

Community Construction with Turkish Tales*

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Abstract

From the Orhun monuments to *Kutadgu Bilig*; from Sharia law to modern day constitution, unwritten rules (norms), which have regulated society over time, have been transmitted through generations in order to establish social order. Tales are part of this transmission. Since purpose is embedded inside the tale, and implicated to listeners without being noticed, tales are not a form of didactic literature. Being non-didactic made it more amicable, which helped to facilitate its transmission from generation to generation. In this study, *Fourty Four Turkish Fairy Tales*, by Ignacz Kunos, -the first person who compiled Turkish tales in history-, was examined. The aim of the study is to identify and exemplify the subtleties of Turkish social structure through folk tales and to emphasize the importance of social norms transmitted through the tales. This qualitative study was conducted by scanning documents, and the data were examined through content analysis. In conclusion, 200 different norms were found in total. All the characteristics of being a virtuous person are preserved in the tales. Turkish folk tales, which present a role model of the ideal human-being, have a vital mission to transmit cultural values from generation to generation.

Keywords

Social norms, custom, oral culture, cultural transmission, Turkish tales.

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Introduction

As each society is composed of different elements, tangible and intangible products represent the society to where they belong. What is in the cultural fields of societies and their all reflections take their places in an oral culture. In this sense, oral culture occurs with justifying the experiences of tailor-made patterns which are accepted as common property for the whole society, and also oral culture, lacked written text, becomes main hero of an adventure which has continued in the collective memory of the society for centuries (20-21). For Zijderveld, oral culture is a shared living style of people who belong to the same group and also an integration of traditional values, norms, and meanings that present a collective identity for them (*Kültür* 47).

From past to present, culture, which has an essential role in the existential adventure of societies, is a compulsory inheritance that should be left to the next generations. Cultural inheritance required to be shaped, to be processed and to be presented in order to keep it alive (Özdemir 82). All the cultural elements, without distinguishing tangible and intangible objects, such as architecture, painting, literature, folklore, various types of customs, food, and drink, clothes, types of furniture, are included in this cultural inheritance. Moreover, all of these objects have different responsibilities in their domain. Therefore, all of them will be kept in social memory and transferred to the future. By the time these transfers could become cliché, and they could be accepted unquestionably without discussing their truthfulness. Eventually, some of these transfers could pave the way for unfavorable situations. Since this cultural transfer, which has continued for centuries, has been interrupted by technological developments and globalization, and so it became very complicated. However, whatever happens, despite all inhibitions, there are still values and norms which should not change. Here, the crucial point is that they should be cherished to protect core spirit of society. Above all, the most important one is moral rules, which form the basis of being a human.

Socially-accepted moral rules constitute the basis for general moral laws, and these vary across societies, depending on their beliefs and faiths. Social norms lay the foundation of social structure, and social life is shaped around these norms. Complying with social norms is essential for socialization and social integration processes (Coşkun 17). Each society has its own set of rules, which applies to everyone. Members of any society are required to learn these rules for the maintenance of harmony and peace. In addition to social roles, which vary across societies, cultural values of a society are also constituted by norms (*Türkçe Sözlük* 1480). They are defined as situations that are in line with established rules, laws, values and (none) written rules (Çelebi).

Social norms are guiding and managing behavioral patterns, and are standard in a specific group or society. A common understanding is created culturally, and it determines the suitability of behavior for a certain situation. It is also defined as an accepted standard measure, model or order (Kirman 166). Changes emanating in social norms as a result of changing life conditions result in positive or negative effects in social structure (Düzgün 202). What makes a nation is the laws, habits, customs, government, constitution, the manner of being that comes from all of this (cited by Kowert and Legro 499). The presumed connection between norms and action is a link in which norms create mild conditions for action, but does not determine the action per se. Changing norms can change state interests and create new ones (Finnemore 184). On the formation of norms, Posner asserts that norms are a kind of form created by individuals (31).

The formation of norms, according to Turkish beliefs and customs, can be exemplified in *Kutadgu Bilig* written in 1070. It is exemplary of the best political and advisory treatise which reflects the Turkish state tradition: “The first of the two kinds of royal people is called a “bey” whereas the other is the wise man. The ‘bey’ holds the sword; the wise man holds the pen. The people submit to these two things. Good customs are determined by these two people, and thus are inherited by the upcoming generations, and this is

the most suitable inheritance of all” (*Kutadgu Bilig* 263-270). It is always necessary to refresh, renew and adapt the existing rules (Başer 72-73).

Providing an explanation for “töre” (moral laws) as stipulated by God, *Kutadgu Bilig* collects the required order, social rules, laws under the concept of töre, which embodies a significantly different and comprehensive meaning than its current understanding. It is the lifestyle of Turks, uncodified social rules, a prerequisite for the continuation of the order. The rules treated as social norms within the framework of this study are necessarily a part of töre.

This understanding of töre of Turkish people has a structure that could be refreshed, renovated and attuned to conditions of the time. However, some of these moral rules were stuck in their patterns, and they were transformed to laws without questioning and disputing their truthfulness. If and only constitution, which draws its borders with penal sanctions and written laws, would prevent this inconsistency. The character of a child was shaped first by his/her family, environment and then by the culture s/he was exposed to. Thus, in this situation, written rules were valid only for adults. On the other hand, experiences that were learned through practicing were rooted in child’s conscience and subconscious mind. Therefore, tales will be examined in this study, and their invisible contribution to the order of society will be emphasized here.

Fairytales are symbolic expressions of collective memory. Extraordinary beings such as fairies, monsters, and dragons may reflect ambition, hatred, animosity, and jealousy, and thus may be interpreted through symbolic language analysis. Along the same lines, Eric Fromm summarizes the situation with the following words: “Myths and fairytales are sources of past wisdom and maxims” (Fromm 7). The primary purpose of these narratives is to guide the individual in making the ethical choice, preserving his/her moralities, and not giving up even in the presence of temptation. Defining fables as “allegories told to give a moral lesson with animal characters,” Alptekin (21) states that these stories implicitly convey the national

mythology to children. Likewise, Zipes (*Peri* 77). Suggests that “fairy tales were developed to prepare young people for their social functions”. In another study, Zipes talks about fairytale characters that look for a suitable place to live in affluence and peace and states that “fairytales talk about an action of which humans make a habit. On one hand, they transform the world and make it more suitable for human needs. On the other, the tales feed off our effort to change ourselves and adapt ourselves to the world” (*Dayanılmaz* 21).

For Zijderveld (*Klişelerin* 93), before the modern era, values, norms, meanings, and motives severed ties with traditional institutions, and they made the traditions transformed into clichés without questioning and discussing their accuracy. However, values, which will be rooted in subconscious mind through tales, are presented to the listener and reader within the composition of cause and effect. So this leads to not to accept these values as they are, but to accept them preferably through believing in as they are needed.

Reality is indirectly reflected in tales (Propp 141). What is real and imaginary is not pondered upon. They are all presented within a plausible framework. The effect of this in developing imagination holds significance. Another essential function of tales is that they contribute to the teaching of abstract concepts by means of concretization (Şahin, Arıç, "Estetik").

As well as being local and national, tales also serve a universal purpose with their transferrable values. Every nation has its tale. Upon examination, it is seen that there is a similarity between some motifs included in these tales and the motifs in other nations' tales. However, not even one tale contains a culturally-controversial element. Implicit meanings are conveyed through presumption and have the potential to draw on a similar quality. After some time, a common inference is made before the text including implicit meanings (Onan ve Tiryaki 224). With overt and covert messages, fairytales are suitable tools for these kinds of narratives from a language- and value-education perspective.

Fourty Four Turkish Fairy Tales, written by Hungarian Turcologist Ignacz Kunos, contains a compilation of different tales collected during his Anatolian travels. The book was first published under the name *Turkish Folk Tales* in 1896 for the purposes of data collection and analysis. The 2016 edition of the book published by Tuti Kitap is used in this study.

A Turkish, Ottoman Turkish, Chatagai, and Uighur speaker, Kunos first introduced the rich Anatolian folk literature. A myriad of Turkish-specific elements and terms are used in his compilation of stories and tales. Hence, his work constitutes the main source of the study. “Turkish tales are akin to crystal as transparent as dew on a newly-blossomed rose and reflect the wonderful colors of sun rays as clear as the clear sky. In short, Turkish tales are the tales of one thousand days, not one thousand nights” (Kunos 19). The book starts with Basmalah and a creation myth narrated according to Turkish-Islamic traditions. It is followed by 43 tales and each tale is placed in the pages with their original names in Ottoman Turkish and is also illustrated by Willy Pogany. This interdisciplinary study is significant because it aims at demonstrating the contribution of tales to maintaining social order.

Method

Since theory-formation, interviews, observations and documents (written and visual) are the most used data collection instruments (Yıldırım ve Şimşek 218), we chose to conduct document analysis in this study.

Data Analysis

Data were analyzed using content analysis. One of the most-frequently-used data analysis methods in social sciences, content analysis is conducted in order to search for specific words or concepts included in a text or a pool of texts. Researchers study the meaning(s) of these words and concepts and the relation between them in order to make inferences based on the messages in texts (Büyüköztürk vd. 246, Tavşancıl ve Aslan 22, Aziz 121, Merriam 184). The main aim is to find concepts and relationships that have the potential to explain collected data (Yıldırım ve Şimşek 259). To this end, categories

that interpret meaning(s) of data have been developed, and these categories constitute the findings of this study. Two hundred norms were collected from *Fourty Four Turkish Fairy Tales*.

Purpose and Significance of the Study

The purpose of this study is to sample the elements of Turkish societal structure, which has a rich cultural heritage, by means of tales, and emphasizes the importance of transferring social norms through tales. Furthermore, the significance of the study would raise educational awareness on how the tales shape society. Since messages given in the tales act as mutual triggers with social norms.

Findings

In this part, all the tales (2016) within Kunos’ work were read, classified, and the social norms found in the tales were tabulated as separate items. The original Ottoman names of the tales were provided at the top of each tale except for two tales included in the same work. The following table includes these norms. Figure 1 summarizes grouping of the most frequently recurring norms in the tales.

Table 1

Social norms determined in *Fourty Four Turkish Fairy Tales*

1. Creation	2. Two Siblings
1. The bad is punished in the depths of the earth, the good is rewarded in the skies.	4. The harm of lying.
2. Envy and jealousy are bad.	5. Do bad and bad things shall befall, do good and good things will happen.
3. Allah is almighty.	6. Jealousy is a bad habit.
	7. Patience is a good virtue.
	8. Having siblings means to love each other unconditionally.



3. Fear

9. One should not think highly of himself.
10. One needs to work very hard for success.
11. One can overcome many difficulties by using his mind.
12. Patience is a good virtue.

5. The Rose Beauty

18. It is bad to deceive people. The truth will come out.
19. Do bad and bad things shall befall, do good and good things will happen.
20. Good things come to him who waits patiently. The patient one deserves a prize.

7. Black Mustafa the Hero

26. The power of the mind is mightier than the physical.
27. A cowardly man does not find respect in society (encouraging for bravery).
28. One should know and weigh himself well.

9. The Fish Fairy

34. Greed is bad, gratitude and austerity are good.
35. Love is above all.
36. One should never lose hope, be patient with difficulties.
37. It is important to stay loyal and faithful to friends.
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4. Three Orange Fairies

13. One should always be respectful towards the elders.
14. It is not good to be conceited, one suffers its consequences.
15. It is important to keep one's promise.
16. One should be faithful.
17. Both the good and the bad deeds do not stay unreturned.

6. The Quiet Sultan

21. Perseverance leads to success.
22. The wrongdoer suffers the consequences.
23. One should show respect to the elders.
24. Arrogance is a bad habit.
25. The offspring's respect is important.

8. The Sorcerer Dervish

29. Self-seekers do not have company.
30. Constancy is an important virtue.
31. Call no man happy till he dies, one should not be boastful.
32. One should keep his word, keep his promise.
33. One should work hard to reach his goals.

10. The Horse, the Giant and the Witch

38. Not keeping one's promise, the importance of keeping one's promise.
39. It is an important virtue to keep secrets.
40. It is bad to be arrogant, it damages the person.
41. The patient one shall get his prize.
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11. The Foolish Boy

42. One should always listen to his elders.
43. The one who listens to his elders gets a prize, the one who does not is punished.
44. Jealousy is a bad habit, and it damages the person and his beloved ones.
45. It is important to be helpful.
46. One who does good deeds finds good deeds.

13. Alaattin the Bald Man

54. One should appreciate what s/he has; not be greedy, and accept his destiny.
55. One should stick to justice.
56. Jealousy is a bad habit.
57. One should have common sense and welcome difficulties in silence.
58. Arrogance is a bad trait.

15. The Laughing Apple and the Crying Apple

65. Greed is a very bad habit.
66. Mischief and trouble-making impede togetherness.
67. One should always be respectful towards the elders.
68. The good-hearted and the honest win.

12. The Turban, Whip and the Prayer Rug

47. Sharing is an important virtue.
48. Sibling love is important.
49. One should be thrifty, appreciate what he has.
50. One should not be greedy.
51. One who treats badly finds bad.
52. One can overcome the difficulties if he uses his mind.
53. One should always be fair.

14. The Wind Giant

59. Patience before difficulties is an important virtue.
60. One should listen to his elders.
61. One should respect his elders.
62. One should struggle for values.
63. One should accept an invitation.
64. One should accept everyone as they are and not belittle anyone.

16. The Crow Fairy

69. The effort always pays back.
70. One should always do his job the best way, be responsible, and not be negligent.
71. Love is above all.

17. Forty Sultans and the Seven-Headed Dragon

72. One should listen to the elders' advice.
73. Bravery is an important virtue.
74. One can overcome the difficulties through the power of his mind. Compassion is good but should be used wisely.

18. The Lunar Foal

75. Good deeds are never left unreturned. Do bad and bad things shall befall, do good and good things will happen.
76. One should always make sure before deciding on something.
77. Loyalty, trust and commitment are important.
78. The power of patience and prayers is important.
79. Parents always want the good of their children. Love and respect are important in a family.
80. The sultan (the administrators) should always be fair.
81. Keeping secrets is an important asset.

19. The Bird of Sadness

82. Good things come to him who waits patiently.
83. One should work towards his goal with patience and constancy.
84. One should always listen to the elders' advice and words.
85. It is bad to be worrisome. It tires you to the extent that you give importance to it.
86. One's physical problem should not distance him from the society. Psychological problems are really bad.

20. The Singing Pomegranate Branch and the Beautiful Sultan

87. Good deeds are always returned. Do good and thus good things will happen.
88. One should always keep his promise. Promise is honor.
89. No one should take anyone's belonging without permission. If so, one should ask for his blessings.
90. There is no end point of lying. The truth will eventually come out.
91. Patience leads to salvation. One should be patient and pray to Allah.
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21. The Magical Hairpin

92. One should not trust strangers.
93. Do bad, and thus bad things shall befall.
94. Jealousy, ambition and hatred are bad traits.
95. Good things come to him who waits.
96. Beauty is a pain in the neck.
97. One should always keep his promise.

22. The Stone and Knife of Patience

98. A daughter should always listen to her mother.
99. The malignance of lying.
100. The punishment of the bad, the rewarding of the good.
101. Rewarding of those who are patient with difficulties.

23. The Black-eyed Snake and the Step Mother

102. The bad shall never go unpunished.
103. The importance of love, patience and praying.
104. The importance of respect and listening to advise.
105. Love and respect between man and wife.

24. The Magical Mirror

106. Not giving up despite difficulties.
107. One should always listen to elders' advice.
108. Love is above all.
109. Jealousy is a bad trait.
110. The bad deed returns to his owner.

25. The Demon in the Well

111. Family is a very important part of society.
112. The good and bad deeds never go unreturned.
113. Patience is an important virtue.
114. Forgivingness is an important virtue.

26. The Soothsayer

115. Respect towards the master.
116. Results of jealousy and trickery.
117. One should not be fooled by appearance.
118. Better lose the saddle than the horse.
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27. The Kandahar Sultan's**Daughter**

119. Respect for the elderly.
 120. The importance of visiting a shrine.
 121. The need for equivalence in marriages.
 122. Slander can never damage friendships.
 123. One can take any risk for the beloved.

29. The Sorcerer and His**Apprentice**

128. It is bad behaviour to deceive people with tricks.
 129. The good and bad deeds never stay unreturned.
 130. It is bad to lie.
 131. Helpfulness is a good trait.

31. The Impostor and the**Thief**

136. The sultan (governors) should be fair.
 137. Love is above all.
 138. One can overcome difficulties with the help of his intellect.

28. Shah Meram and Sultan Sade

124. The good and bad deeds never stay unreturned.
 125. You can lead a horse to water but you can't make it drink.
 126. One should always be fair.
 127. Do good, find good.

30. Sultan of Thirty Fairy's

132. Every problem has a cure.
 133. Love is above all.
 134. It is important to do good deeds unconditionally.
 135. The sultan should serve the people and do good deeds.

32. The Snake Fairy and the Magical**Mirror**

139. One should consider all aspects of a situation before making a decision.
 140. One should return the good with good. Do good and thus good will happen to you.
 141. It is an important virtue to help those in need.
 142. One can reach his goal with bravery and determination.
 143. One should always keep his promise.
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33. Sümbül's Pavilion

144. The elders should always be respected.
145. The wise and the elders' advice should be listened.
146. It is good to keep one's promise.
147. One should return the good deed with good
148. The sultan should always have responsibilities.
149. You can catch more flies with honey than vinegar.
150. Good deeds should never be forgotten. Fidelity is a good virtue.

35. The Liver

156. Responsibility is an important virtue.
157. Allah is to lead one to salvation.
158. People are strong when they are together.
159. Solidarity is important.

34. Prince Ahmet

151. One should not disrespect the elderly. They are always right.
152. The good people always win.
153. One should be patient with difficulties and pray to Allah.
154. The priority should be given to the majority (community) when making a decision.
155. The rulers, the elders are not questioned. They are always right.

36. The Fortuneteller

160. Both the good and the bad deeds do not stay unreturned.
161. Lying is bad. Liars are eventually punished.
162. It is unforgiveable to deceive people with trickery.
163. Everyone should get what s/he deserves.
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37. The Brother and the Sister

164. Family is an important part of society.
165. Greed and jealousy are bad qualities.
166. Patience is an important virtue.
167. Mothers are sacred. They should be respected at all times.
168. What is fated eventually appears.
169. Theft is bad and the bad people shall be eventually punished.

39. The Black and the Red Dragon

175. All hardships are overcome if one is together with the loved ones.
176. It is necessary to keep one's promise.
177. It is a virtue to help others unconditionally.
178. Those who do good deeds find good.
179. The patient and brave ones reach success.
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38. Shah Yusuf

170. One should not resort to trickery under no circumstance.
171. The one who does bad deeds shall be returned with the bad.
172. One who corrects his mistake should be forgiven.
173. The father asking for his daughter's opinion about the groom candidate.
174. It is necessary to greet others and accept theirs as well.

40. The Paste

180. One should always keep his promise.
181. One should not give up and be resolute. The patient one reaches success.
182. There should be equivalence in marriages. It is important.

41. The Suffering Sultan

183. One should be respectful towards his parents.
184. Hospitality is an important virtue.
185. One should make any firm decision about a person or an event without consulting anyone.

42. The Halwa Beauty

186. The bad are punished eventually.
187. The sultan (rulers) should choose his subordinates carefully or it damages everyone.
188. One should never entrust their children to anyone.
189. Jealousy and envy are bad.
190. The importance of patience and praying before difficulties.

43. Astrology

191. It is important to study science.
192. One should always listen to the masters and the elders' advice.
193. Trust for everyone is not good.
194. Patriotism is above everything.
195. The would-be spouse should be respectful and honest.
196. One gets what he deserves.

44. Topsy-Turvy

197. All that glitters is not gold.
198. To err is human. Anyone can make a mistake.
199. Everything is for humans.
200. Do good and good things will happen, do bad and bad things shall befall.

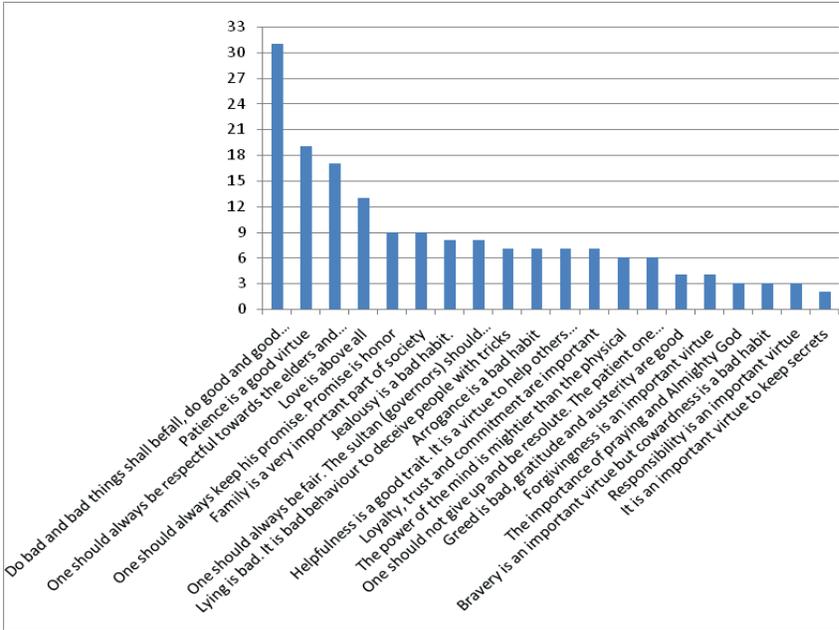


Figure 1. Frequency of major social norms detected in Forty Four Turkish Fairy Tales

Conclusion and Discussion

Forty Four Turkish Fairy Tales were examined in order to determine social norms. It is seen that oral rules, which are not placed within laws but are an important part of social life, are sprinkled through all tales. Although being narrated primarily for children, tales aimed at educating children, young people, middle-aged and elderly people in that particular society. This study, thus, aims at determining how the tales contribute to forming the social order. There are a number of studies conducted on functions of tales by focusing on children's point of view: educational purposes (Helimoğlu, Demir Ozan, Öрге Onuk, Erdal), value-education purposes (Karataş, Akkaya, Küçük et al., Sever et al., Yiğit and Kesmeçi, Kılcan, Tural and Şahan), virtue education (Işık), cultural-value transfer (Temizyürek ve Vargelen), and its contribution to child development (Şahin, Arıcı, Masalın), aesthetic-value contribution (Arıcı, "Estetik"; Dedeoğlu Orhun)

and other similar studies. This study set out to determine the contributions of tales to the formation of a healthy social structure. In close examination of *Forty Four Turkish Fairy Tales*, we found a myriad of elements that might contribute to formation of social structure. “Do good, and thus good will happen to you. Do bad, and thus bad shall befall you” was the most frequently recurring element. In other words, you reap what you sow. It is difficult for a person to act otherwise if s/he adopts this rule. This norm served as the key to bringing up conscientious people and took place in 31 of 44 tales (70,45 %).

The second most frequently recurring norm was that being patient was a great virtue. The conveyed message was that one should be patient through difficulties, pray to Allah, be contented with what one has, work hard and persevere to achieve success. One who showed effort would eventually succeed. Therefore, other tricky and unfair ways could be prevented by means of working hard, being resolute and having perseverance. In addition, this norm served as the key to raising conscientious people and took place in 19 of the 44 tales (43.18%).

The third most frequently recurring norm was respect for elders. One should not disrespect elders, the elderly, parents, rulers, and masters, and always heed their advice. Furthermore, this norm was important for the maintenance of social order and was found in 17 of 44 tales (38.7%). The fourth most frequently recurring norm was importance of love and its disregard for material riches. Love for parents, siblings, spouses, and offspring were found in tales. Love could not be possessed with money, assets, fame, trickery, deceit, lies, magic or sorcery. At this point, it was notable that love came after respect. Tales communicated the message that we should respect although we did not love someone or something. It was seen that these tales provided ways to reach the best possible level of humanity in this world. This norm recurred in 13 of 44 tales (29.6 %).

The fifth most frequently recurring norm was keeping one’s promise under

any circumstance. One's promise is one's honor. One should not promise something that he could not deliver. This rule developed in communities in which moral laws were predominant, for example, the old Turkish state structure and understanding. Moreover, this norm served as the key to raising responsible individuals and was found in 9 of 44 tales (20.5%). Another most frequently recurring norm that had the same percentage was importance of family. The family was the most important part of a community. The mutual love and respect of family members held the utmost importance. In most tales, love and respect were presented collectively and as sine-qua-non virtues. The family was reported to amount to solidarity, togetherness, peace, vitality, affection, connection and esteem, emphasizing its importance for society. This norm served as the key to solidarity and was found in 9 of the 44 tales (20,5%).

The sixth most frequently recurring norm was jealousy and fairness. Jealousy, envy, and malice were bad traits. If not harnessed, these emotions would harm everyone. This norm served as the key to being aware of one's weaknesses in raising good individuals, and self-criticism. Being fair meant that one should make a decision having regard for society as a whole. Everyone should be given what they deserve, and no one should be provided more or less than his share. This norm served as the key to equality and behaving fairly. These two norms took place in 8 of 44 tales (18.18%). The seventh most frequently recurring norm was lying, trickery and deception. No one should resort to tricks under any circumstances. Arrogance was also as recurrent a norm as lying. Boasting, belittling and insulting others were constantly vilified traits. People with such traits were condemned to failure, punishment or making mistakes. In some tales, some people were observed finding the right path after understanding their faults. Another recurrent norm was being helpful. Helping others unconditionally was emphasized in the tales. The frequency value for each of these norms was 7 out of 44 (15.9%).

When positive and negative traits mentioned in tales were compared, it

was seen that tales lead the way mostly through positive examples. Some of the norms provided in the findings section carry both positive and negative attributes: e.g. “Greed is bad, but being content with little is good”. These kinds of statements were accepted as both negative and positive and adding these increased the number of norms within the tales from 200 to 211. 172 (81.52%) of the norms shown in Table 1 demonstrated a positive personal trait whereas 39 (18.48%) included negative ones. Considered to influence the subconscious, tales provide necessary personality traits for construction of a model community for its readers and listeners.

The narration of local tales to children could contribute to conveying the cultural heritage to future generations. We concluded that Turkish tales were nourishing oral traditions used by our ancestors to maintain the social order. Products of oral literature and collected through compilation of Turkish tales, our tales were recommended to be presented to children at all levels of primary education. New and non-anonymous contemporary tales could not substitute these old tales. These tales, which were products of our anonymous literature, should be re-penned, and children should be re-connected with their cultural elements such as historical places, local food, traditional clothes, national games, and toys. Cartoons, tales, and toys embroidered with characters belonging to foreign cultures convey foreign cultural elements into children’s subconscious. Instead of imaginary foreign heroes, children should be introduced to national tales, legends and anecdotal characters such as Dede Korkut, Keloğlan, Battal Gazi, Oğuz Kağan, Tomris Hatun, Begüm Sultan, Dilşat Hatun and Bilge Kagan. Moreover effective use of visual media would facilitate efficient communication of social norms to children. Therefore, children would be exposed to their own culture, which would contribute to shaping of social structure.

Exploring interconnections between fairytales and norms would provide an interdisciplinary model of socio-historical and cultural analysis of oral tradition and human reality of the corresponding period. Contents and forms of tales would shed light on these analyses through their ideological

meanings which were shaped by the needs of society; why the tales were presented to the society as cultural inheritance, why they were selected as reading texts for textbooks; these are some of the questions which should be taken into account in order to understand the acculturation process. In addition to this, Zipes highlights the fact that the Grimm brothers used fairytales for unification of German language and general Western socialization process (cited in *Marvels and Tales* 128). Briefly, bridging norms and fairytales could serve as common grounds for all in the course of socialization process in education. Moreover, from the viewpoint of globalization versus localization, we need to determine the standards of teaching fairytales, which would stop cultural degeneration as well. In relation to sentencing the Turkish tales to standardization, Oğuz (44) states that “Even after Hitler who used folklore and especially mythology for very bad purposes, the Grimms have not lost any value in Germany and today serve as a source of inspiration for world literature. However, Turkish intellectuals have not been able to go beyond the discussions of 1940s. As a result, within the context of globalization and cultural standardization, Turkey has been unable to place Altay and Kafdağı mythologies beside the Olympos narratives; Nardaniye Hanım and Ahu Melek beside Snow White and Cinderella”. We believe that a perspective change on a national scale can bring Turkish tales to their rightful place.

Finally, in the Turkish Ministry of National Education (MEB) syllabus, which was prepared based on the thematic approach, learning outcomes for reading and writing skills have been restructured in a way to enable meaning-making through intratextual, extratextual and intertextual readings. The structure and hierarchy of outcomes from the first to the eighth grade were arranged in order to contribute to learners’ basic language skills as well as their high-level cognitive skills. We believe Turkish tales have great potential for contributing to facilitation and development of these skills.

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Türk Masalları ile Toplum İnşası*

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Öz

Orhun Abidelerinden *Kutadgu Bilig'e*; İslamiyet ile gelen şer'i hükümlerden günümüz anayasasına kadar değişerek varlığını devam ettiren sözlü kurallar, bir diğer ifadeyle normlar, toplum düzeninin sağlanabilmesi için gelecek kuşaklara aktarılmaktadır. Masallar bu aktarımın bir parçasıdır. Bu amaç masal içine sindirilerek, bilinçaltına işleyecek bir şekilde sezdirme yolu ile dinleyiciye aktarıldığı için didaktik bir halk edebiyatı ürünü değildir. Didaktik olmayışı onu daha çok sevdirmiş ve nesilden nesile aktarılmasına imkân sağlamıştır. Bu çalışmada Türk masallarını derleyen ilk kişi olan Ignacz Kunos'un *44 Türk Masalı* isimli derleme eseri incelenmiştir. Çalışmanın amacı, geniş bir kültür yelpazesine sahip olan Türk toplum yapısının inceliklerini gösteren bu iletilerin masallar aracılığıyla örneklendirilerek ve toplumsal normlarla bağdaştırılarak aktarımını vurgulamaktır. Nitel bir araştırma olan bu çalışmada döküman taraması yapılmıştır. Masalların toplumsal normları aktarmadaki önemi üzerinde durulmuş ve toplanan veriler içerik analizi yöntemi ile incelenmiştir. Sonuç olarak, incelenen 44 Türk masasında toplam 200 farklı norm bulunmuş; erdemli insan olmanın bütün özelliklerinin masalarda barındırıldığı görülmüştür. Örnek insan modeli sunan Türk masallarının, kültürel değerleri nesilden nesile aktarmada önemli bir vazife gördüğü tespit edilmiştir.

Anahtar Kelimeler

Toplumsal normlar, töre, sözlü kültür, kültür aktarımı, Türk masalları.

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Структура общества и турецкие сказки*

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Аннотация

От памятников Орхона до «Кутадгу Билиг»; от законов шариата до современной конституции, существовали неписанные правила (нормы), которые регулировали жизнь общества в течение времени и передавались из поколения в поколение для установления и сохранения общественного порядка. Сказки являются частью этого процесса передачи. Поскольку в сказке цель заложена внутри, и она не является очевидной для слушателей, сказки не являются формой дидактической литературы. Недидактичность сказок сделала их более близким и любимым жанром, она помогает их передаче из поколения в поколение. В данном исследовании были рассмотрены «44 турецкие сказки» Игнаца Куноша, первого собирателя турецких сказок и фольклора. Цель настоящего исследования состоит в том, чтобы определить и иллюстрировать особенности турецкой социальной структуры через народные сказки и подчеркнуть важность социальных норм, которые передаются через сказки. Это качественное исследование было проведено путем изучения документов, и полученные данные были проанализированы. В итоге было выявлено 200 различных норм. В сказках могут быть прослежены все характеристики добродетельного человека. Турецкие народные сказки, которые представляют собой образец для подражания идеального человека, имеют жизненно важную миссию по передаче культурных ценностей из поколения в поколение.

Ключевые слова

социальные нормы, обычай, устная культура, культурная трансмиссия, турецкие сказки.

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