punished in Manavgat folk tales too. In our folk tales bad characters are generally extraordinary creatures. At this point it is emphasized that badness is an unnecessary and inhumane action. On the other hand, the punishment of bad characters is a kind of warning for the students. They teach students how they can react and solve the problems with which they encounter in

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<sup>51</sup> <http://eca.state.gov/forum/vols/vol33/no1/P2.htm>,

<sup>52</sup> Diliduzgun, Selahattin, Cagdas Cocuk Yazimi, İstanbul, 1996, p:37

their life. They enlarge students' living surrounding and they present different examples for them. These folk tales help students to feel that all human beings have different characteristic features and different behaviours. They encourage students to become both leader and actor because they feel that they may have different behaviours.

Folk tales are inevitable sources for children books. Children books are tools which contribute to the language, cognitive, personal and social development of children. The contribution of these children books for which Manavgat folk tales can be perfect source, are described as the following.

- They support children's conceptual development, they make easy to tangible and intangible notions.
- They improve listening, speaking, reading and writing skills.
- They help children get language conscious and susceptibility.
- They help children recognize themselves and feel valuable themselves.<sup>53</sup>

While we are reading Manavgat folk tales in the classroom situation, students may get the correct pronunciation of the words. They improve students' some cognitive processes such as remembering, thinking and watching out. They also improve their sense perception. They create an opportunity for students to laugh and enjoy themselves. They students get the behaviours which are supported and unsupported by the society. While students are identified with the characters they move away some bad feelings such as jealousy, hatred and hostility.

Manavgat folk tales create a new living situation in which problems, happiness, solidarity and sharing are available. They teach students to communicate other people except from their mother, father, sister and brother. They offer students some clues to solve the problems wit their siblings and friends. Students understand the fact that people may have different profesions to go by. They also learn that both boys and girls can be successful in different

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<sup>53</sup> Sever, Sedat, *Cocuk ve Edebiyat*, Ankara, 2003, p:61

professions by means of these folk tales. They learn how they can decide for something in accordance with the purpose. With the help of different cultures and geographies in the folk tales, students' narrow worlds are enriched.

Hero's lifestyle, his decisive behaviours to deal with the problems and his methods to reach the purpose lead student to feeling, thinking and acting as the hero of the folk tale. So students identify themselves with the hero. By means of this identification they understand that there are other people who feel, think and act as they are, so they get self-confidence. Students learn the rules and values of society with the help of heroes. Series of events in the folk tales help them both recognize their own experiences and acquire new experiences.

Folk tales perform their educational functions by means of the messages they send to the listener and reader. The messages of Manavgat folk tales have been mentioned in the third part of the work. These messages are explained as the following by Muhsine Helimoglu Yavuz.

- Ethic messages
- Psychologic messages
- Sosiologic messages
- Economic messages
- Other messages<sup>54</sup>

In addition to the imagination, feeling and action in a folk tale, morality has a significant place too. Almost every folk tale has oppositions. These oppositions are available in Manavgat folk tales too. Goodness and badness are opposed to eachother generally. On the other hand goodness is the winner of this opposition everytime. The goodness and badness in a folk tale, every feeling and all characters explains something for the readers. In other words, they symbolizes some certain things. Eflatun Cem Guney explains this point as the following in Enver Naci Goksen's book.

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<sup>54</sup> Yavuz, Muhsine Helimoglu, Masallar, Egitimsel Islevleri ve Dil Ogretimine Katkıları, Ankara, 1997, p: 39

In fact, so many facts are explained by means of folk tale motifs which belong to the family life and society life. Beneficial messages can be got from the process of events, at the same time heroes' attributes provide for human beings with having idea about human beings' mood and character, because heroes of a folk tale are symbols, they are the creatures just like a human being.<sup>55</sup>

Folk tales include so many colours of life. Manavgat folk tales also include different, eccentric events. Their childish narration style presents the events as a whole. When we withdraw the imagination world of these folk tales, we encounter with the real world. Students find their own tale in these folk tales. By means of the adventurous world in the folk tales, they learn to become durable in their own world. These folk tales improve not only children but also adults.

Folk tales which present the real world as a riddle, are the products in which of all ages people can find their life philosophy.<sup>56</sup>

We know that foltale is an old narrative told by peasants, lower classes or traditional people whose literacy is minimal. These groups were thought to embody the spirit of a nation in their verbal art. These groups are of course effective in the creation of Manavgat folk tales. In Manavgat folk tales, the human characters, as well as the times and places, are unidentifiable in social and historic terms. They reflect the history, institutions, custom of Manavgat. They also reflect the emotions of society.

The folk tale is a cultural or even universal dream fantasy, reflecting emotions that individuals as well as society suppress because they are unable to confront directly the ambivalent feelings of children growing up within a family.<sup>57</sup>

The traditionality of Manavgat folk tales and their preoccupation with family figures enable students to experience their family related fears and they also enable students to overcome those fears in reality. The tales evoke a responsive chord among the listeners only if they correspond to their worldview

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<sup>55</sup> Goksen, Enver Naci, *Ornekleriyle Cocuk Edebiyatımız*, Ankara, 1968, p: 62

<sup>56</sup> Sirin, Mustafa Ruhi, *Masal Atlası*, İstanbul, 1998, p:89

<sup>57</sup> Bauman, Richard, *Folklore, Cultural Performance and Popular Entertainments*, New York, 1992, p:113

and the ethical values that were partially shaped by these tales. They are the mirror of culture. The imagination world of students draw on the knowledge of reality, history, culture and belief system.

Manavgat folk tales may encourage students to have awareness of language and awareness of one's own thinking. They also develop the intellectual self-control of students. They can move the emotions and effect the beliefs and motivations of students. They help students increase their flexibility of mind. Students can establish a positive view about the equality of everybody in society by means of these folk tales. They play an important role in children's cognitive and emotional development. Especially they help students understand human character, because students may put themselves in the other person's place or they may empathize with others easily. Students can use these folk tales as a mean to develop an understanding of how people behave in the real world. When they become adolescence, they can use them to further their understanding of the meaning of life.

The stories they hear help them to acquire expectations about what the world is like without the distracting pressure of separating the real from the make-believe. And though they believe eventually learn that some of this world is only fiction, it is specific characters and specific events which will be rejected, the recurrent patterns of values, the stable expectations about the roles and relationships which are part of their culture, will remain.<sup>58</sup>

To sum up, we can tell so many reasons for why we use Manavgat folk tales in teaching English. By means of these folk tales, students grow as language learners. As teachers, we can interact with students and at the same time students can interact with each other. We see that a text can serve multiple purposes. Students can learn the role of culture in their lives, they become more aware of their own culture and they learn about their cultures. As teachers, we can also adjust these folk tales to fit curricular and other needs. Students become interested

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<sup>58</sup> Pinsent, Pat, *Children's Literature and The Politics Of Equality*, Great Britain, 1997, p: 22

in geography and they become more knowledgeable about it. Students know the basic structure of folk tales so it requires less memory load.

#### 2.4.2. HOW WE USE MANAVGAT FOLK TALES IN EDUCATION AND CLASSROOM

Manavgat folk tales are rich materials. They are closer to oral literacy and they are fiction. They are filled with cultural wisdom. They are safe places to examine differences. They create the basis for making connections and comparisons. They can reflect background of diverse students in classrooms. They contain popular themes and they increase students' knowledge of literature. They integrate learning from various domains. They involve interactive learning and stimulate the imagination. They also provide lessons that are remembered for a long time. So, how can we use such functional tales in education? In this section, we will try to answer this question.

As teachers, we recognize that folk tales are source of pleasure for students of all ages and they are valuable resources for developing language, learning about literature and learning about other cultures. As it did in the past, folk tales today continues to educate and entertain. Children are curious and they want to search for everything. At this point, Manavgat folk tales may be enough for their learning need.

As teachers, while using Manavgat folk tales in classroom situation we should use clear and fluent language. We should avoid using spoilt folk tales which may affect students' imagination in a bad way. Folk tales whose subjects can be misunderstood by students should not be mentioned in the classroom situation. Ibrahim Kıbrıs explains the features of folk tales as the following.

- Events should be lively and active. Dialogues should be allowed for adequately.
- Folk tales should be educative, at the same time they should be funny.



- Descriptions of characters should contribute to develop some feelings and thoughts such as goodness, beauty, helpfulness and solidarity for children.<sup>59</sup>

Manavgat folk tales which will be used in the classroom should also be lively and active. They should include so many dialogues, because by means of dialogues students may get the point easily. They should be both educative and funny. They should also contribute to students' development. Teachers should give students opportunities to discover recurring patterns. They shouldn't tell students what to recognize.

The most effective approach is to immerse students in traditional stories until they begin to recognize similarities, distinguish patterns and make predictions. Children who have heard many folk tales will tell you that they often begin 'once upon a time' and end 'they lived happily ever after', that the good people win and that the youngest son gets the princess.<sup>60</sup>

By means of these folk tales students can recognize the motifs, themes and story conventions of folklore. Students who are familiar with folklore learn to use similar patterns and conventions in their own writing. They also explore folkloric frameworks and characters for their own personal stories.

Manavgat folk tales which we choose to use in the classroom should include words and structures which are appropriate for students' level. They should be evocatory for the students. They should include optimistic characters and they should lead students to think in a positive way. They shouldn't be against universal values. They should be used to develop students effectively. They should also create an integrated situation for the students instead of isolated situation. We know that meaningful content is very useful for students to get the language. This point can be explained as the following.

Second language acquisition increases with content-based language instruction, because students learn language best when there is an emphasis on relevant, meaningful content

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<sup>59</sup> Kıbrıs, İbrahim, Uygulamalı Çocuk Edebiyatı, Ankara, 2000, p: 45

<sup>60</sup> Galda, Cullinan , Bernice, opt. cit., p: 152

rather than on the language itself. People do not learn languages and then use them, but learn languages by using them; however both form and meaning are important and are not readily separable in language learning.<sup>61</sup>

In classroom situation, Manavgat folk tales offer rich opportunities for the students. Using Manavgat folk tales so many effective activities can be improved. By means of these activities students find themselves in an active learning process. Let's look into some activities that we can use in the classroom situation using Manavgat folk tales.

- Changing the essence of folk tale:

Generally folk tales offer certain messages and experiences for the students. To activate students' creative thinking we can use this activity. Students can write the folk tale again according to their own world. So they can not identify with the folk tale, in contrast they can get the folk tale in a different point of view, they can write their own folk tale.

Every student and every person come from different conscious of environment and world. Everyone has different personality, different world knowledge and different cultural experience. Benefiting from this difference, messages of folk tales can be directed to different points so both students' personal comprehension possibilities can be found and the review that folk tales include a single way message can be broken.<sup>62</sup>

- Completing the folk tale:

We know that each folk tale has a certain end. First of all half of the folk tale can be given out students and they are wanted to complete the rest of the folk tale. So they can create their own folk tale. After they finish, the original form is read so they can compare the original form and their own folk tale.

- Continuing the folk tale:

For this activity students' imagination and comprehension are so important. So many folk tales have a stereotyped end. At this point, they can continue the folk tale. They use their imagination and create their own folk tale. By means of

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<sup>61</sup> <http://www.carla.umn.edu/cobal/t/cbi.html>,

<sup>62</sup> Diliduzgun, Selahattin, opt. cit., p: 39

their own folk tales as teachers we can recognize our students and students also recognize themselves. They become much more self-confident.

- Adjusting the mixed paragraphs:

The folk tale is given in mixed paragraphs. First of all students read the original form of the folk tales then they try to adjust mixed paragraphs. So we can check whether they understand the folk tale or not.

- Making storymap:

Students read the folk tale and they try to make a storymap using shapes. They tell the folk tale shortly using brief sentences.

- Drawing a Picture of a favourite scene and describing it for the class:

After reading the folk tale, students choose their favourite scene. They draw the picture of their favourite scene and then they describe their favourite scene for the class using the picture they drew.

- Making a word search or crossword puzzle from vocabulary used in the folk tale:

After reading the folk tale students find unknown and frequently used words. They prepare a crossword puzzle using these words. So they can repeat the words and becomes easy to memorize for them.

- Making a movie poster about the folk tale:

Students prepare a movie poster about the folk tale. This activity also improve their imagination.

- Making a family tree of characters from the folk tale:

Students read the folk tale from the beginning to the end. They make a family tree of characters. This activity may help them understand the folk tale much better.

- Reading folk tales on tape and adding sound effects and music:

First of all the teacher reads the folk tale, so students become familiar with the pronunciation of the words. Then they read the folk tale on tape and they can add sound effects and music if they want. This activity improves their pronounciation.

- Introducing a character from the folk tale in an animated power point presentation:

After reading the folk tale, students choose their favourite character and prepare an animated power point presentation to introduce their favourite characters.

- Writing and performing a puppet play based on a folk tale:

Students read all the folk tale and they write a short play. They prepare simple puppets and they perform their play using their puppets.

- Writing the story from the perspective of another character such as the king or the maid:

We know that the folk tale is told by someone. If it is told by any other characters, of course so many things can change. Students choose their favourite character and they try to write and tell the story from the perspective of that character.

- Analyzing the characters using table:

Students analyze the characters of the folk tale on a table briefly. They can use only a word.

All of these are some activities that we can use to teach English by means of Manavgat folk tales. We can also produce new activities and new ideas which provide a perfect communication situation for the students. At this point, instead of activities which provide isolated situation should be preferred. Using Manavgat folk tales, we can create suitable setting for our students in accordance with communicative language teaching approach.

While, in traditional approaches, the emphasis was on formal practice, and elements of the language system were isolated and taught step by step, in CLT the emphasis became quite different. Language, it was argued, is best handled all at once, as it would be in the real world, as this is the learner's ultimate goal.<sup>63</sup>

Manavgat folk tales may provide us the opportunity to handle the language as it would be in the real world.

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<sup>63</sup> Cook, Guy, Applied Linguistic, UK, 2003, p:37

### 3. METHOD

In this chapter, we are going to examine the weekly plan of the instruction process. We are going to mention the data collection procedures and data collection instruments.

Qualitative research method was used in this study. By means of qualitative research methods, the evaluation of the instruction process was performed. At this point semi-structure questions and observation notes were used. Semi-structure questions include three open-ended questions. With the help of these questions we tried to collect data from students. The instruction of the study was performed by the researcher.

We used descriptive analysis technique in this study. First of all, we gathered the data and then summarized and interpreted it. We tried to benefit from the quotations from the interviews and observation notes.

We had two groups as the experimental group and control group. The instruction in experimental group lasted five weeks. First week, we gave the questionnaire to both experimental and control group. During the instruction weeks, experimental group studied on four Manavgat folk tales we mentioned in the third chapter. Throughout four weeks they performed different activities using those Manavgat folk tales. In control group, the lessons continued according to the school curriculum, no study was performed.

The study took place at Hacıvezizade Mah. Ahmet Havaş Elementary School during the first term of the 2010-2011 education year. Two 8th grade classes were chosen for the experimental group and control group. Each class, called as 8-A and 8-B, is almost at the same level. First of all the pre-test including three open-ended questions was given to two classes in order to see the attitudes of students towards the target culture. Students gave similar answers to the questions given. So, we chose the experimental group and control group randomly. According to this random choice, we used class 8-A as the control

group and 8-B as the experimental group. The number of the students in experimental class is 23 and the number of the students in control group is 20.

In this part we will give information about the study process. This process is categorized into three parts: before the study, during the study and after the study. In the first part, we explained how we selected the experimental group and control group. In the second part, we gave detailed information about the instruction of the study. In the last part we mentioned the process after the study.

### 3.1. BEFORE THE STUDY

We chose two classes, 8-A and 8-B, as the experimental group and control group. We used a semi-structured questionnaire which included three open-ended questions. We gave these questions to the students in both classes. We wanted to see their attitude to Manavgat folk tales. (See Appendix A) According to the questionnaire results students in both classes were mostly against the Manavgat folk tales. So we chose one of the classes as the experimental group and the other as the control group. 8-A became the control group and 8-B became the experimental group of our study.

### 3.2. DURING THE STUDY

The instruction process of the study is included in this part. The instruction lasted four weeks. The experimental group performed different activities related to four given Manavgat folk tales during the instruction. Different activity was performed for each folk tale. We will explain the instruction process week by week in the following section.

#### 3.2.1. FIRST WEEK ACTIVITY

In the first week, we asked students to read “ The Grandson Of Sultan” and make a family tree of characters. Then we presented different quotations from the

folk tale and we wanted them to find which quotation belonged to which character. The aim was to understand whether they could differentiate the characters from each other. The activity of the first lesson is as the following:

### THE GRANDSON OF SULTAN

Once upon a time, there is a sultan in a big country. The sultan has a son. While the son is living in a country which is far away his father, he marries a girl. They have a son too. When the child becomes a young man, his father- the son of the sultan dies. When the child becomes an orphan, his mother wants to send his son near his grandfather to get a good education. His mother's mother- his grandmother gives him an apple while he is setting off. She says:

-My grandson, please give this apple to your bear leader. If your friend takes more than the half part of apple, don't travel with him, please come back.

Young man sets off. While he is travelling he encounters with another young man. He asks him where he goes. He says "I am going there too, let's go together. After a while, young man:

-I have an apple , let's eat it together.

His friend takes the apple and he chooses the big part. So young man leaves him and goes back his home. When he goes home, his grandmother:

-My grandson, why did you come back?

-When I gave the apple he chose the big part. I obeyed your suggestion and come back.

-Well done! I give you an apple and send you again. If your friend takes the big part of again, don't travel with him and come back.

Young man sets off. When he offers the apple, his friend chooses the big part again. So he goes back his home. His grandmother gives him an apple again and she suggests the same thing. He sets off again. He encounters with another young man. He asks young man where he goes and says "I am going there too, let's go together." His friend accepts and they start to chat. Young man tells that he is the grandson of sultan and he goes near his grandfather. They become hungry and young man offers him the apple. His friend chooses the big part again.

Young man thinks that he has been going back for two times , this time he will go to his grandfather with that friend. After a while they feel thirsty. They go near a well. When they bend over the well, his friend lowers the young man and says:

-When we go to palace, I will be the grandson, you will be my friend otherwise I kill you here.

Young man is so frightened and says:

-Okay, I swear not to say I am the grandson of sultan until I die. You are the grandson of sultan.

They arrive at the palace. His friend tells sultan:

-I am your grandson and this is my friend. He will live with me.,is it okay?

The sultan is so happy, he provides for them with the most beautiful room. They start to live in a rich world. False grandson is so frightened because young man may tell the truth one day. He decides to kill young man. There is a big waterfall near the palace. Whoever goes near this waterfall can not come back again. Nobody can drink water from this waterfall. False grandson:

-My dear grandfather I want to drink water from this waterfall.

Grandfather:

-I can not send you there, because nobody can come back, they all die. I can't endure this sorrow.

False grandson:

-I won't go there, my friend will bring it for me.

Young man knows that he will die if he doesn't go there so he goes near the waterfall. He sees a large dragon near the waterfall. This dragon eats all the people who go there. Young man takes a stone and throws it to the dragon. The stone hits the head of dragon. The dragon has a tumor in its head and the stone pieces its head. Dragon says:

-Come here young man.I have been suffering from this tumor for years. You have cured me. If you have a trouble, I will help you.

When young man brings the water, false grandson is disappointed. He starts to think other ways to kill the young man. There is a beautiful girl in a distant district of their country. Whoever goes near the girl dies. One day false grandson:

-I want to marry that beautiful girl. I want my friend to bring me that girl.



Sultan orders:

-Go and bring that girl. My grandson will marry her.

Young man feels frightened because he knows whoever goes near that girl can not come back again. Then he remembers dragon's remarks. He goes to dragon and tells his trouble. Dragon:

-Take honey, meat and wheat with you and set off with a caravan. When you encounter with bees, give them honey, when you encounter with eagles give them meat and when you encounter with ants give them wheat.

Young man sets off and while they are going, a herd of bee attacks them suddenly. Young man:

-Be quick! Pour the honey and they will eat.

Bees give up attacking and they eat honey. Bees tell this event to their chief. The head of bees calls young man and says:

-We have been living here for so many years. Everyone who comes attacks us, kills us but you have not attacked us, you have given food for us. Please wish me what you want. Young man:

-I wish your health.

The head of bees:

-I will give you two parts of my wing. If you need me rub the parts to each other. I will come to your rescue.

Young man sets off again. Suddenly, a herd of eagle attacks his caravan. Young man:

-Be quick! Give the meat to the eagles!

Eagles are so happy. After they eat meat they go to their chief and say "This young man gave us meat, he didn't kill us." The head of eagles calls young man and says:

-Up to now, nobody has given us meat. They have tried to kill us. Please wish me what you want.

Young man:

-I wish your health.

The head of eagles:

-I will give you two feathers of my wing. If you have a trouble, rub these feathers to eachother. I will come to your rescue.

Young man sets off again. While they are going, a herd of ant attacks them suddenly. Young man:

-Be quick! Give them wheat, they will eat it.

Ants give up attacking. They go to their chief and say "This young man gave us food, he didn't kill us. The head of ants calls young man and says:

-Up to now, nobody has given us wheat. They have all killed us. Please wish me what you want.

Young man says:

-Thank you. I wish your health.

The head of ants:

-I will give you two parts of my feet. If you are in trouble rub them to eachother. I will come to your rescue.

Young man goes on his travel. At last he arrives at the palace of the girl, but it is impossible to enter into the palace. It is surrounded by high walls. He thinks and he remembers the remarks of eagle's chief. He takes the feathers and rubs them to eachother. Suddenly there become so many eagles.

The head of eagles:

-Yes young man , we are in your service.

Young man:

-We can not enter into the palace. Walls are so high. Can you take us into the palace please?

Eagles catch young man and his servants with their claws and put them in the court of palace. Individuals of palace are so surprised. There are forty beautiful girls and they are sitting by the pool. Young man:

-Who is the most beautiful girl of the world? I want her.

All of the girls tell that they are all the most beautiful girl of the world. They want to hide the most beautiful girl of the world. Young man considers and he remembers the remarks of bees' chief. He takes the wing parts and rub them to eachother. The chief of bees comes suddenly and says:

-Yes young man, I am in your service.

Young man:

-There are forty beautiful girls here. One of them is the most beautiful girl of the world, but I can not decide. Please find me the most beautiful girl of the world.

The head of bees flies and settles on the head of the most beautiful girl. That beautiful girl:

-Yes I am the most beautiful girl. Up to now, you have overcome all the handicaps but I have a wish. If you accept it I will marry you and I will do what you want.

Young man:

-Okay, what is your wish?

The most beautiful girl:

-There are seven types of wheat in the harvest outside. If you separate them from each other up to morning, I will do what you want.

When young man sees the stack of wheat he feels sad. Then he remembers the remarks of ants' chief. He takes his feet parts and he rubs them to each other. The head of ants come suddenly and says:

-Yes young man I am in your service.

Young man:

-This wheat should be separated from each other up to morning otherwise I can not get the most beautiful girl.

The head of ants:

-It is very easy, don't worry, it will be completed up to morning.

When the most beautiful girl of the world gets up she sees the separated wheat. She says:

-Okay young man, I will marry you.

Young man and the most beautiful girl of the world marry. Young man:

-I can not stay here. We have to go to my country.

They set off together. They spend the night in a village near the palace of sultan. False grandson learns this and he assigns four murderers to kill young man. Murderers go and they kill young man. The most beautiful girl of the world doesn't notice their massacre. By the way sultan and his false grandson come to

the place where the most beautiful girl stays. False grandson says to the most beautiful girl:

-I want to marry you.

The most beautiful girl:

-I am married to a young man. I can not marry again.

False grandson:

-That young man is my friend. I sent him to bring you for me but he was killed by mistake yesterday.

The most beautiful girl:

-Bring me his corpse. I don't believe if I don't see him.

They bring young man's corpse instantly. The most beautiful girl of the world collects all parts of the young man. Then she prays and young man comes back to life. Young man:

-My dear sultan, I am your real grandson. This man is a liar. He made me swear while we were coming. I couldn't tell you, but after revival I had to tell the truth.

Sultan gets the false grandson to kill. Young man and the most beautiful girl of the world have a wedding ceremony which goes on forty days and forty nights. They all have a happy life.

B. Please read the folk tale and make a family tree of characters.

In the second lesson we asked students to find the correct owner of the quotations. We tried to understand whether they remembered the events or not. This activity was performed as the following:

B. Please try to find to whom belongs to the quotations.

1. "This man is a liar. He made me swear while we were coming."  
A) false grandson                      B) real grandson
2. "There are seven types of wheat in the harvest outside. If you separate them from each other up to morning I will do what you want."  
A) young man                              B) the most beautiful girl

3. "Yes, young man I am in your service."  
 A)the head of bees                      B)the most beautiful girl
4. "Up to now, nobody has given us wheat,they have all killed us."  
 A)the head of ants                      B)the head of eagles
5. " Go and bring that girl, my grandson will marry her."  
 A>false grandson                      B)sultan
6. "Take honey, meat and wheat with you and set off with a caravan."  
 A) dragon                      B)sultan
7. "Please give this apple to your bear leader. If your friend takes more than  
 the half part of apple,don't travel with him."  
 A) grandson                      B)grandmother
8. "I have an apple, let's eat it together."  
 A>false grandson                      B) real grandson
9. "Bring me his corpse, I don't believe if I don't see him."  
 A)the most beautiful girl                      B)sultan
10. "Who is the most beautiful girl of the world?"  
 A)real grandson                      B>false grandson

### 3.2.2. SECOND WEEK ACTIVITY

In the second week, we used a different folk tale and different activities. We studied on Aspendos folk tale. First of all we read the folk tale. Then students were asked to complete the true false sentences and they were asked to match the words and their meanings. The aim was making students to repeat the words and we tried to understand whether they got the folk tale or not by means of true false sentences. We tried to prepare students for the next activity with the help of these activities.

As the last activity for the second lesson, they were asked to draw a mind map of the events in the folk tale. We wanted them to tell us the folk tale again using their own mind map. All these activities were performed as the following:

## ASPENDOS

Aspendos is a city of Roman Empire. The king of Aspendos city has a beautiful girl whose name is Belkıs. The king wants to marry off his daughter. He announces that the person who builds the most beneficial structure for Aspendos city will marry his daughter Belkıs.

So many buildings are constructed by different people. Among them the, king admires the water arches which have some remnants today. By the way, Aspendos theatre is the other wonderful structure. The king admires Aspendos theatre too. He comes to see the Aspendos theatre. While he is wandering the galleries he hears the voice of the man who is walking around the stage. The man whispers ‘The daughter of the king will be my wife.’ and the king hears his sentence perfectly. So he admires the architecture and acoustic of the theatre.

He likes both of the works so he can not decide. He decides to divide her daughter into two parts. The architect of water arches knows the girl will die when she is divided into two parts. So he gives up and he does his best for the marriage of the architect of Aspendos theatre and king’s daughter. They all live happily ever after.

A. Read the story again and please decide the following sentences are true or false.

- 1.Aspendos is a famous river. ....
- 2.He wants his daughter to marry. ....
- 3.Only an architect builds a structure. ....
- 4.The architect of water arches marry the daughter of the king.....
- 5.The king doesn’t divide her daughter into two parts. ....

B.Match the words and their meanings please.

- |             |                               |
|-------------|-------------------------------|
| 1.structure | .....to say something quietly |
| 2.construct | .....building                 |

- 3.admire .....to separate into small parts
- 4.whisper .....build
- 5.divide .....to like and respect very much

B.Please draw a mind map related to the events in the folk tale.

### 3.2.3. THIRD WEEK ACTIVITY

In the third week, we studied on a different folk tale, Wood Cutter Ali. For this folk tale we prepared three different activities. Students were first exposed to read the folk tale Wood Cutter Ali. After reading they were asked to fill in the character analysis table. They were given some adjectives and they were asked to categorize them. We aimed at the repetition of both folk tale and words. These activities were performed in the first lesson.

For the second lesson we gave out dialogues related to the said folk tale and we wanted them to act out the dialogue in the classroom. We aimed at creating an enjoyable atmosphere by acting. As the last activity, students were asked to prepare a simple booklet with pictures about the folk tale. This last activity wasn't performed in the classroom, instead,they performed this activity as a homework. The aim of this activity is providing for students to create new things. All of the activities were performed as the following:

#### WOOD CUTTER ALI

Once upon a time there is a wood cutter whose name is Ali. Ali lives in a small haouse in a village near the forest with his old wife just like him. Ali takes the eatings his wife prepares for him everyday and he goes to the forest to cut wood. Everyone knows him as wood cutter Ali, because he spends all of his time by cutting wood. He cuts wood until evening and then goes back his home. When he collects enough wood he borrows his neighbour's car and takes wood to the

city he gets their needs and then he goes back home. Although they are poor they are so happy.

One day, wood cutter Ali goes to the forest to cut wood by taking his eatings which are three eggs and several thin bread. He goes on his work until noon. When he has a break to eat lunch he hears some voices. To understand where the voice is coming from, he climbs a tree. What is it? He sees giants which come towards him. He is so frightened. Because of his fear, nearly he will fall down. He trembles on the tree. While he is trembling the branches of the tree start to move and crackle. Giants come closer and wood cutter Ali trembles severely, so the tree on which he is standing swings severely. When giants come near the tree they notice wood cutter Ali because of the swinging branches. One of the giants catches Ali and pull him down. The giants ask him what he is doing there. Wood cutter Ali tries to tell that he comes to the forest for wood to sell them because of his family's living.

The aim of the giants are different. They look each other and giggle. One of the giants says:

-Look at me! Now I will embrace this huge rock and break into pieces it by squeezing it. If you can do the same thing you can go where you want, but if you can not do, choose one of the way to die. As soon as he says these, he embraces the huge rock which is in the size of several human being and he breaks into pieces it. Wood cutter Ali thinks but everything is in vain. How can he carry such a huge rock? At that time, he starts to do the thing that he thought. He says:

-I can not compete with you. It is impossible for me to carry such a big rock because of my height.

He takes a stone in the size of an egg and says:

-I can break into pieces only this stone. Not only can I break into pieces it but also can I get water from this stone.



All of the giants start to laugh. While they are laughing, wood cutter Ali changes the stone with the egg in his food bag. When he squeezes egg, it is broken into small pieces and he gets water. At that time giants who are laughing become so surprised. They say:

-Let's do it one more time.

Wood cutter Ali takes a white stone again and he changes it with another egg in his food bag. The rest of it is easy for him. Giants are so surprised again. They say:

-For the first time we encounter with a person who is stronger than us in this forest. Our king feels proud of meeting you. We will take you to our king.

What can wood cutter Ali do? There is no another way for him. Giants and wood cutter Ali goes to the presence of king. Giants tell how wood cutter Ali can get the water of stone. The king of the giants doesn't want to believe in this event. He says:

-Let's show me your power.

Wood cutter Ali spends the last egg in his food bag for his show. The king of the giants is so surprised, on the other hand he wants to test wood cutter Ali again. The king of the giants uproots a servi and throws it before Ali. Wood cutter Ali is so frightened. What can he do? The king says:

-Let's uproot a tree!

Wood cutter Ali:

-Please find me a rope to wrap all of this forest.

Giants ask what he will do with a rope .He says:

-I can not spend my time for only a tree. I will wrap the rope around the forest and I will uproot all of the trees.

Giants say:

-Oh what can we do without forest?

Then they give up their wish and they start to think how they can get rid of wood cutter Ali. They don't want anybody who is stronger than them. At last giants say:

-Please stay with us this night. We love you so much.

Wood cutter Ali realizes giants' aim, but he can not do anything. If he wants to go, giants don't let him go. So he accepts their offer. They have their dinner altogether. Giants take to his room. Wood cutter Ali goes to bed but he can't sleep. He knows the giants have a trap for him at night. While he is considering, suddenly he hears some footsteps. He gets up instantly and he listens what giants tell. Giants have a huge tamper and they want to kill wood cutter Ali with this tamper as soon as he falls into sleep.

Without making any noise, wood cutter Ali installs wood pieces in the bed like a human being and covers it with a quilt. When somebody sees the bed, he can suppose that there is a man in the bed. Wood cutter Ali waits at the back of the door. By the way giants suppose he sleeps and they enter the room. They start to hit on the bed with their tampers. They suppose that they kill wood cutter Ali. In the morning when giants see wood cutter Ali they become surprised and they ask:

-What happened? How was your night?

Wood cutter Ali:

-I couldn't sleep well. There were so many bedbugs, I couldn't comfort for a short time because of them, but then I could sleep. Now I am well.

Giants are so surprised. They think that Ali regards tampers as bedbugs. Then they decide to pour boiled water on him that night. They persuade wood cutter Ali to stay one more night. Again he tidies his bed as he did the day before. He starts to wait at the back of the door. Then giants come and they pour boiled water on the bed. They think that wood cutter Ali died at last. In the morning they see wood cutter Ali with a wet quilt. They ask:

-What happened?

Wood cutter Ali:

-This night I felt so stressful that I sweated and I got wet.

Giants say:

-We can not struggle with him. What can we do? Let's ask him what he wants and then send him where he wants.

Wood cutter Ali wants a sack of gold. He wants giants to carry both him and gold sack. Then one of the giants takes the sack of gold and wood cutter Ali on his shoulders. They come to the wood cutter Ali's house. Ali's wife welcomes them, she is very worried. Wood cutter Ali doesn't let giants go. He offers them to eat under a fig tree and they all sit. One of the giants says "off", because he is tired. As soon as the giants says "off", Ali finds himself at the top of the fig tree.

The giant asks:

-What are you doing there?

Wood cutter Ali can not tell that he flies there because of his breath.

He says:

-There is a stick which belongs to my father on this tree. I am looking for it. When I find it I will beat you.

The giants feel so frightened and they run away. They can not come close to the forest again. Wood cutter Ali and his wife live a rich life until they die.

A. Please fill in the character analysis table using the given adjectives.

hardworking/ surprised/ clever/ helpful/ stupid/ frightened/ cunning/  
anxious/ loyal

Wood Cutter Ali	Wood Cutter Ali's Wife	Giants

B. Please prepare a simple booklet with pictures using the folk tale above.

C. Please read the following dialogue and act out it in the classroom.

DIALOGUE:

Giant I: Look at me Ali! Now I will embrace this big rock and I will break into pieces it. If you can do the same thing you may go, but if you can't do we will kill you.

Ali : It is impossible, I can't carry such a big rock. I can break into pieces only this stone and I can get water from this stone.

( All of the giants start to laugh. While they are laughing wood cutter Ali changes the Stone with the egg in his food bag. He squeezes egg, it is broken into small pieces and he gets water. Giants stop laughing.)

Giant II: Wow! We haven't meet anybody stronger than you in this forest. You are so strong. We will take you to our king.

( They go near the king)

King : Let's show me your power. Let's uproot that tree.

Ali : Please find me a rope. I can't spend my time for only a tree, I will uproot all of the trees.

Giant I : Oh, what can we do without forest?

Giant II: Please please forgive us! We love you so much! Please stay with us tonight..

#### 3.2.4. FOURTH WEEK ACTIVITY

In the fourth week, again we studied on a different folk tale. For the first lesson, students were exposed to read the folk tale. Then they were asked to draw a picture of their favourite scene and describe it for their friends. The aim of the activity was creating something using imagination and telling it. In the second lesson, we collected all of the folk tales given out in the first lesson. We handed out mixed paragraphs related to the folk tale and we asked students to order them. We aimed at better understanding of the folk tale. The said activities were performed as the following:

##### THE HUNTER WHO WANTS TO EXTERMINATE DEER

In old days, there are so many deer in a village of Toros Mountains. The villagers of Toros regard deer as a sacred thing. They don't hunt mother deer and child deer. Thanks to their love for deer the number of deer rises.

There is a hunter living in one of the villages. He is a young man. He does not stop anytime. There is no day, no night, no festival for him. He is working everytime. He leaves his village and goes to Toros Mountains. He goes a week or month, it is not certain. There is no place which he wanders. When he sees a deer, he loses his mind. He can not think that deer may be a mother and his children may become orphan. He doesn't take into consideration their traditions.

It is very difficult to hunt a deer. They are so cunning animals and they can hear the footsteps of a hunter from a distant place. They can reach another mountain by jumping, they climb mountains and they jump on a cliff. They are cunning, on the other hand, our hunter is so cunning too. At the same time he is so brave too. He is swifter than a deer while climbing a mountain. He hunts such a lot of deer that there are so many deer's heads in his house. One day he is engaged to be married. He will marry but nobody can find him, because he is chasing deer everytime. His mother and father pressurize him to marry but he says 'I want to climb Aladag. Somebody sees crowded herds of deer there. I come back quickly. When I come back, raise the flag instantly and have drums played.' So he detains his mother and father. In any case, the wedding ceremony starts with the help of bride's family. They have drums played. The wedding ceremony continues throughout a week. People perform folk dances and wrestlers wrestle. The bride is taken from his father's house and she is brought to groom's house. Then everyone goes to their houses so bride and groom are in their own houses too. The hunter watches the hills across the window. Suddenly, he sees a male deer standing on the hill. It has beautiful horns. The hunter is so affected and he grabs his gun suddenly. He tells his wife:

- Wait me, I am coming in two minutes.

He goes out and he climbs the hill but he can't find the deer. It changes its place, now it is on another hill just like a sculpture. The hunter forgets his wife and he climbs the other hill. When he reaches the summit the deer gets lost again. This time it is on the hill which is further than the other. He doesn't give up and he climbs that hill. So the deer plays with the hunter by jumping from one hill to another throughout three days. At last they reach a place which nobody goes before. This place is full of cliffs.

At last the hunter corners deer on a hill, but three edges of the hill is surrounded by cliffs. If somebody falls down, he can't survive. Tired hunter aims his gun at the deer and he shoots. Charming deer falls down. The hunter tries to cut deer with his knife, but the deer moves its legs and arms, it struggles and it

kicks our hunter. Young brace hunter flies out of the cliff. It is such a high cliff that it may be in the height of three minaret. He falls on a sharp rock.

Villagers starts to search for the hunter who has been absent for days. The bride is among the people who search for the hunter. At last they find the rocky place but they couldn't rescue the hunter who is mourning from the rocky place. Even his corpse stays there. Then the bride can not endure his sorrow and she throws herself from the cliff.

A. Draw a picture of a favourite scene and describe it for the class.

B. Please Order The Mixed Paragraphs

Villagers starts to search for the hunter who has been absent for days. The bride is among the people who search for the hunter. At last they find the rocky place but they couldn't rescue the hunter who is mourning from the rocky place. Even his corpse stays there. Then the bride can not endure his sorrow and she throws herself from the cliff.

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Somebody sees crowded herds of deer there. I come back quickly. When I come back, raise the flag instantly and have drums played.’ So he detains his mother and father. In any case, the wedding ceremony starts with the help of bride’s family. They have drums played. The wedding ceremony continues throughout a week. People perform folk dances and wrestlers wrestle. The bride is taken from his father’s house and she is brought to groom’s house. Then everyone goes to their houses so bride and groom are in their own houses too. The hunter watches the hills across the window. Suddenly, he sees a male deer standing on the hill. It has beautiful horns. The hunter is so affected and he grabs his gun suddenly. He tells his wife:

- Wait me, I am coming in two minutes.

.....

He goes out and he climbs the hill but he can’t find the deer. It changes its place, now it is on another hill just like a sculpture. The hunter forgets his wife and he climbs the other hill. When he reaches the summit the deer gets lost again. This time it is on the hill which is further than the other. He doesn’t give up and he climbs that hill. So the deer plays with the hunter by jumping from one hill to another throughout three days. At last they reach a place which nobody goes before. This place is full of cliffs.

.....

At last the hunter corners deer on a hill, but three edge of the hill is surrounded by cliffs. If somebody falls down, he can’t survive. Tired hunter aims his gun at the deer and he shoots. Charming deer falls down. The hunter tries to cut deer with his knife, but the deer moves its legs and arms, it struggles and it kicks our hunter. Young brave hunter flies out of the cliff. It is such a high cliff that it may be in the height of three minaret. He falls on a sharp rock.

.....

There is a hunter living in one of the villages. He is a young man. He does not stop anytime. There is no day, no night, no festival for him. He is working



everytime. He leaves his village and goes to Toros Mountains. He goes a week or month, it is not certain. There is no place which he wanders. When he sees a deer, he loses his mind. He can not think that deer may be a mother and his children may become orphan. He doesn't take into consideration their traditions.

.....

### 3.3. AFTER THE STUDY

After the study, we gave out the same questionnaires both experimental group and control group and we analyzed them. We wanted to see whether the students ideas about Manavgat folk tales has changed or not during the instruction process.

Furthermore, experimental group was handed out a lesson diary to get the opinions of students. Students were expected to fill in the diary in their native language to express themselves more clearly.

During the study process, we used semi-structured questions, classroom observation notes, researcher's notes taken during the lesson. First of all we used questionnaires, to understand the attitudes of students to learning English by means of Manavgat folk tales. They were carried out semi-structured type. The questionnaire included three open-ended questions related to Manavgat folk tales. The questionnaire was held in Turkish because we thought that students can express themselves in their native language comfortably. The questionnaire was used as the pre-test before the study both in experimental and control group. We tried to understand students' attitudes towards learning English with the help of Manavgat folk tales. At the same time it was also used as the post-test after the study in order to see whether the opinions of students changed or not.

We used the classroom observation during the study. On the other hand, we didn't record all process with a video camera. We thought that would be problematic during whole process because our target group was not calm enough

to apply. Instead of this, the instructor took notes while students were performing all of the activities and benefited from those notes in evaluation.

The instruction of the study was performed by the researcher. The researcher was the teacher of both experimental and control groups. She collected the data and interpreted.

## 4. RESULTS

In this section we are going to mention the results of the study. First of all, we are going to give the analysis of pre-test scores of the experimental and control group. Secondly we are going to give the analysis of pre-test and post-test scores of the control group. The next part is the analysis of pre-test and post-test scores of the experimental group. The analysis of post-test scores of experimental and control group is the following part. In the last part the lesson diary is included.

We are going to give the interpretation of the results with the help of students' opinions in the questionnaire.

### 4.1. ANALYSIS OF PRE-TEST SCORES OF EXPERIMENTAL GROUP AND THE CONTROL GROUP

In this part we are going to give the comparison of the pre-test results of the experimental and the control group.

We asked students in both experimental and control group, three open-ended questions in the semi-structure questionnaire. These questions were related to Manavgat folk tales. Our aim is to see the attitudes of students towards Manavgat folk tales.

Among the students' answers, there were both positive answers and negative answers of course. On the other hand, believing that they are low-motivated we wanted to specify on the negative attitudes of the students about Manavgat folk tales in our study. Other students who had positive attitudes were already motivated. So, the results were based on the negative answers for the questions. Let's look into the results of the answers given by the students:

Question I: Are Manavgat folk tales necessary while you are learning English?

We analyzed the results both in experimental and in control group for this question. In experimental group, 9 out of 23 students were against the necessity of Manavgat folk tales while they are learning English. Here are some interesting answers of the students:

*“Of course no. They are not necessary while I am learning English.”*  
(Student 16)

*“No, because they are unnecessary.”* (Student 18)

*“No, they are not necessary because everybody knows Manavgat folk tales.”* (Student 17)

In control group, 10 out of 20 students were against the necessity of Manavgat folk tales while they are learning English. Here are some interesting answers of the students:

*“No, they aren’t necessary because folk tales are boring.”* (Student 8)

*“No, they aren’t necessary because I don’t like reading.”* (Student 1)

*“No, they are unnecessary while I am learning English.”* (Student 7)

We can see that there is a bit difference between the experimental and control groups in terms of the students’ positive and negative answers. The difference is shown in the table below:

	Group	N	Negative%	Positive%
Pre-test	Experimental Group	23	39.1	60.9
	Control Group	20	50	50

According to the table 1, 9 (39.1 %) out of 23 students in experimental group and 10 (50 %) out of 20 students thought that Manavgat folk tales were unnecessary while they were learning English.

In both groups the negative attitudes toward Manavgat folk tales are almost similar. So we can think that they were almost equal in terms of their attitudes toward Manavgat folk tales prior to the experiment.

Question 2: Do you like learning English with the help of Manavgat folk tales?

In experimental group, 9 out of 23 students didn't like learning English with the help of Manavgat folk tales. Here are some answers of the students:

*"No I don't like it, it isn't interesting."* (Student 7)

*"No I don't like because it isn't imaginative."* (student 17)

*"No, I don't."* (Student 22)

In control group, 12 out of 20 students didn't like learning English with the help of Manavgat folk tale. Here are some answers of the questions:

*"No, I don't like it, I think it is boring."* (Student 20)

*"No, I am not interested in folk tales."* (Student 19)

*"No, I can't imagine Manavgat folk tales in English."* (Student 18)

We can see a bit difference between the experimental and control group in terms of students' positive and negative answers for the question. You can see the difference in the table below:

	Group	N	Negative %	Positive %
Pre-test	Experimental Group	23	39.1	60.9
	Control Group	20	60	40

Table 2

Question 2

According to table 2, 9 (39.1%) out of 23 students in experimental group and 12 (60%) out of 20 students in control group didn't like learning English with the help of Manavgat folk tales. According to this result we can say that both groups were almost equal in terms of their interest for Manavgat folk tales before the experiment.

Question 3: Do you think that Manavgat folk tales create an enjoyable atmosphere in your learning process?

In experimental group, 4 out of 23 students didn't agree that Manavgat folk tale created an enjoyable atmosphere in their learning process. Here are some answers of students:

*"No they don't, they are unnecessary."* (Student 6)

*"I think they don't create an enjoyable atmosphere because they aren't enjoyable."* (Student 2)

*"No they don't create an enjoyable atmosphere, I can't understand them."* (Student 7)

In control group, 10 out of 20 students didn't agree that Manavgat folk tales created an enjoyable atmosphere in their learning process. Here are some answers of students:

*“No they don’t because they aren’t enjoyable enough.”* (Student 3)

*“No, they are not suitable.”* (Student 10)

*“No they don’t create an enjoyable atmosphere because I can’t speak English well.”* (Student 14)

At this point we can see a bit difference between the experimental and control group in terms of percentages of students’ positive and negative answers for the question. You can see the difference in the following table.

	Group	N	Negative %	Positive %
Pre-test	Experimental Group	23	17.3	82.7
	Control Group	20	50	50

Table 3

Question 3

According to the table 3, 4 (17.3%) out of 23 students in experimental group and 10 (50%) out of 20 students in control group didn’t think that Manavgat folk tales created an enjoyable atmosphere in their learning process.

#### 4.2. THE ANALYSIS OF CLASSROOM OBSERVATION

We gathered the data with the help of pre-test and post-test and at the same time we used the classroom observation. For this part observation notes of searcher were used. We explained the classroom observation week by week.

#### 4.2.1. Analysis Of The First Week Activity

There were 20 students in the classroom for the first week activity. We started to read the folk tale altogether. First of all so many of them didn't want to read the folk tale because they thought that it was so long. Especially students who didn't like reading activities. Here are the some of the ideas of students:

*“It is too long and it seems boring.”* (Abdulsamet)

*“These events are supernatural, very ridiculous.”* (Esma)

*“How can dragons, eagles, ants and bees can speak? ”* (Mine)

On the other hand some of the students were very eager to read the folk tale. While they were reading they became interested in the events. They thought that the events were related to real life. Here are their ideas:

*“It is very enjoyable.”* (Menekse)

*“The real grandson is very warm hearted.”* (Mustafa)

*“The most beautiful girl of the world is very romantic. She waited her husband.”* (Aslihan)

*“Good people win everytime.”* (Seyma)

After reading so many of them liked the first activity. Even the students who were unwilling initially drew the family tree of characters willingly. One of the students opinion is:

*“It is very easy and enjoyable, all the characters are clear.”* (Esma)

For the other activity they tried to find the owners of the quotations. At first it was strange for them but they enjoyed themselves while they were performing. Some students who couldn't remember the events exactly had difficulty in choosing the quotations. Some of the ideas of students:



*“Oh, I can not decide on false and real grandson’s quotations.”* (Fatma)

*“This activity is very enjoyable, I got the folk tale better.”* (Meliha)

*“We repeated all the folk tale again.”* (Rıdvan)

At the beginning of the activity, some of the students were unwilling to study because the folk tale was very long for them and they didn’t like the supernatural events. We read the folk tale altogether to attract attention of those students. After reading they performed the activities on their own. So many of them even unwilling students were very happy and satisfied.

#### 4.2.2. Analysis Of The Second Week Activity

During the second week activity, 25 students were in the classroom. Students studied on a different folk tale for this week. This folk tale’s exercises were prepared partially in classical and non-classical format. In classical format students were asked to complete the true false sentences and match the words with their meanings.

True false activity and matching the word meanings activity were not strange for the students. They were all familiar with these activities. They understood what they had to do easily but they were a bit bored while performing these activities. On the other hand, they all liked the folk tale so much. While they were reading they enjoyed themselves. Some ideas of the students are as the following:

*“This folk tale is very enjoyable.”* (Fatma)

*“The king thinks in a nonsense way, doesn’t he know that his daughter will die?”* (Abdulsamet)

*“Activities are very easy, we have performed similar ones before.”* (Meliha)

*“Activities are not interesting, I got bored.”* (Esma)

As a non classical activity we asked students to draw the mind map of the events. This activity was new for them so at this point the instructor helped them.

At first they couldn't know how to draw the map and fill in it. Although this activity was new for them students liked it so much. They all created their own mind map. Students' imagination worlds were very active for this activity. Here are some ideas of the students:

*"I have difficulty in drawing the map but it is very enjoyable."* (Saliha)

*"I showed all the events on the map one by one."* (Mine)

*"This activity is much more enjoyable than the others."* (Aslıhan)

At the end of the lesson most of the students were enjoyed and satisfied because they got a different folk tale and performed different activities.

#### 4.2.3. The Analysis Of Third Week Activity

During the third week activity, 19 students were in the classroom. A different folk tale was studied in this week. For the third week, we prepared three different activities. Two of them were performed in the classroom and one of them was performed as homework.

First of all they read the folk tale altogether. So many of them were interested in the folk tale although it was a bit long. They were expected to fill in the character table. They easily filled the table, they had no difficulty in guessing the meanings of the words given. They enjoyed categorizing the characteristic features of the characters. Here are some of the students' opinions:

*"It is very enjoyable folk tale and this activity is so easy, we repeated so many words."* (Rıdvan)

*"Wood Cutter Ali is a very clever man, a good example of Turkish people."*  
(Esma)

*"I am not satisfied with this folk tale so much. It could be more adventurous."* (Abdülşamet)

*"Giants are out of reality but they are funny."* (Menekşe)

As the second activity we asked students to act out the dialogue taken from the folk tale in an easy way. They memorized their roles and acted out in the classroom. They had a bit difficulty while they were memorizing their roles. They were recorded with a video camera by the instructor while they were performing. That was interesting and enjoyable experience for both performers and viewers. Students who performed the dialogue in the classroom were very excited because they were not used to such activities. In spite of this all of them were pleased. Some of the opinions of students are as the following:

*“That is great, acting is very enjoyable and exciting.”* (Rifat)

*“We gained self-confidence.”* (Menekse)

*“This is unforgettable memory for us.”* (Mine)

*“It was so funny, our lesson gained action.”* (Suheda)

*“I understood the folk tale better.”* (Fatma)

As the last activity for the third week we asked students to prepare a simple booklet about the folk tale. When they heard it they were so unwilling to prepare it. They couldn't understand how they would do. At this point the instructor helped them and explained how they could study on this activity. They prepared booklets at home. When they brought their booklets, their impressions were very perfect. They were so enjoyed while preparing booklets and their products were excellent. Some of their ideas are as the following:

*“I produced a new thing, that was exciting.”* (Muhammet)

*“I repeated the folk tale again.”* (Asiye)

#### 4.2.4. The Analysis Of Fourth Week Activity

In the last week of the instruction, there were 23 students. Students were expected to study on a different folk tale again. For this folk tale we prepared two different activities. First of all students read the folk tale and they found it so

gripping. They enjoyed this folk tale because it included some cultural elements. Cultural elements were interesting and familiar for them. According to them this folk tale was the most adventurous one among others. They had difficulty to understand the folk tale because this folk tale had less dialogue sentences than the others. So the instructor helped them.

As the first activity they were expected to draw a picture of a favourite scene and describe it for the class. Drawing something they understood was enjoyable for them. They tried to picturize their favourite scene and character as they imagine. Here are some of their ideas:

*“It is adventurous and picturizing is amusing.”* (Semih)

*“Folk tale is so touchy, bride’s behaviour is meaningful.”* (Halime)

*“Hunter is so stupid.”* (Esma)

*“Events are exaggerated but this activity is pleasant.”* (Mustafa)

As the second activity students were asked to order the mixed paragraphs. In the wake of drawing their favourite scene, this activity was a bit boring for them. Reading all the paragraphs again was not amusing. Here are some of their opinions:

*“This activity is more boring than the former.”* (Menekse)

*“It was different and nonsense.”* (Meliha)

*“I had difficulty in reading the paragraphs.”* (Aslıhan)

#### 4.3. ANALYSIS OF PRE-TEST AND POST-TEST SCORES OF THE CONTROL GROUP

During four weeks, control group didn’t apply any activity related to Manavgat folk tales. The lessons continued as usual. While the experimental group had so many activities related to Manavgat folk tales, the control group had

no activity. The students in control group were taught English through the course books and tests.

The students in control group were again asked three questions after four weeks. It is concluded that there becomes difference between the pre-test and post-test results. Some of the students changed their opinions because they noticed that they got bored during four weeks. The results are as the following:

Question 1: Are Manavgat folk tales necessary while you are learning English?

Control Group	N	Negative %	Positive %
Pre-test	20	50	50
Post-test	20	40	60

Table 4

In pre-test, 10 out of 20 students were against the necessity of Manavgat folk tales while they are learning English. After four weeks, 8 (40 %) out of 20 students express that Manavgat folk tales are not necessary while they are learning English.

The difference can be seen in the table 4. It is understood that the number of students who have negative attitude towards the necessity of Manavgat folk tales has decreased. Two students changed their opinions, because they were bored during four weeks and they wanted different materials. The different opinions of these students are as the following:

*“It is not necessary, I can not understand them.”* (Student 4) At first this student didn’t believe the necessity of Manavgat folk tales while he was learning English. On the other hand he changed his opinion after four weeks as the following: *“According to me they are necessary, because we can learn words in an enjoyable way.”*

Student 8 is another example: *“They are not necessary because they are boring.”* After four weeks the student’s answer is as the following: *“They are necessary. We can learn easily because they draw the attention of us.”*

Question 2: Do you like learning English with the help of Manavgat folk tales?

Control group	N	Negative %	Positive %
Pre-test	20	60	40
Post-test	20	40	60

Table 5

In pre-test, 12 out of 20 student did not enjoy learning English with the help of Manavgat folk tales. After four weeks this percent has changed significantly. 8 out of 20 students state that they like learning English with the help of Manavgat folk tales.

Four students who said they did not like learning English with the help of Manavgat folk tales changed their opinions. Here are the different answers of students:

Student 5 stated in pre-test: *“I don’t like it, I don’t like reading.”* On the other hand, the student’s answer in the post-test: *“I like it because they can create an enjoyable atmosphere for us and information may become more permanent.”*

Student 18 stated in pre-test: *“No, I can’t imagine Manavgat folk tales in English.”* However she changed her opinion in the post-test as the following: *“Yes I like, because my imagination may improve, I understand much better and English lessons become more enjoyable.”*

Student 19 stated in pre-test: *“No, I don’t. I am not interested in folk tales.”* In the post-test she changed her opinion as the following: *“Yes I like because they can improve my reading skills.”*

Student 1 stated in pre-test: *“No I don’t because it doesn’t seem interesting.”* On the other hand the student’s answer in post-test: *“Yes it may be good. Reading folk tales in English may be enjoyable.”*

Question 3: Do you think that Manavgat folk tales create an enjoyable atmosphere in your learning process?

Control Group	N	Negative %	Positive %
Pre-test	20	50	50
Post-test	20	40	60

Table 6

According to the table-6, half of the students in pre-test didn’t believe that Manavgat folk tales created an enjoyable atmosphere in their learning process. This proportion has changed in post-test. In post-test, 8 out of 20 students don’t

believe that Manavgat folk tales create an enjoyable atmosphere in their learning process. Two students has changed their opinions. Here are the answers of the students:

Student 17 stated in pre-test: *“I don’t think they create an enjoyable atmosphere because reading folk tales are boring.”* On the other hand she changed her opinion after four weeks and she stated in post-test: *“Yes I think they can create an enjoyable atmosphere because we can perform different activities.”*

Student 7 stated in pre-test: *“No I don’t think that they create an enjoyable atmosphere because it doesn’t sound interesting.”* On the contrary, after four week the student states her opinion as the following: *“I think they can create enjoyable atmosphere because we can learn easily enjoying ourselves.”*

#### 4.4. ANALYSIS OF PRE-TEST AND POST-TEST SCORES OF THE EXPERIMENTAL GROUP

After four weeks study with Manavgat folk tales, it was observed that there was a considerable change in students’ opinions in post-test. Here are the results of three questions in pre-test and post-test:

Question 1: Are Manavgat folk tales necessary while you are learning English?

Experimental Group	N	Negative %	Positive %
Pre-test	23	39.1	60.9
Post-test	23	17.8	82.2

Table 7



In pre-test, 9 (39.1) out of 23 students were against the necessity of Manavgat folk tales while they are learning English. On the other hand, in post-test 4 (17.8) out of 23 students were against the necessity of Manavgat folk tales while they are learning English.

According to table 7, there is a huge difference within the experimental group. Most of the students changed their ideas so the number of students who have negative attitudes toward the necessity of Manavgat folk tales decreased. Five students changed their opinions. Here are the different opinions of students:

Student 16 stated in pre-test: *“Of course no. They are not necessary while I am learning English.”* On the other hand, in the post-test this student changed her opinion as the following: *“They are necessary because we repeated so many subjects and we learnt new words.”*

Student 7 stated in pre-test: *“They are not necessary because they are irrelevant.”* However this student changed her opinion in post-test as the following: *“According to me they are necessary because they improves our English and they are so amusing.”*

Student 20 stated in pre-test: *“They are unnecessary because they may be boring for English lesson.”* In the post-test this student changed her opinion as the following: *“They are necessary because we can learn English more easily by means of those folk tales.”*

Student 18 stated in pre-test: *“No, they are unnecessary because I feel bored while reading them.”* On the contrary, in the post-test this student changed her opinion as the following: *“Yes they are necessary because we repeated so many structures and learnt new words.”*

Student 19 stated in pre-test: *“No they are not necessary because reading is boring.”* In the post-test this student changed her opinion as the following: *“Yes they are necessary because they are enjoyable and they contribute to our English.”*

Question 2: Do you like learning English with the help of Manavgat folk tales?

Experimental Group	N	Negative %	Positive %
Pre-test	23	39.1	60.9
Post-test	23	8.7	91.3

Table 8

In the pre-test 9 (39.1 %) out of 23 students didn't enjoy learning English with the help of Manavgat folk tales. After four week study, 2 (8.7 %) out of 23 students stated that they didn't enjoy learning English with the help of Manavgat folk tales. Seven students changed their opinions in a positive way. Some of the answers of students are as the following:

Student 7 stated in pre-test: *“No I don't like, because they are not enjoyable.”* However this student changed her opinion in post-test as the following: *“Yes, I liked English lesson with the help of Manavgat folk tales.”*

Student 9 stated in pre-test: *“No I don't like because I don't enjoy folk tales.”* This student changed her opinion as the following: *“Although I don't like folk tales I enjoyed learning English with the help of Manavgat folk tales.”*

Student 2 stated in pre-test: *“No I don’t like, they are nonsense, we can use our course book.”* On the other hand this student changed her opinion as the following: *“Yes I like because these folk tales are so enjoyable.”*

Student 14 stated in pre-test: *“No I don’t like because I may not understand them.”* On the other hand this student changed her opinion as the following: *“Yes I like very much because I am not bored while studying with them.”*

Question 3: Do you think that Manavgat folk tales create an enjoyable atmosphere in your learning process?

Experimental Group	N	Negative %	Positive %
Pre-test	23	17.3	82.7
Post-test	23	4.3	95.7

Table 9

In pre-test 3 (17.3%) out of 23 students didn’t believe that Manavgat folk tales created an enjoyable atmosphere in their learning process. After four week process, 1 (4.3%) out of 23 students thought that Manavgat folk tales didn’t create an enjoyable atmosphere in his learning process. Two students changed their opinions in a positive way. Here are different answers of students’:

Student 6 satated in pre-test: *“No they don’t because reading long folk tales displese me.”* However this student changed his opinion as the following: *“Yes I think they can create an enjoyable atmosphere because I didn’t got bored in English lessons while we were studying with them.”*

Student 2 satated in pre-test: *“I don’t think they create an enjoyable atmosphere because they are not amusing enough.”* However this student

changed his opinion as the following: *“Yes they create an enjoyable atmosphere because I liked those folk tales so much.”*

#### 4.5. ANALYSIS OF POST-TEST SCORES OF THE EXPERIMENTAL GROUP AND THE CONTROL GROUP

Analyzing the three questions in the questionnaire, it is obvious that there is a significant difference between the experimental and the control groups in terms of students' answers. Here are the results of post-test in both groups:

Question 1: Are Manavgat folk tales necessary while you are learning English?

Post-test	N	Negative %	Positive %
Experimental Group	23	17.8	82.2
Control Group	20	40	60

Table 10

According to table 10, the negative attitudes of the experimental group were calculated as 17.8% and the control group as 40%. On the other hand the positive attitudes of the experimental group were calculated as 82.2% and the control group as 60%. According to these results, the score of experimental group is higher than the score of control group in terms of the positive attitudes.

Question 2: Do you like learning English with the help of Manavgat folk tales?

Post-test	N	Negative %	Positive %
Experimental Group	23	8.7	91.3
Control Group	20	40	60

Table 11

According to table 11, the negative attitudes of the experimental group were calculated as 8.7% and the control group as 40%. On the other hand the positive attitudes of the experimental group were calculated as 91.3% and the control group as 60%. There becomes a considerable difference between the experimental and control group. Experimental group's score is much higher than the score of control group in terms of positive attitudes.

Question 3: Do you think that Manavgat folk tales create an enjoyable atmosphere in your learning process?

Post-test	N	Negative %	Positive %
Experimental Group	23	4.3	95.7
Control Group	20	40	60

Table 12

According to table 12, the negative attitudes of the experimental group were calculated as 4.3% and the control group as 40%. On the other hand, the positive attitudes of the experimental group were calculated as 95.7% and the control group as 60%. According to this calculation the score of experimental group is significantly higher than the score of control group in terms of positive attitudes.

#### 4.6. LESSON DIARY AFTER THE STUDY

Following the post test in experimental group, we performed a lesson diary to get the opinions of students related to study. We prepared the lesson diary in students' own language because we thought that students felt more comfortable. According to the results of lesson diary it is clear that so many students have common answers. Two of the students' answers are in the appendix as examples. (See Appendix I) Here are the results:

I have learnt the following:

- 13(56.5%) out of 23 students have learnt new words.
- 4 (17.3%) out of 23 students have learnt new and interesting folk tales.
- 4 (17.3%) out of 23 students have learnt new structures.
- 2 (8.6%) out of 23 students stated that they learnt making sentences using new words.

I had difficulty in understanding the following:

- 12 (52.1%) out of 23 students had difficulty in understanding the words.
- 2 (8.6%) out of 23 students had difficulty in making sentences using unknown words.
- 4 (17.3%) out of 23 students had difficulty in understanding the folk tales.
- 2 (8.6%) out of 23 students had difficulty in translating the sentences.
- 3 (13%) out of 23 students had no difficulty in any parts of the study.

I have liked the following:

- 4 (17.3%) out of 23 students have liked all Manavgat folk tales.
- 2 (8.6%) out of 23 students have liked translating folk tales into Turkish.
- 3 (13%) out of 23 students have liked that folk tales are gripping and adventurous.
- 5 (21.7%) out of 23 students have liked acting out in the classroom.
- 1 (4.3%) out of 23 students has liked everything during the study.
- 2 (8.6%) out of 23 students has liked that her teacher's actions to tell the words.
- 3 (13%) out of 23 students have liked that folk tales are short.
- 3 (13%) out of 23 students have liked performing the activities.

I have not liked the following:

- 6 (26%) out of 23 students have not liked the exaggeration in the folk tales.
- 4 (17.3%) out of 23 students have not liked the length of folk tales.
- 2 (8.6%) out of 23 students have not liked the subjects of some folk tales.
- 1 (4.3%) out of 23 students stated that she didn't like the parts that she had difficulty.
- 1 (4.3%) out of 23 students has not liked finding unknown words.
- 3 (13%) out of 23 students stated that they didn't like their friend who animated Wood Cutter Ali broke an egg into pieces instead of a stone.
- 3 (13%) out of 23 students have not liked ordering the mixed paragraphs.
- 3 (13%) out of 23 students have not liked performing some activities.

## 5. CONCLUSION AND FURTHER IMPLICATIONS

In this section, summary of the study, conclusion and implications for further research are mentioned.

### 5.1. SUMMARY OF THE STUDY

We carried out this study to determine whether Manavgat folk tales motivate students while they are learning English. Four different Manavgat folk tales were studied by experimental group which include 23 students. Different activities for each folk tale were performed. The control group which includes 20 students didn't study on any folk tale. They learned by means course book as usual. We gave out a questionnaire as a pre-test and post-test both groups. This semi-structured questionnaires was about the students attitudes towards learning English with the help of Manavgat folk tale. The results showed that using Manavgat folk tale while teaching English is more effective than information transfer from the books.

### 5.2. CONCLUSION

The results of the study proves that Manavgat folk tales motivate students and create an enjoyable atmosphere while Turkish students are learning English. It can not be denied that they contribute to students' motivation to learn English.

Using Manavgat folk tales we tried to create an amusing setting. We used four different folk tales and for each folk tale we used different activities. Students were familiar with some of these activities, on the other hand there were activities which they were not familiar with. They performed new and fascinating activities. During this process they gained personal experience and they discovered new thing. They entertained because discovering new things were amusing for them. At the same time they gained self-confidence by means of



these activities. So many of the activities contributed to their emotional intelligence. We used local folk tales-Manavgat folk tales to perform the activities. By means of these local contexts students gained cultural knowledge. They found something which belonged to them so they became much more interested. Moreover, we offered them comprehensible input with the help of Manavgat folk tales. They repeated so many of the grammar structure not exposing to grammatical items one by one but exposing to a comprehensible input holistically. At the end of four-week study, so many students stated that they were so upset because folk tales and activities finished and they had to study the course book again. The thesis has proved that students are so interested in folk tales. So using materials which students enjoy in the classroom affects students learning and motivation positively.

In the study process students were so willing to perform activities. This is a positive aspect for students. The other positive aspect is available for us as language teachers. As an English teacher I was so willing and motivated too because my students were willing and motivated. We know that learners' attitudes are very effective for the teacher. So the thesis has proved that Manavgat folk tales provides with motivation for both students and teachers.

As a conclusion the research ensures that high motivation to learn a new language depends on interesting, entertaining and lively activities and setting. As teachers we can provide this atmosphere in different ways one of which is teaching by means of folk tales especially local ones- Manavgat folk tales. Even if we can not implement this during all the lessons, we can place them in the curriculum occasionally. So we can sustain our student from usual to unusual.

### 5.3. IMPLICATIONS FOR FURTHER RESEARCH

We studied with small groups in this research. It is clear that the study will be more reliable if it is performed with larger groups instead of small groups.

One of the implication of this study is the application time was limited. Students were exposed to Manavgat folk tales only four weeks because we had to finish school curriculum in time. The results might be more reliable in a longer period.

The activities which we performed during the process were limited. So many different activities which appeal to four basic skills can be improved and applied.

As a conclusion,we only used Manavgat folk tales, other local folk tales can be used and different cultural elements can be revived.

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Ankara. Urun Yayıncılık

APPENDICES  
APPENDIX A

Sevgili Öğrenciler,

Selçuk Üniversitesi Ahmet Keleşoğlu Eğitim Fakültesi İngilizce Öğretmenliği Bölümü'nde yüksek lisans yapmaktayım.

Bu, Manavgat masallarının Hacıveyszade Mah. Ahmet Haşhaş İlköğretim Okulu'nda İngilizce öğretimindeki rolü konulu bir yüksek lisans tezidir.

Bu ankette yer alacak düşünceleriniz kesinlikle gizli kalacak, sadece tez çalışmam için kullanılacaktır.

Sorulara samimi ve dürüst olarak cevap vermeniz önemlidir. Lütfen bütün sorulara cevap veriniz. Zaman ayırıp anket çalışmasında yer alarak bana yardım ettiğiniz için teşekkür ederim.

Müzeyyen AYKUT

Hacıveyszade Mah. Ahmet Haşhaş İlköğretim Okulu



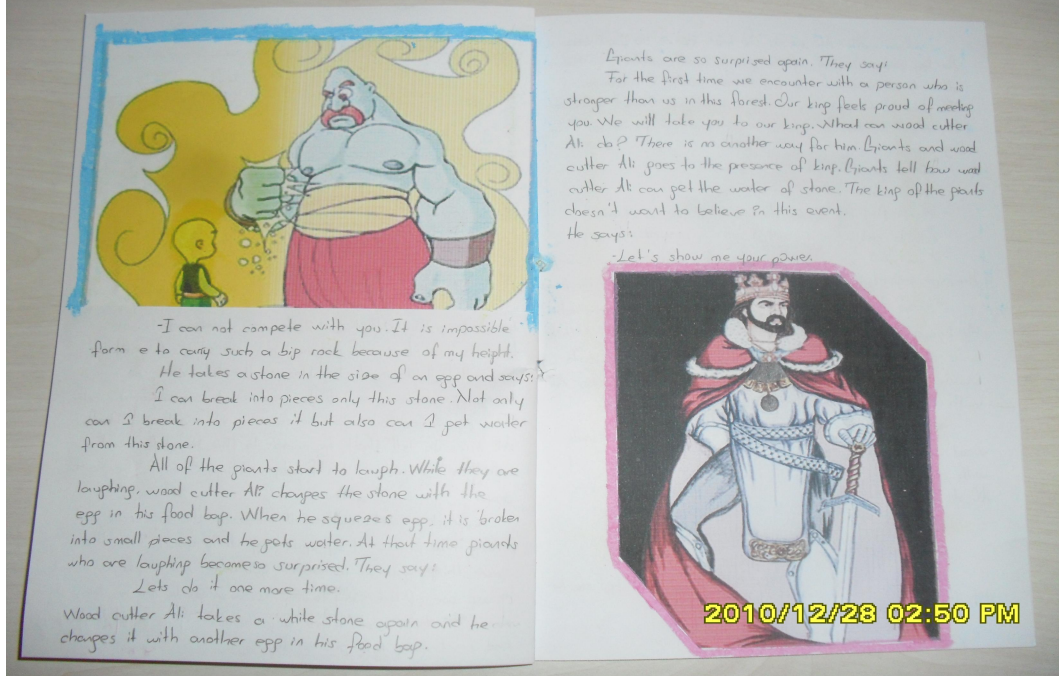
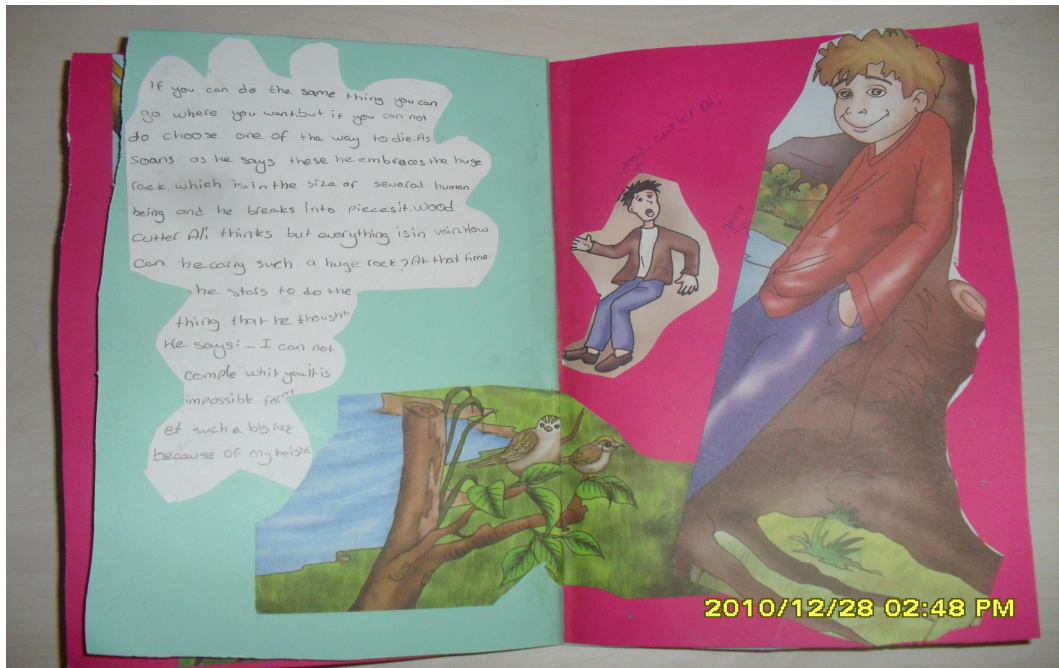
İNGİLİZCE ÖĞRENİMİNDE MANAVGAT MASALLARININ KULLANIMI  
KONUSUNDA ÖĞRENCİLERİN GÖRÜŞLERİ

1- İngilizce öğrenirken Manavgat masalları gerekli midir? Lütfen açıklayınız.

2- Manavgat masalları yardımıyla İngilizce öğrenmekten hoşlanır mısınız? Lütfen açıklayınız.

3- Öğrenme sürecinizde Manavgat masallarının eğlenceli bir atmosfer oluşturduğunu düşünüyor musunuz? Lütfen açıklayınız.

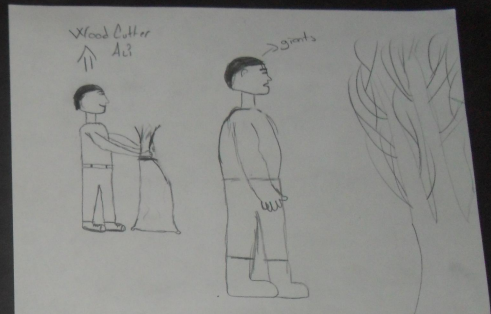
APPENDIX B







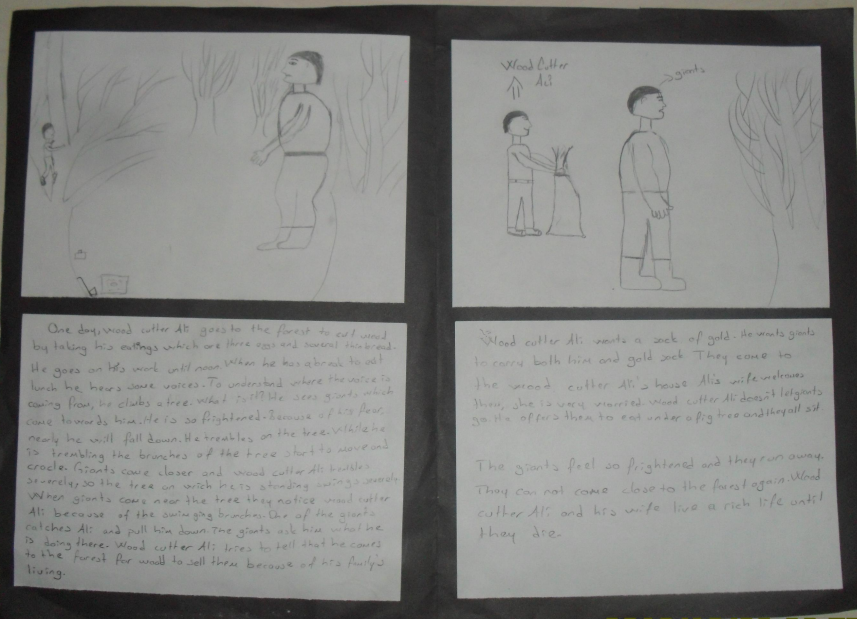
One day, wood cutter Ali goes to the forest to cut wood by taking his eatings which are three eggs and several thin bread. He goes on his work until noon. When he has a break to eat lunch he hears some voices. To understand where the voice is coming from, he clubs a tree. What is it? He sees giants which come towards him. He is so frightened. Because of his fear, nearly he will fall down. He trembles on the tree. While he is trembling the branches of the tree start to move and crackle. Giants came closer and wood cutter Ali trembles severely, so the tree on which he is standing swings severely. When giants came near the tree they notice wood cutter Ali because of the swinging branches. One of the giants catches Ali and pull him down. The giants ask him what he is doing there. Wood cutter Ali tries to tell that he comes to the forest for wood to sell them because of his family's living.



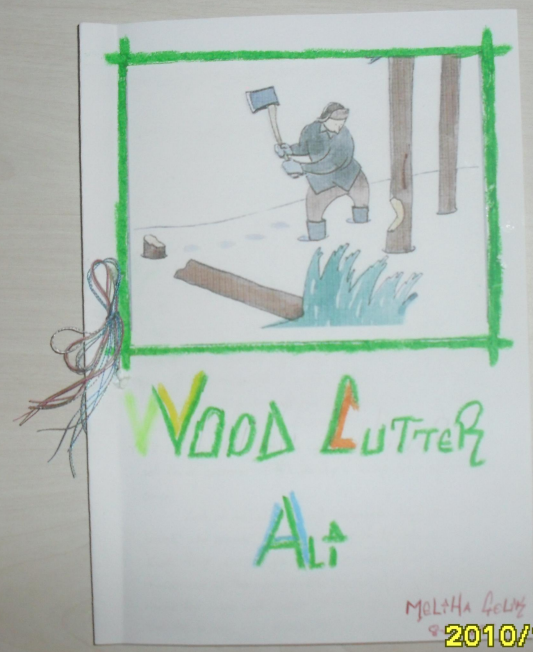
Wood cutter Ali wants a sack of gold. He wants giants to carry both him and gold sack. They come to the wood cutter Ali's house. Ali's wife welcomes them, she is very worried. Wood cutter Ali doesn't let giants go. He offers them to eat under a fig tree and they all sit.

The giants feel so frightened and they run away. They can not come close to the forest again. Wood cutter Ali and his wife live a rich life until they die.

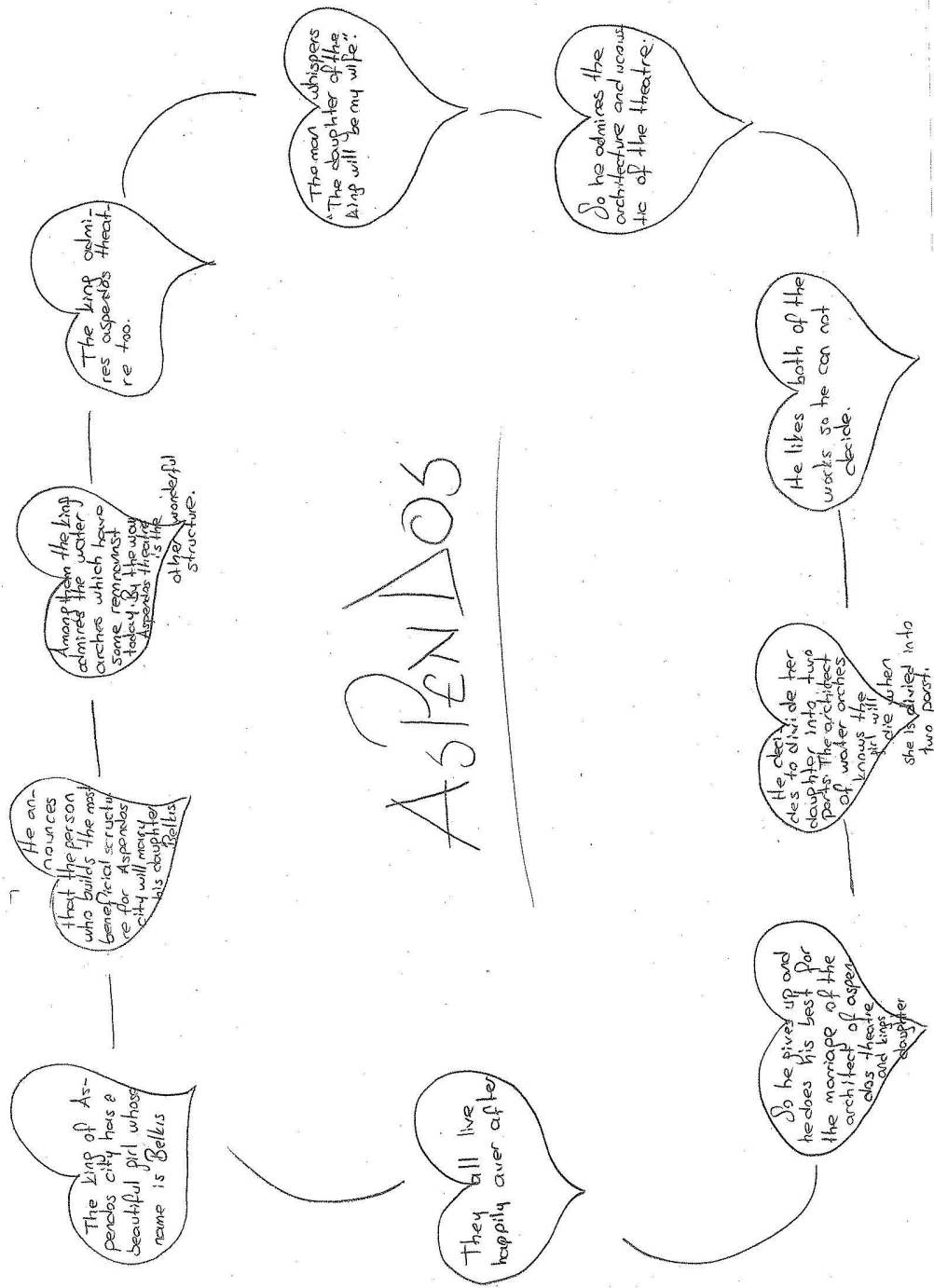
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APPENDIX C



APPENDIX D

~ ASPENDOS ~

The king of Aspendos  
city has a beautiful girl  
whose name is Bellis.

The king wants to  
marry off his daughter. That  
the person who builds the most  
beneficial structure for Aspendos  
city will marry his daughter Bellis.

While he is wandering the galleries  
he hears the voice of the man who is  
walking around the stage. The man  
whispers, "The daughter of the king will be  
my wife and the king hears his sentence preface!"



THEY ALL LIVE  
HAPPILY EVER  
AFTER!!!

So he gives up and he  
does his best for the marriage  
of the architect of Aspendos  
theatre and king's daughter.

So he admires the architecture and  
acoustic of the theatre. He likes both  
of the works so he can not decide. He  
decides to divide her daughter into two parts.



~ MY MIND MAP ~

~ FINISH ~

## APPENDIX E

A. Please fill in the character analysis table using the given adjectives.

~~hardworking/ surprised/ clever/ helpful/ stupid/ frightened/ cunning/ anxious/ loyal~~

Wood Cutter Ali	Wood Cutter Ali's Wife	Giants
hardworking	helpful	stupid
cunning	loyal	frightened
clever	anxious	surprised

B. Please prepare a simple booklet with pictures using the folktale above.

C. Please read the following dialogue and act out it in the classroom.

DIALOGUE:

Giant I: Look at me Ali! Now I will embrace this big rock and I will break into pieces it. If you can do the same thing you may go, but if you can't do we will kill you.

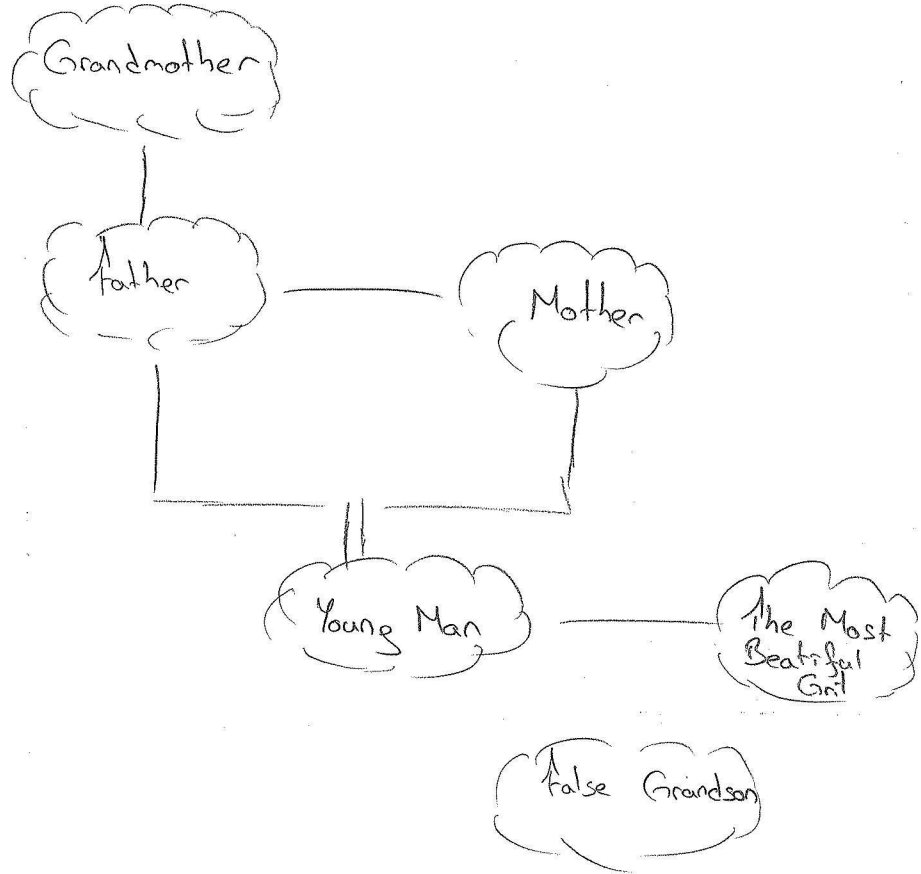
Ali : It is impossible, I can't carry such a big rock. I can break into pieces only this stone and I can get water from this stone.

( All of the giants start to laugh. While they are laughing wood cutter Ali changes the Stone with the egg in his food bag. He squeezes egg. it is broken into small pieces and he gets water. Giants stop laughing.)



APPENDIX F

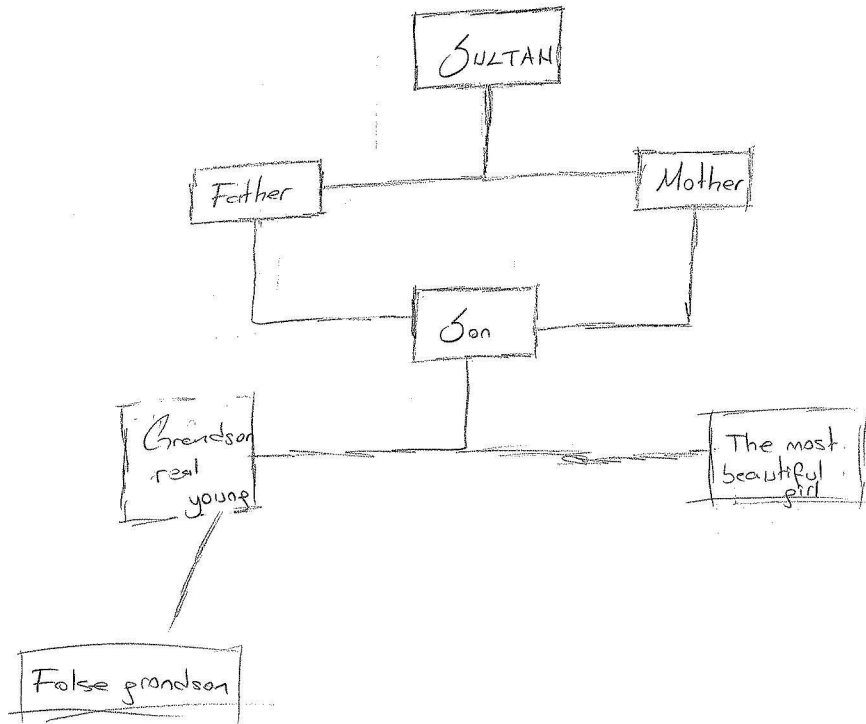
Family tree of the Folk Tale



Katrina Yigit  
8/13/57

# APPENDIX G

= FAMILY TREE OF THE FOLKTALE =



Melika Çelik

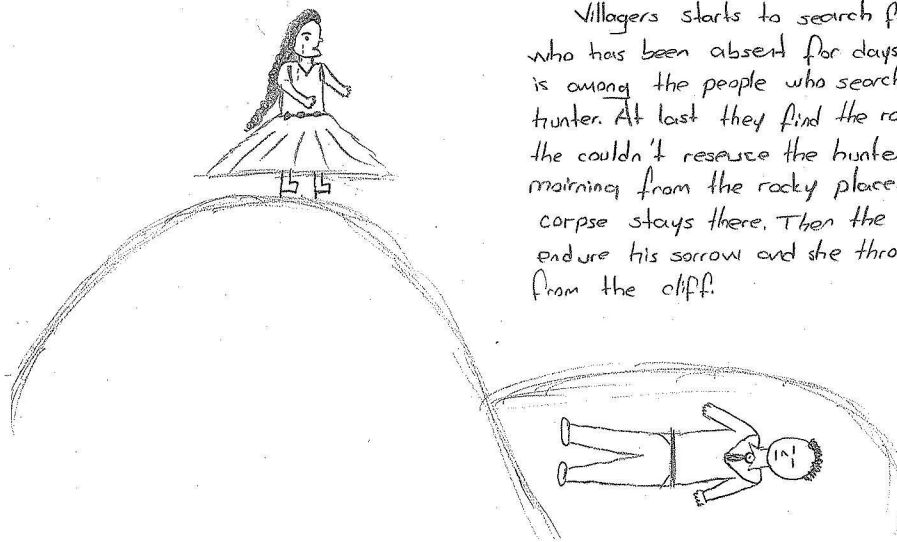
## APPENDIX H

He goes out and he climbs the hill but he can't find the deer. It changes its place, now it is on another hill just like a sculpture. The hunter forgets his wife and he climbs the other hill. When he reaches the summit the deer gets lost again. This time it is on the hill which is further than the other. He doesn't give up and he climbs that hill. So the deer plays with the hunter by jumping from one hill to another throughout three days. At last they reach a place which nobody goes before. This place is full of cliffs.

At last the hunter corners deer on a hill, but three edge of the hill is surrounded by cliffs. If somebody falls down, he can't survive. Tired hunter aims his gun at the deer and he shoots. Charming deer falls down. The hunter tries to cut deer with his knife, but the deer moves its legs and arms, it struggles and it kicks our hunter. Young brace hunter flies out of the cliff. It is such a high cliff that it may be in the height of three minaret. He falls on a sharp rock.

Villagers starts to search fort he hunter who has been absent for days. The bride is among the people who search fort he hunter. At last they find the rocky place but they couldn't rescue the hunter who is mourning from the rocky place. Even his corpse stays there. Then the bride can not endure his sorrow and she throws herself from the cliff.

A. Draw a picture of a favourite scene and describe it for the class.



Villagers starts to search fort he hunter who has been absent for days. The bride is among the people who search fort he hunter. At last they find the rocky place but the couldn't resauce the hunter who is mairning from the rocky place. Even his corpse stays there. Then the bride can not endure his sorrow and she throws herself from the cliff.

## APPENDIX I

### LESSON DIARY

Ders No:

Tarih: 22.12.2010

Akademik Dönüt:

Bu çalışmada aşağıdakileri çok iyi öğrendim:

- 1) Farklı kelimeleri
- 2) Farklı olayları
- 3) Hayal gücünde canlandırma
- 4) Kelimeyi kalıplaştırma
- 5) Konuları pekiştirme

Aşağıdakileri anlamakta zorluk çektim:

- 1) Bazı zor kelimeleri
- 2) Bazı konuları

Bireysel Dönüt:

Aşağıdakileri sevdim:

- 1) Manupet masallarında onu oyun hâline getirip sınıfta oynamayı sevdim.
- 2) Masalları el hareketleriyle anlatmayı ve canlandırmayı

Aşağıdakileri sevmedim:

- 1) Manupet masallarında wood cutter Ali masalında yumurtayı sıkmayı sevmedim sınıfı biraz batırdı.

## APPENDIX J

### LESSON DIARY

Ders No:

Tarih: 22.12.2019

Akademik Dönüt:

Bu çalışmada aşağıdakileri çok iyi öğrendim:

Marıyat Masallarını daha iyi öğrendik,  
ders konularını pekiştirdik

Aşağıdakileri anlamakta zorluk çektim:

Masal karakterlerinde -re olaylarda

Bireysel Dönüt:

Aşağıdakileri sevdim:

Masal konularını drama getirmeyi

Aşağıdakileri sevmedim:

Masalların uzatılmasını bazı etkinlikleri

## ÖZGEÇMİŞ

Adı Soyadı:	Müzeyyen AYKUT			
Doğum Yeri:	Manavgat			
Doğum Tarihi:	26.06.1987			
Medeni Durumu:	Bekar			
Derece	Okulun Adı	Program	Yer	Yıl
İlköğretim	Kazım Karabekir İlköğretim		Serik	1992
Ortaöğretim	Serik Anadolu Lisesi		Serik	1997
Lise	Serik Anadolu Lisesi		Serik	2001
Lisans	Selçuk Üniversitesi Eğitim Fakültesi	İngilizce Öğretmenliği	Konya	2004
Yüksek Lisans	Selçuk Üniversitesi Eğitim Fakültesi	İngilizce Öğretmenliği	Konya	2008
İlgi Alanları	Halk Kültürü, Çocuk Eğitimi.			
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