Araştırma Makalesi ● Research Article

THE ANALYSIS OF FAIRY TALES COMPILED BY YÜCEL FEYZİOGLU WITH RESPECT TO DESIRED BEHAVIOURS IN CHILDREN[*]

Yücel Feyzioğlu'nun Derlediği Türk Dünyası Masallarında Çocuklara Yönelik İstendik Davranışların Değerlendirilmesi

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A R T I C L E I N F O

ABSTRACT

The aim of the present research was to identify to what extent fairy tales incorporate the desired behaviors which are crucial for children's development in various fields. For this purpose, 11 fairy tale books, written by Yücel Feyzioğlu, were examined, namely Dimitraş ile Pıtıraş, Aldar Köse, Alp ile Asamat Köprüsü, Yartı Kulak, Keloğlan ile Kahkaha Hanım, Cırttan ile Çilbik, Murkumama ile Çomotay, Pürüş Batur ile Aksıla, Er Tapıldı, Serçe Koyun Avlarkene, and İristu ile Akkağan. Since present study addresses the importance of fairy tales in children's education of values, the population of the study is fairy tales books, and the research method employed is content analysis. The ethical, psychological, sociological, economy-related and other messages in the fairy tales in terms of desired behaviors were analysed. The findings revealed that the fairy tales penned by Yücel Feyzioğlu were of appropriate educational value, particularly with respect to psychological and ethical massages.

MAKALE BİLGİSİ

ÖZ

Araştırmada çocukların gelişimi için önemli bir yeri olan Yücel Feyzioğlu'nun Türk Dünyasından derlemiş olduğu masallardan belirlenen kesitte yer alan masal metinlerinde istendik davranışların ne ölçüde yer aldığının belirlenmesi amaçlanmaktadır. Bu amaçla Yücel Feyzioğlu tarafından kaleme alınmış 11 masal kitabı incelenmiştir. Bu masal kitapları: Dimitraş ile Pıtıraş, Aldar Köse, Alp ile Asamat Köprüsü, Yartı Kulak, Keloğlan ile Kahkaha Hanım, Cırttan ile Çilbik, Murkumomo ile Çomotay, Pürüş Batur ile Aksıla, Er Tapıldı, Serçe Koyun Avlarkene, İristu ile Akkağan'dır. Bu araştırmada masal kitaplarının çocukların değerler eğitimindeki önemi incelendiği için araştırmanın evreni Yücel Feyzioğlu'nun Türk Dünyasından derleyip kitaplaştırdığı masallar olarak belirlenmiştir. Örneklemi de incelemeye alınan kesitte yukarıda isimleri belirtilen 11 masal kitabıdır. Araştırmada içerik analizi yöntemi kullanılmıştır. Masal metinlerinde istendik davranışlar olarak; etik iletiler, psikolojik iletiler, sosyolojik iletiler, ekonomik iletiler ve diğer iletiler ele alınmıştır. Bulgular Yücel Feyzioğlu tarafından kaleme alınan masalların çocuk eğitiminde özellikle psikolojik iletiler ve etik iletilerin iletilmesinde uygun olduğu belirlenmiştir.

INTRODUCTION

Sekülerizm A fairy tale is called "masal" in the Turkish culture, which originated from the Arabic word "mesel". With variations in its pronunciation, the word "mesel" evolved into its present form "masal", which will hereafter be referred to as *fairy tale*, defined as a text that starts and ends with a nursery rhyme and includes extraordinary stories that are unreal in terms of the periods of time and places where events take place. Originating from the nature of the living community, they were handed over from one generation to another within a certain period of time and, at a later stage, compiled by an author into printed written texts.

Fairy tales emerged from within the society and continue to maintain their existence in the society. Bearing traces of societal life and the extraordinariness hidden in people, these fairy tales give place to imaginary human beings or animals as well as extraordinary events or adventures (Kıbrıs, 2000). Accordingly, handed down from one generation to another, these tales are culture-bearing stories.

Fairy tales are formed under the influence of the languages spoken, the emotions reflected as well as the history, traditions and customs practised by the people living in the geographical area where tales appear as printed sources. Furthermore, fairy tales can be considered as happy dreams yet to be seen in the future by the entire humanity, which accounts for why humane, universal values are in the foreground in fairy tales (Yavuz, 1997; Feyzioğlu, 2006; Feyzioğlu, 2013; Yakıcı et al., 2012).

It is not known for certain when and by whom fairy tales were originally created. Even though numerous studies were conducted on the sources of fairy tales, it does not seem very possible to identify when and where they first appeared owing to certain factors. To illustrate, they were told in different cultures, based on verbal culture, and created as products of generational transmission. An individual's education is shaped via formal and informal experiences. The informal component of education refers to the unsystematic and uncontrolled way of becoming cultured in one's own environment. This process of becoming informally educated or cultured can be both positive and negative (Özdemir, 2012). People start to develop a value system that shapes both their own life and their relationships within the society in an informal way within small age groups. A school aged child is expected to possess relatively many values, which can be listed as humility, diligence, honesty, reliability, responsibility, generosity, loyalty to the family, altruism and cleanliness.

Stories have an important place in children's developmental period until adulthood as supportive means for developmental growth. They help to develop self-awareness, build solid social relationships, develop the ability to adapt to their environment and interest in helping people and being fair (Kaya, 2000).

According to pedagogs, fairy tales primarily have four functions: 1) the function to entertain, 2) the psychological function, 3) the function to educate, and 4) the function to prepare for social life (Akdeniz, 2006). Fairy tales guide children to discover their own personality and exhibit the types of experiences essential for their development (Kaplan, 2012).

The purpose of the study

The aim of the present study was to identify to what extent fairy tales, which are crucial for the development of children development in various domains, incorporate the desired behaviors and to what extent they include expressions/motives or events to develop these behaviors. To this end, 11 fairy tale books created by Yücel Feyzioğlu were analyzed within the scope of this study.

Studies conducted on fairy tales report that children are interested in the fairy tale genre and, thus, could be utilized for children's development. More specifically, it was revealed that fairy tales could be utilized not only for children's cognitive and affective development, but also to develop in children such values as honesty, rightfulness, altruism, and patriotism.

Method

The Research Design

The phenomenological qualitative research method was employed in the present study, which aimed to identify to what extent fairy tale texts, which are important for children's development in multiple domains, incorporate desired behaviors in children and to what extent they incorporate expressions/motives or events in relation to the development of these behaviours.

Qualitative research is defined as research approaches that holistically address the research process in which historical events, cultural lives, actions, phenomena, and experiences are examined by means of observation, interviews, document analysis as well as quantitative data collection techniques (Yıldırım and Şimşek 2006). Document analysis is a qualitative research method, which entails the examination of such documents as videos, films, pictures, programs and reports. It involves written analyses that include information about the target phenomenon or phenomena. What documents are to be analyzed depends on the research problem. The method of document analysis has certain important benefits, such as non-reactiveness of the data, availability of data for long-term analysis, the sample size, individuality and originality. The documents need to be original, comprehensible, reliable, credible, and representative (Yıldırım and Şimşek 2006).

The Study Group

Fairy tales constitute the population of the present study since the study dwells on the importance of fairy tale books in children's education of values. Of the fairy tale books, those written by Yücel Feyzioğlu were selected and examined in the study. Eleven fairy tale books of Yücel Feyzioğlu'nun were analyzed within the scope of the present study (Feyzioğlu, 2007; Feyzioğlu, 2009). These fairy tales were as follows:

- Aldar Köse
- Alp ile Asamat Köprüsü
- Cırttan ile Çilbik
- Dimitraş ile Pıtıraş
- Er Tapıldı
- İristu ile Akkağan
- Keloğlan ile Kahkaha Hanım
- Murkumomo ile Çomotay
- Pürüş Batur ile Aksıla
- Serçe Koyun Avlarken
- Yartı Kulak

Data Collection

In the present study, an investigation of values was initially conducted with the aim of identifying to what extent fairy tale books incorporated values with respect to developing desired behaviors in children. To this end, the related literature was reviewed to identify the values that could be developed in children aged between 0-6 years, and studies conducted on education of values were examined. Subsequently, the checklist presented in Table 1 was prepared and presented for expert opinion to be used in the analysis of the fairy tales.

Table 1: *Checklist for the Development of Desired Behaviors via Fairy Tales*

Messages	Behaviors	Yes	No	Sample Expressions
Ethical messages	Being reliable			
	Being fair			
Psychological messages	Altruism			
	Diligence			
	Humility			
	Courage			
	Self-devotion			
	Perseverance			
	Good intention			
	Mercifulness			
	Patience			
	Responsibility			
Sociological messages	Loyalty to family			
	Hospitality			
	Patriotism			
Other messages	Pertinent talk			
	Accepting others' superiority			
	Having world knowledge			
	Being organized			
	Feeling anxious about the future			
	Deriving lessons from events			
	Being soft-spoken			
	Bidding farewell			

As can be observed in Table 1, the literature review yielded 23 values under four categories of messages that could be developed particularly in children aged between 0-6 years were identified. The checklist in Table 1 was used in the analysis of each fairy tale not only to identify to what extent each fairy tale incorporated these values but also to reveal which values were predominantly addressed in Yüzel Feyzioğlu's books.

Data Analysis

The data in the present study were analyzed by utilizing the method of content analysis, which is a method of analysis in which themes and sub-categories are derived from printed sources, and texts collected in their written modes and the frequency of these categories are reported. In descriptive studies, the data of interest are summarized, compared, and interpreted. Content analysis, however, enables researchers to reveal expressions that are not revealed via descriptive analysis and to examine them in more detail.

The aim is to reveal the hidden information by defining the themes and sub-categories obtained by means of content analysis. In the process of content analysis, first the interrelated data are combined under certain themes and sub-categories and then interpreted (Yıldırım and Şimşek, 2006). Thus, in the present study, 11 fairy tales were analyzed with respect to the four messages, that is themes, and the 23 categories of values. The results obtained were interpreted by means of frequency analyses and graphs.

Findings and Interpretation

In this section, to what extent the fairy tale texts penned by Yüzel Feyzioğlu include the desired behaviours and to what extent expressions/motives or events in relation to developing these behaviours are incorporated are reported within the framework of the sub-problems.

3.1. With which frequency do messages related to the desired behaviours emerge in Yücel Feyzioğlu's fairy tale books?

The desired behaviours that need to be incorporated in fairy tale texts, which have an important place in children's education, are titled as ethical messages, psychological messages, sociological messages, economy-related messages and 'other' messages. Table 2 presents the number of expressions related to the messages in the 11 fairy tale books analyzed in the present study.

Upon examination of the information in Table 2, it was identified that there were expressions in relation to ethical messages in 25 sections of Yücel Feyzioğlu's fairy tale books. Among these messages, it was revealed that there were those related to behaviours of being reliable (n=14) and fair (n=11) under the category of ethical messages. Moreover, it was revealed that there were psychological messages at 52 points in the texts of the fairy tale books. Among these psychological messages, there were those related to behaviours of altruism (n=19), diligence (n=10), humility (n=7), courage (n=6), self-devotion (n=4), perseverance (n=2), good intention (n=1), mercifulness (n=1), patience (n=1), responsibility (n=1). It was found that there were sociological messages in 29 points in the fairy tale texts. It was observed that among these, attention was drawn to behaviours of loyalty to family (n=19), hospitality (n=5) and patriotism (n=5). Finally, it was identified within Yücel Feyzioğlu's fairy tale books that there were messages, under the 'other' category, regarding desired behaviours at nine points. Among these messages were behaviours of pertinent talk (n=2), accepting others' superiority (n=1), having world knowledge (n=1), being organized (n=1), feeling anxious about the future (n=1), deriving lessons from events (n=1), being soft-spoken (n=1), and bidding farewell (n=1).

Table 2: *The Number of Messages Regarding Desired Behaviors in Yücel Feyzioğlu's Fairy Tale Books*

| Messages	Behaviors	n
Ethical messages	Being reliable	14
	Being reliable	11
Psychological messages	Being fair	19
	Altruism	10
	Diligence	7
	Humility	6
	Courage	4
	Self-devotion	2
	Perseverance	1
	Good intention	1
	Mercifulness	1
	Patience	1
Sociological messages	Responsibility	19
	Loyalty to family	5
	Hospitality	5
Other messages	Patriotism	2
	Pertinent talk	1
	Accepting others' superiority	1
	Having world knowledge	1
	Being organized	1
	Feeling anxious about the future	1
	Taking lessons from events	1
	Being soft-spoken	1
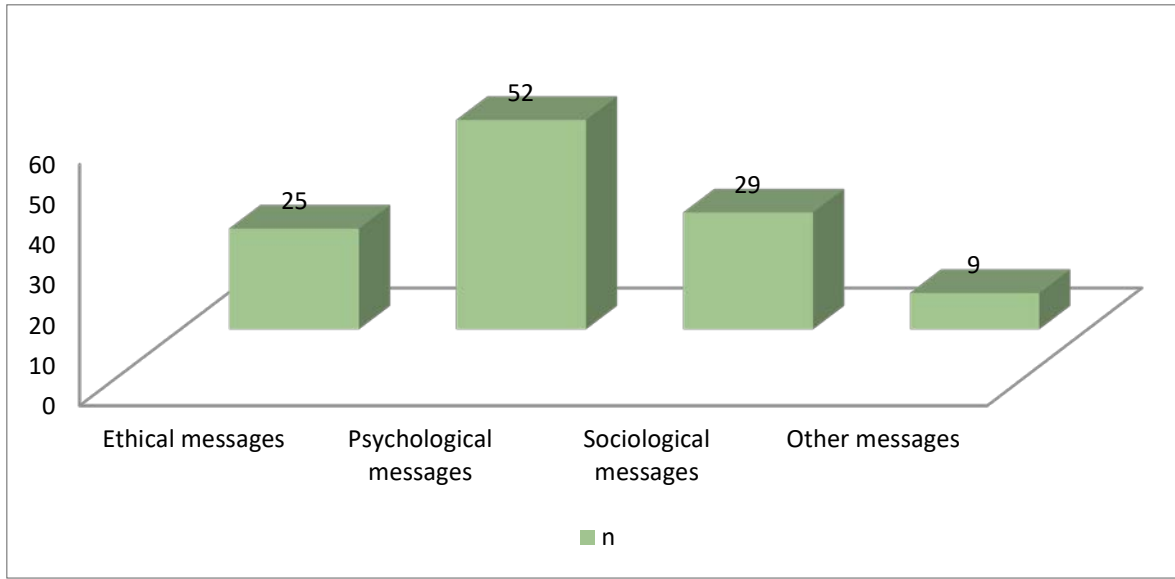
Figure 1: The number of messages in the fairy tale texts

As can be observed in Figure 1, Yücel Feyzioğlu's fairy tale texts were found to include mostly psychological messages (n=52) as well as sociological messages (n=29), ethical messages (n=25), and 'other' messages (n=9), respectively. The freqeuncy of the desired behaviours emphasized by the messages in the fairy tale texts are also displayed in Figure 2.
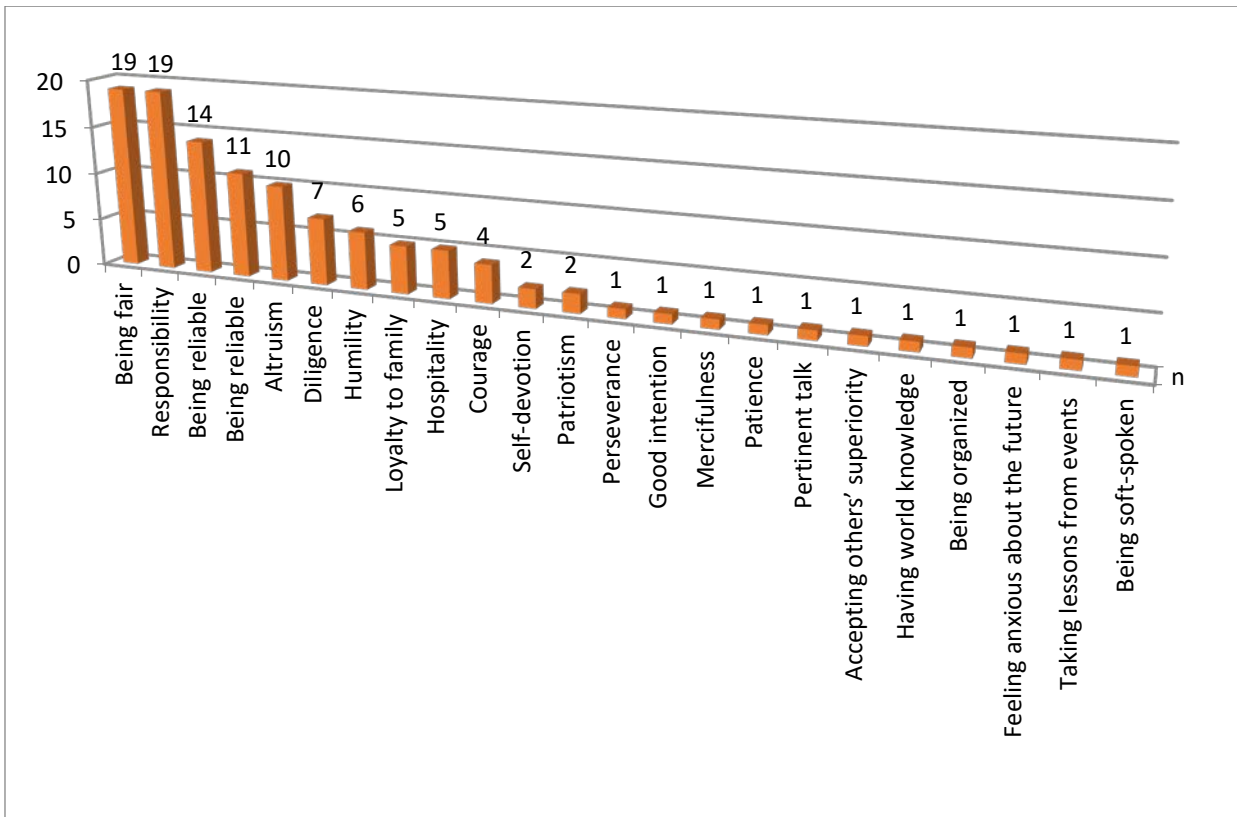

Figure 2: **The number of desired behaviours in the fairy tale texts**

As displyed in Figure 2, it was revealed that Yücel Feyzioğlu's fairy tales contained mostly messages regarding the behaviours of altruism (n=19) and loyalty to family (n=19). The fairy tales were

also found to include messages related to the following behaviours: being reliable (n=14), being fair (n=11), diligence (n=10), humility (n=7), courage (n=6), hospitality (n=5), patriotism (n=5), self-devotion (n=4), perseverance (n=2), appropriate talk (n=2), good intention (n=1), mercifulness (n=1), patience (n=1), responsibility (n=1), accepting others' superiority (n=1), having world knowledge (n=1), being organized (n=1), being anxious about the future (n=1), deriving lessons from events (n=1), being soft-spoken (n=1), and bidding farewell (n=1).

3.2. At what level are the messages related to the desired behaviours in Yücel Feyzioğlu's fairy tale books?

Yücel Feyzioğlu's eleven fairy tale books were examined within the scope of the present study. The titles of these books were as follows: *Aldar Köse, Alp ile Asamat Köprüsü, Cırttan ile Çilbik, Dimitraş ile Pıtıraş, Er Tapıldı, İritsu ile Akkağan, Keloğlan ile Kahkaha Hanım, Murkumomo ile Çomotay, Pürüş Batur ile Aksıla, Serçe Koyun Avlarken, Yartı Kulak*. The distribution of the ethical messages within these fairy tale books are presented in Table 3 and Figure 3.

Table 3: *The Distribution of the Ethical Messages in the Texts of the Fairy Tale Books (n)*

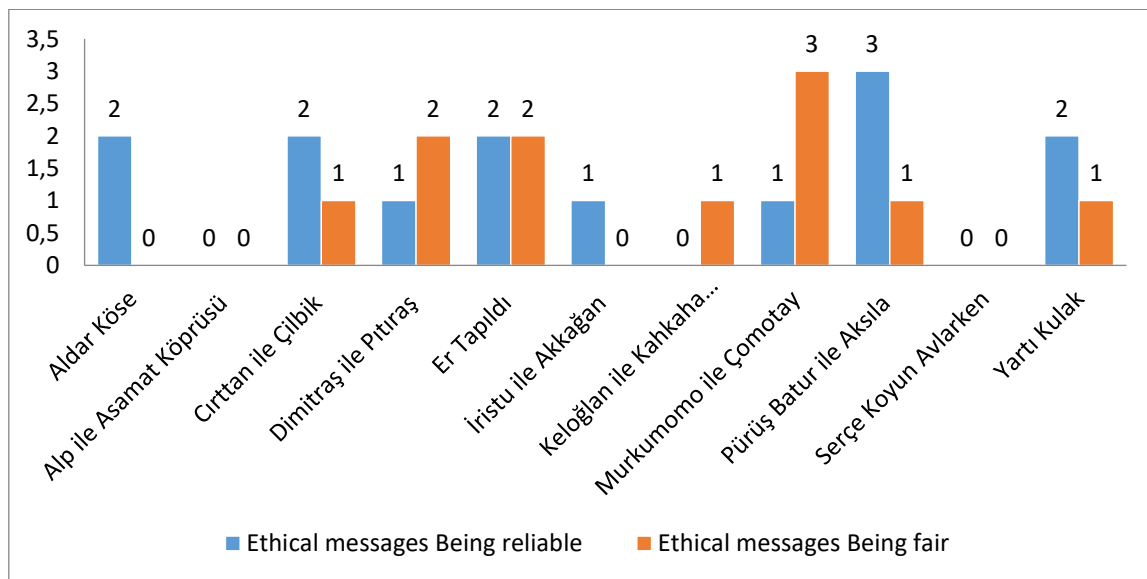|	Ethical messages	
The analyzed fairy tale books	Being reliable	Being fair
Aldar Köse	2	0
Alp ile Asamat Köprüsü	0	0
Cırttan ile Çilbik	2	1
Dimitraş ile Pıtıraş	1	2
Er Tapıldı	2	2
İristu ile Akkağan	1	0
Keloğlan ile Kahkaha Hanım	0	1
Murkumomo ile Çomotay	1	3
Pürüş Batur ile Aksıla	3	1
Serçe Koyun Avlarken	0	0
Yartı Kulak	2	1
Total	14	11

Figure 3: The Distribution of Ethical Messages in the Texts of the Fairy Tale Books

Upon examination of the information in Table 3 and Figure 3, it was revealed that in the fairy tale book titled Aldar Köse, there were expressions related to being reliable (n=2), while there were no message in relation to being fair. No expressions regarding ethical messages were found in the fairy tale titled Alp and Asamat Köprüsü. In the fairy tale book titled Cırttan ile Çilbik, expressions regarding being reliable (n=2) and fair (n=1) were also found. Similarly, in Dimitraş ile Pıtıraş, the ethical messages of being reliable (n=1) and fair (n=2) were found to be emphasized. Similarly, the fairy tale Er Tapıldı included expressions related to the behaviours of being reliable (n=2) and fair (n=2) were found. As for the fairy tale book İristu ile Akkağan, while there was one expression regarding being reliable (n=1), it was found that there was no message in relation to being fair. Conversely, in the fairy tale book titled Keloğlan ile Kahkaha Hanım, there was one expression regarding the message of being fair (n=1), while there was no expression in relation to being reliable. In the fairy tale book titled Murkumomo ile Çomotay, expressions were found in relation to being reliable (n=1) and fair (n=3). Similarly, in the fairy tale book titled Pürüş Batur ile Aksıla, expressions were found in relation to being reliable (n=3) and fair (n=1). However, no ethical messages were identified in the fairy tale book titled Serçe Koyun Avlarken. Finally, in the fairy tale book titled Yartı Kulak, expressions regarding being reliable (n=2) and fair (n=1) were revealed.

The distribution of the psychological messages in the fairy tale books examined within the scope of the present study is presented in Table 4 and Figure 4.

Table 4: *The Distribution of the Psychological Messages in the Texts of the Fairy Tale Books (n)*

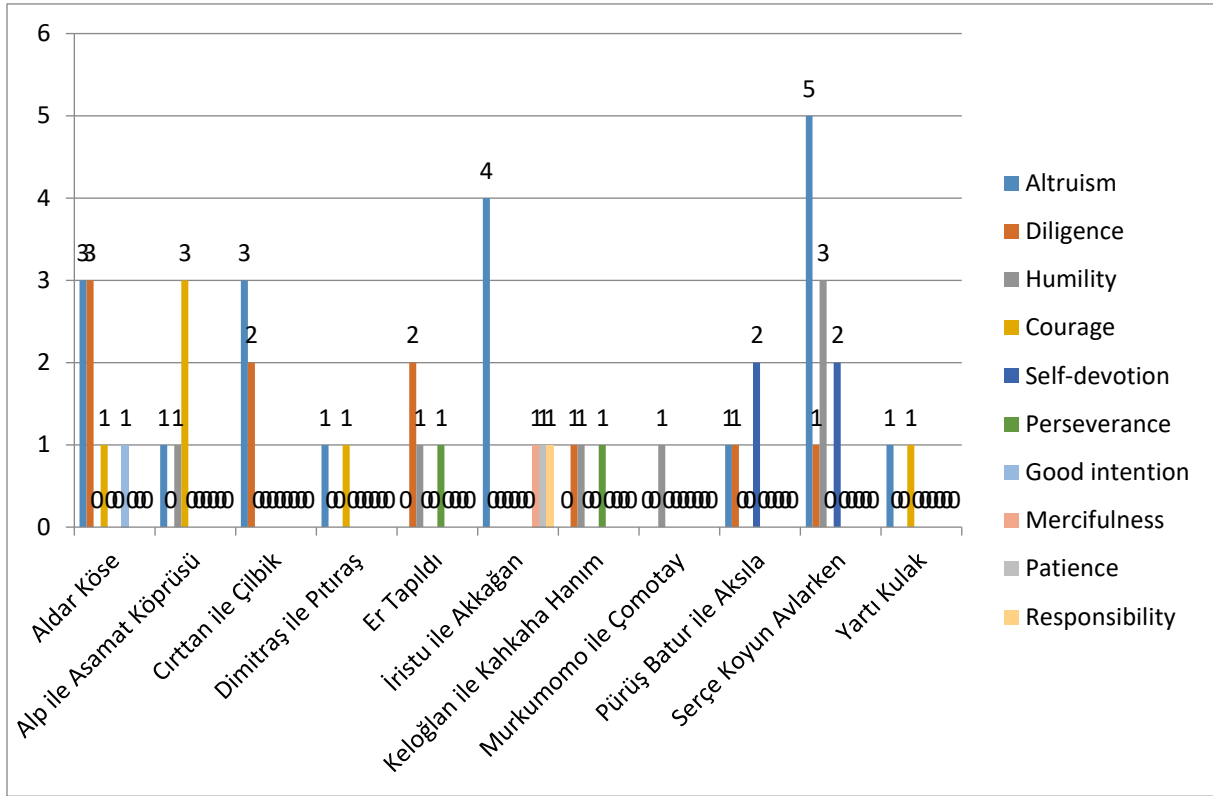|	Psychological messages									
The examined fairy tale books	Altruism	Diligence	Humility	Courage	Self-devotion	Perseverance	Good intention	Mercifulness	Patience	Responsibility
Aldar Köse	3	3	0	1	0	0	1	0	0	0
Alp ile Asamat Köprüsü	1	0	1	3	0	0	0	0	0	0
Cırttan ile Çilbik	3	2	0	0	0	0	0	0	0	0
Dimitraş ile Pıtıraş	1	0	0	1	0	0	0	0	0	0
Er Tapıldı	0	2	1	0	0	1	0	0	0	0
İristu ile Akkağan	4	0	0	0	0	0	0	1	1	1
Keloğlan ile Kahkaha Hanım	0	1	1	0	0	1	0	0	0	0
Murkumomo ile Çomotay	0	0	1	0	0	0	0	0	0	0
Pürüş Batur ile Aksıla	1	1	0	0	2	0	0	0	0	0
Serçe Koyun Avlarken	5	1	3	0	2	0	0	0	0	0
Yartı Kulak	1	0	0	1	0	0	0	0	0	0
Total	19	10	7	6	4	2	1	1	1	1

Figure 4: The Distribution of the Psychological Messages in theTexts of the Fairy Tale Books (n)

Based on the information in Table 4 and Figure 4, it was revealed that the behavior of altruism within the psychological messages was addressed in the following fairy tale books: *Aldar Köse* (n=3), *Alp ile Asamat Köprüsü* (n=1), *Cırttan ile Çilbik* (n=3), *Dimitraş ile Pıtıraş* (n=1), *İritsu ile Akkağan* (n=4), *Pürüş Batur ile Aksıla* (n=1), *Serçe Koyun Avlarken* (n=5), and *Yartı Kulak* (n=1). Of the desired behaviors, the message of diligence was found in the fairy tale books titled *Aldar Köse* (n=3), *Cırttan ile Çilbik* (n=2), *Er Tapıldı* (n=2), *Keloğlan ile Kahkaha Hanım* (n=1), *Pürüş Batur ile Aksıla* (n=1), and *Serçe Koyun Avlarken* (n=1). The behavior of humility, another psychological message, was found to be incorporated in the fairy tale books as follows: *Alp ile Asamat Köprüsü* (n=1), *Er Tapıldı* (n=1), *Keloğlan ile Kahkaha Hanım* (n=1), *Murkumomo ile Çomotay* (n=1), and *Serçe Koyun Avlarken* (n=3). The behavior of courage was found to be incorporated in the fairy tale books titled *Aldar Köse* (n=1), *Alp ile Asamat Köprüsü* (n=3), *Dimitraş ile Pıtıraş* (n=1), and *Yartı Kulak* (n=1). The desired behavior, another psychological message, was found to be addressed in the fairy tales *Pürüş Batur ile Aksıla* (n=2) and *Serçe Koyun Avlarken* (n=2). Moreover, of the psychological messages, the behavior of diligence was found to be addressed in the fairy tale books *Er Tapıldı* (n=1) and *Keloğlan ile Kahkaha Hanım* (n=1), and the desired behaviour of good intention was revealed in *Aldar Köse* (n=1), mercifulness in *İritsu ile Akkağan* (n=1), patience in *İritsu ile Akkağan* (n=1), and responsiblity in *İritsu ile Akkağan* (n=1).

The distribution of the sociological messages in the fairy tale books of Yücel Feyzioğlu, which were analyzed within the scope of the study, is presented in Table 5 and Figure 5.

Table 5: *The Distribution of the Sociological Messages in the Texts of the Fairy Tale Books (n)*

The fairy tale books analyzed	Sociological messages		
	Loyalty to family	Hospitality	Patriotism
Aldar Köse	2	0	0
Alp ile Asamat Köprüsü	1	0	1
Cırttan ile Çilbik	1	1	0

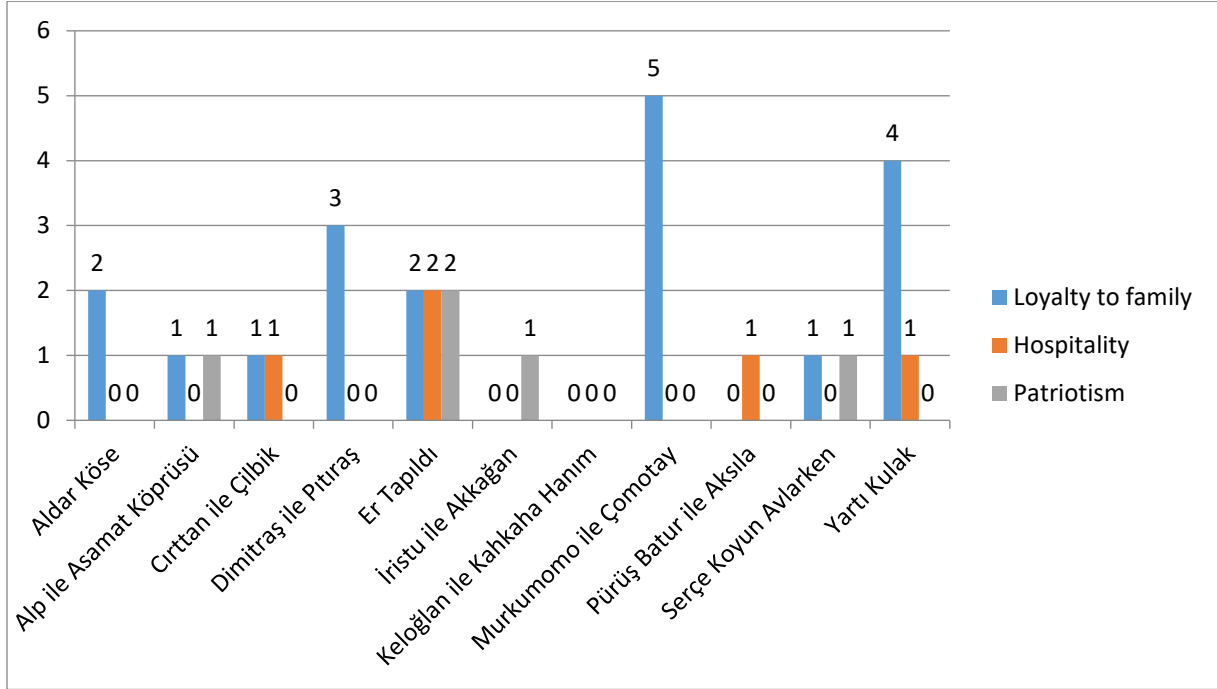|			
Dimitraş ile Pıtıraş	3	0	0
Er Tapıldı	2	2	2
İristu ile Akkağan	0	0	1
Keloğlan ile Kahkaha Hanım	0	0	0
Murkumomo ile Çomotay	5	0	0
Pürüş Batur ile Aksıla	0	1	0
Serçe Koyun Avlarken	1	0	1
Yartı Kulak	4	1	0
Total	19	5	5

Figure 5: The Distribution of the Sociological Messages in the Texts of the Fairy Tale Books (n)

When the information in Table 5 and Figure 5 is examined, it can be seen that the desired behaviour of loyalty to family, placed under the sociological messages title, was addressed with emphasis in the following fairy tale books: *Aldar Köse* (n=2), *Alp ile Asamat Köprüsü* (n=1), *Cırttan ile Çilbik* (n=1), *Dimitraş ile Pıtıraş* (n=3), *Er Tapıldı* (n=2), *Murkumomo ile Çomotay* (n=5), *Serçe Koyun Avlarken* (n=1), and *Yartı Kulak* (n=4). It was revealed that attention was drawn to the desired behaviour of hospitality in the fairy tale books titled *Cırttan ile Çilbik* (n=1), *Er Tapıldı* (n=2), *Pürüş Batur ile Aksıla* (n=1), and *Yartı Kulak* (n=1). A final sociological message, the desired behaviour of patriotism was revealed in the following fairy tale books: *Alp ile Asamat Köprüsü* (n=1), *Er Tapıldı* (n=2), *İritsu ile Akkağan* (n=1), and *Serçe Koyun Avlarken* (n=1).

The desired behaviours that did not fall within the scope of ethical, psychological and sociological messages that were examined within the present study were collected under the title 'other desired behaviours'. The distribution of the 'other messages' addressed in the fairy tale books is presented in Table 6 and Figure 6.

Table 6. The Distribution of the Other Messages in the Texts of the Fairy Tale Books (n)

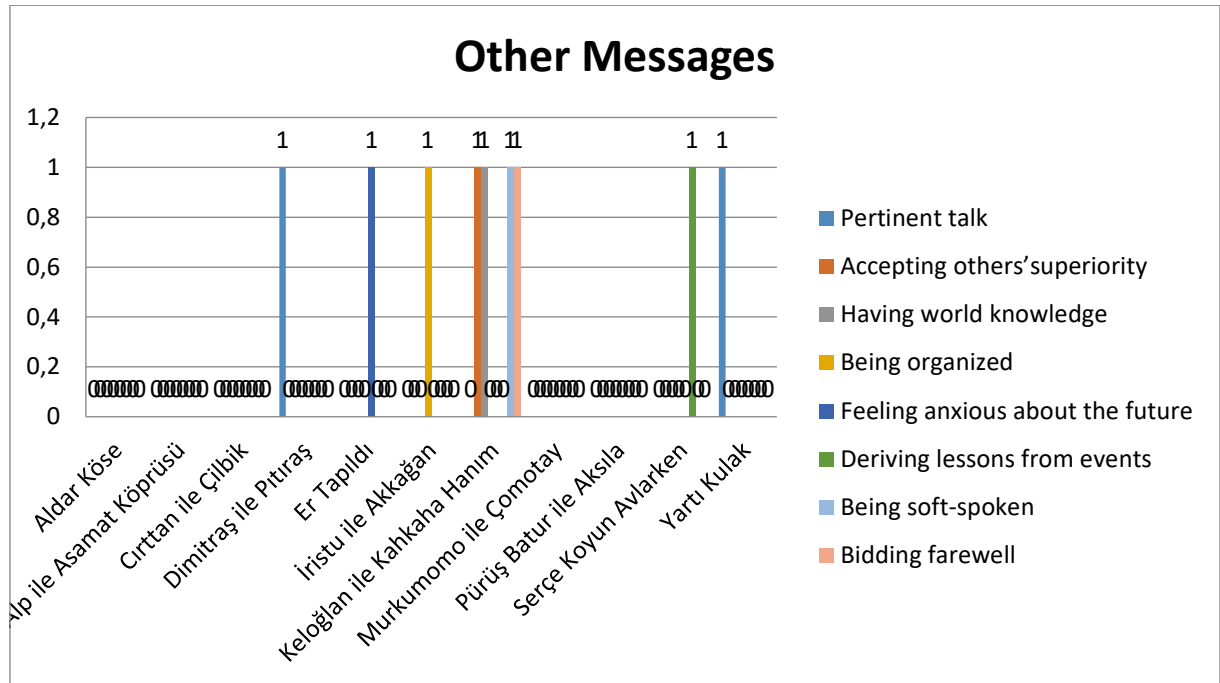| The examined fairy tale books	Pertinent talk	Accepting others' superiority	Having world knowledge	Being organized	Feeling anxious about the future	Deriving lessons from events	Being soft-spoken	Bidding farewell
Aldar Köse	0	0	0	0	0	0	0	0
Alp ile Asamat Köprüsü	0	0	0	0	0	0	0	0
Cırttan ile Çilbik	0	0	0	0	0	0	0	0
Dimitraş ile Pıtıraş	1	0	0	0	0	0	0	0
Er Tapıldı	0	0	0	0	1	0	0	0
İristu ile Akkağan	0	0	0	1	0	0	0	0
Keloğlan ile Kahkaha Hanım	0	1	1	0	0	0	1	1
Murkumomo ile Çomotay	0	0	0	0	0	0	0	0
Pürüş Batur ile Aksıla	0	0	0	0	0	0	0	0
Serçe Koyun Avlarken	0	0	0	0	0	1	0	0
Yartı Kulak	1	0	0	0	0	0	0	0
Total	2	1	1	1	1	1	1	1

Figure 6: The Distribution of the Other Messages in the Texts of Fairy Tale Books (n)

Upon examination of the information in Table 6 and Figure 6, it can be observed that the behavior of pertinent talk within the category of 'other messages' was included in the fairy tales titled *Dimitraş ile Pıtıraş* (n=1) and *Yartı Kulak* (n=1). It was found that the behavior of accepting others'

superiority was addressed in Keloğlan *ile Kahkaha Hanım* (n=1), the behaviour of having world knowledge in *Keloğlan ile Kahkaha Hanım* (n=1), the behaviour of being organized in *İritsu ile Akkağan* (n=1), the behaviour of being anxious about the future in *Er Tapıldı* (n=1), the behaviour of deriving lessons from events in *Serçe Koyun Avlarken* (n=1), the behaviour of being soft-spoken in *Keloğlan ile Kahkaha Hanım* (n=1), and the behaviour of bidding farewell in *Keloğlan ile Kahkaha Hanım* (n=1).

3.3. In what way are the messages in Yücel Feyzioğlu's fairy tale books incorporated?

The presented section dwells on the ways in which ethical, psychological, sociological and other messages were incorporated in the fairy tale books of Yücel Feyzioğlu, which were examined in the present study.

3.3.1. In what way are the ethical messages in Yücel Feyzioğlu's fairy tale books incorporated?

To address this research question, initially the number of ethical messages in the fairy tale books were displayed in Table 7 and Figure 7, and subsequently samples from the fairy tale texts were listed.

Table 7: *The number of Ethical Messages in Yücel Feyzioğlu's Fairy Tale Books*

Messages	Behaviors	n
Ethical messages	Being reliable	14
	Being fair	11

As can be observed in Table 7, it was revealed that there were educational content regarding the behaviors of being reliable and being fair within the category of ethical messages in Yücel Feyzioğlu's fairy tale books. It was revealed that of the fairy tale texts examined in the present study, 15 included the message that people need to be reliable and 11 included the message that that they need to be fair.
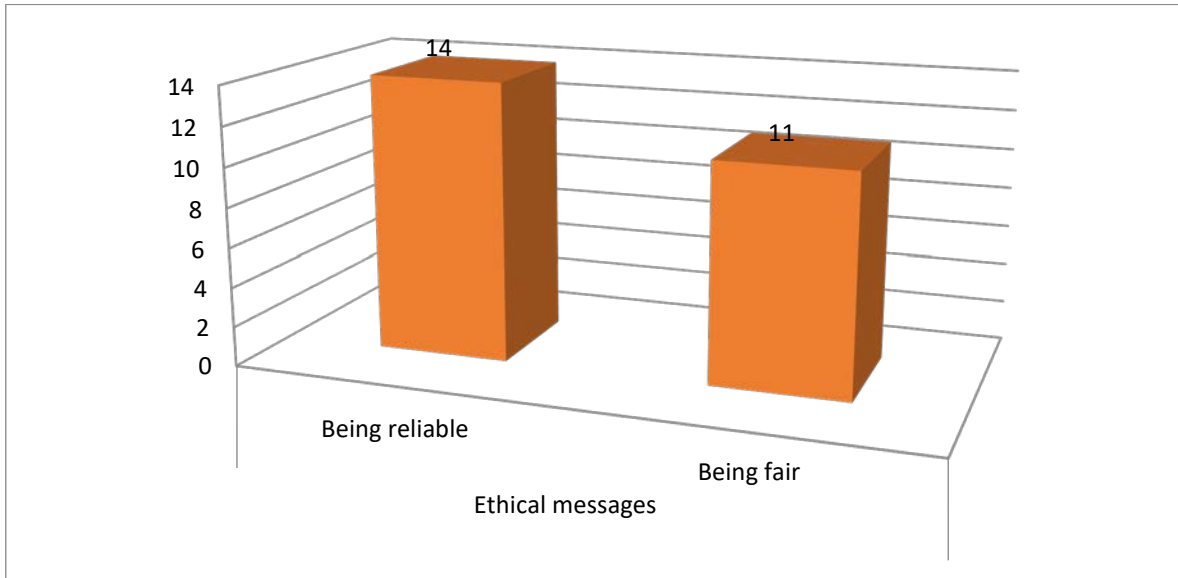

Figure 7: The number of Ethical Messages in Yücel Feyzioğlu's Fairy Tale Books

CONCLUSION AND DISCUSSION

Within the scope of the present study, fairy tale books, which have an important place in children's education, were analyzed. The desired behaviors that should be incorporated into the texts of fairy tales as ethical messages, psychological messages, sociological messages, economy-related messages and other messages were analyzed in 11 fairy tale books penned by Yücel Feyzioğlu. These fairy tale books were as follows: *Dimitraş ile Pıtıraş, Aldar Köse, Alp ile Asamat Köprüsü, Yartı Kulak,*

Keloğlan ile Kahkaha Hanım, Cırttan ile Çilbik, Murkumomo ile Çomotay, Pürüş Batur ile Aksıla, Er Tapıldı, Serçe Koyun Avlarkene, and *İristu ile Akkağan*.

The ethical messages that were focused on within the 11 fairy tales that were analyzed within the present study were the behaviours of being reliable and being fair. The importance of being reliable and the importance of being fair were highlighted in 14 and 11 points in the fairy tales, respectively. It was revealed that the behavior of being reliable was incorporated in the fairy tale books titled *Pürüş Batur ile Aksıla (n=3), Aldar Köse (n=2), Cırttan ve Çilbik (n=2), Er Tapıldı (n=2), Yartı Kulak (n=2), Dimitraş ve Pıtıraş (n=1), İristu ve Akkağan (n=1)* and *Murkumomo ile Çomotay (n=1).* The behavior of being fair was identified in the following fairy tale books: *Murkumomo ile Çomotay (n=3), Dimitraş ile Pıtıraş (n=2), Er Tapıldı (n=2), Cırttan ile Çilbik (n=1), Keloğlan ile Kahkaha Hanım (n=1), Pürüş Batur ile Aksıla (n=1)* and *Yartı Kulak* (n=1). It was revealed that the concepts of being reliable and fair were conveyed through the heros in the fairy tales. It has been observed that children aspire the characters that they read about in fairy tales or take them as role models because they aspire them (Sever, 2003). Thus, it can be considered that fairy tale books are important means in conveying ethical messages to children.

In the fairy tales examined in the present study, it was revealed that within the category of psychological messages, the behaviors mentioned in sequence were altruism, diligence, humility, courage, self-devotion, perseverance, good intention, mercifulness, patience, and responsibility. It was found that the importance of altruism was emphasized in the fairy tales titled *Serçe Koyun Avlarken* (n=5), *İristu ile Akkağan* (n=4), *Aldar Köse* (n=3), *Cırttan ile Çilbik* (n=3), *Alp ile Asamat Köprüsü* (n=1), *Dimitraş ile Pıtıraş* (n=1), *Pürüş Batur ile Aksıla* (n=1) and *Yartı Kulak* (n=1). The desired behavior of diligence was found to be mentioned in the fairy tale books titled *Aldar Köse* (n=3), *Cırttan ile Çilbik* (n=2), *Er Tapıldı* (n=2), *Keloğlan ile Kahkaha Hanım* (n=1), *Pürüş Batur ile Aksıla* (n=1), and *Serçe Koyun Avlarken* (n=1). The behavior of humility was revealed in *Serçe Koyun Avlarken* (n=3), *Alp ile Asamat Köprüsü* (n=1), *Er Tapıldı* (n=1), *Keloğlan ile Kahkaha Hanım* (n=1) and *Murkumomo ile Çomotay* (n=1). It was found that the behavior of courage was emphasized in the fairy tale books titled *Alp ile Asamat Köprüsü* (n=3), *Aldar Köse* (n=1), *Dimitraş ile Pıtıraş* (n=1) and *Yartı Kulak* (n=1). The importance of self-devotion, a psychological message, was found to be mentioned in the fairy tale books titled *Pürüş Batur ile Aksıla* (n=2) and *Serçe Koyun Avlarken* (n=2). The behavior of perseverance was incorporated in the fairy tale books titled *Er Tapıldı* (n=1) and *Keloğlan ile Kahkaha Hanım* (n=1). In addition, the behavior of good intention was found to be incorporated in the fairy book titled *Aldar Köse* (n=1), the behavior of mercifulness in *İristu ile Akkağan* (n=1), the behaviour of patience in *İristu ile Akkağan* (n=1), and the desired behavior of responsibility in *İristu ile Akkağan* (n=1). Sever ve Arslan (2008) claim that the fundamental aim of children's literary works is not to teach, but to develop in them sensitivity and aesthetic feelings. Accordingly, in the fairy tales penned by Yücel Feyzioğlu, it is observed that psychological messages can be taught to children by developing in them a sense of sensitivity.

It was revealed that among the social messages created by Yücel Feyzioğlu and examined within the scope of the present study, those highlighted were the concepts of loyalty to family, hospitality, and patriotism. Messages related to loyalty to family were identified in the following fairy tale books: *Murkumomo ile Çomotay* (n=5), *Yartı Kulak* (n=4), *Dimitraş ile Pıtıraş* (n=3), *Aldar Köse* (n=2), *Er Tapıldı* (n=2), *Alp ile Asamat Köprüsü* (n=1), *Cırttan ile Çilbik* (n=1) and *Serçe Koyun Avlarken* (n=1). The hospitality social message was found to be highlighted in the fairy tale books titled *Er Tapıldı* (n=2), *Cırttan ile Çilbik* (n=1), *Pürüş Batur ile Aksıla* (n=1) and *Yartı Kulak* (n=1). Moreover, the patriotism messages were identified in the fairy tale books titled *Er Tapıldı* (n=2), *Alp ile Asamat Köprüsü* (n=1), *İristu ile Akkağan* (n=1), and *Serçe Koyun Avlarken* (n=1).

It was revealed in the study that there were also messages addressed in the fairy tales that did not fall into the categories of ethical, psychological or social messages, which were the behaviors of pertinent talk, accepting others' superiority, having world knowledge, being organized, feeling anxious about the future, deriving lessons from events, being soft-spoken, and bidding farewell.

Finally, it was revealed that the behavior of pertinent talk was addressed in the fairy tale titled *Dimitraş ile Pıtıraş*, the behavior of feeling anxious about the future in *Er Tapıldı*, the behavior of being organized in *İristu ile Akkağan*, the behavior of accepting others' superiority, having world knowledge, being soft-spoken and bidding farewell in *Keloğlan ile Kahkaha Hanım*, the behavior of deriving lessons from events in *Serçe Koyun Avlarken*, and the behavior of pertinent talk in *Yartı Kulak*.

Recommendations

As children assume the heros in fairy tales as their role models, fairy tale books can be considered to be important means in communicating ethical messages to children.

The purpose of children's literary works should primarily be to focus on developing sensitivity and feelings in children that can of benefit to them. Thus, as in the fairy tales written by Yücel Feyzioğlu, the aim of children's fairy tales should be to teach students psychological messages by developing in them a sense of sensitivity.

Finally, as in the fairy tale books studied in the present study, it is recommended that children's fairy tale books to be printed in the future should also include 'other' behaviors that do not fall into the category of ethical messages, psychological messages and social messages, which can be listed as pertinent talk, accepting others' superiority, having world knowledge, being organized, feeling anxious about the future, deriving lessons from events, being soft-spoken and bidding farewell.

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