

The Role of Turkmen Folk Tales in Children's Education

Muhammet KARABAYIR *

Abstract

The aim of this research is investigating the role and the mission of fairy tales for the elementary school children and finding out what kind of contribution they might have for pedagogical sphere in general. Four fairy tales and their pedagogical components have been studied. Brief summaries are presented. We tried to show that fairy tales, when selected carefully, play an important role in developing children individually and socially and thus can become an important aspect of children's education. Children who are the main factor of the educational process may become more successful when they play an active role in this particular process rather than being a participant of the 'classical' teaching methods when the knowledge is being presented directly by the teacher. Fairy tales, which are one of the most important aspects of active involvement in learning, form a fundamental ground for children's involvement in the process of acquiring knowledge. Children can identify themselves with a hero of a particular tale, thus having an opportunity to experience the events presented in that tale. This allows a child to gain permanent knowledge and decreases the possibility of forgetting the acquired information.

Keywords: Creative thinking, culture, education, folk fairy tales, harmonic personalities, Turkmen language learning / teaching, values

1. Introduction

The goal of education is causing certain types of changes in human personality in order to contribute to his/her lifetime process in a positive way. There are various types of definitions of education, which is one of the primary needs for humans. Education aims at bringing up an individual according to a certain plan and goal, protecting and developing his/her spiritual and physical health (Sezgin, 1991, p. 5).

Education, in its broader sense, prepares an individual for a civilized way of living, with all social processes involved within (Kale, 2001, p. 6).

The most important characteristics of human being that separates him/her from other living creatures are the ability of thinking and creative activity. Creativity is a feature that exists on all levels and reveals itself on all stages of a human life, it varies from everyday life to scientific activities, is a source of artistic masterpieces and is especially the way of behavior and attitude (Sünbül, 2002, p. 164).

Human being, possessing an ability of thinking and reflecting, can create perfect outcomes using his/her creativity. One of the most important aspects that makes this kind of creative self-expression possible is literature.

Literature is defined as a mastery of expressing one's

thoughts, feelings and fantasies in an artistic and effective manner (Turkish Language Society, 1969, p. 621).

Human being is the central subject in literature as well as in education. Accordingly, there is a close link between literature and education. Time periods spent by mankind throughout its history have been studied in a multidimensional manner. These approaches examine the types of relationships that humans engage in with their surroundings.

Literature plays a crucial role for children and the process of their education, as they make their first steps in life. It helps young individuals in acquaintance with the environment which they live in. It also helps them in finding their own ways in life, in learning to know themselves, in changing their perspectives towards a right direction. Literature carries a great importance in the process of children's education, as it encourages creative activities and develops them as harmonic individuals (Kantarcioglu, 1991, p.13).

Children and education, since the invention of their own abilities, have become an important aspect of human life and have gained even more significance throughout the history of mankind, creating the phenomena of "children's literature".

Children's literature encompasses fantasies, feelings

* Inci Educational Consulting. Ankara, Turkey
E-mail: karabayir1806@hotmail.com

and thoughts of a young individual, which are expressed orally and in written form. Fairy tales, stories, novels, reminiscences, biographic writings, journey writings, poetry, nature descriptions, etc. form the genre of children's literature (Oğuzkan, 2000, p. 3).

One of the most important components of children's literature are fairy tales, which are of a great significance for educational process. The colorful and magic world of fairy tales is the sphere, which children enjoy most of all. Fairy tales take children to the places unknown for them, transfer them to the world of wonders and miracles and make them experience the events and hero personalities of those stories.

Each of us has listened to the fairy tales told by our grandmothers sitting on their knees during the hours before falling asleep. Those very fairy tales have been born within the folk consciousness and have reached till nowadays passing from generation to generation orally. As Necati Birinci explains: "Fairy tales are the product of verbal folk literature, which tell us about ordinary and supernatural heroes and elves, jinns, titans, dragons and creatures like those"(Kantarcioglu, 1991, p. 13).

Fairy tales are basically the type of verbal genre in which we come across supernatural heroes and events; they are transmitted from old generations to the next ones and carry their specific features and characteristics (Oğuzkan, 2000, p. 17).

Fairy tales are generally based on "supernatural" events. At the same time they contain some type of practical wisdom as well (Kantarcioglu, 1991, p. 16).

Fairy tale, which is actually an objective realm for the child to live in, makes a great contribution to their educational process. They teach children to love their parents and siblings, motherland, its nature, animals, to protect them and live in harmony with them.

At the same time, fairy tales are the primary source of the unreachable dreams and fantasies for children. They also carry significance for children in pursuing their aspirations and dreams, motivating them in achieving any particular goal. Due to this feature, fairy tales obtain a special role in the educational process.

Within the given research education is being studied in close relation with concepts like children's literature, child and fairy tales. We have examined the role of Turkmen fairy tales deriving a certain type of a conclusion regarding the related topic. By examining the outcomes of our research we tried to give some recommendations as well.

1.1 Statement of the Problem

Turkmen fairy tales have been less investigated from the perspective of children's education.

1.2. Related Problems

2. What can be the contribution of fairy tales within the context of Turkmenian language learning process?

3. What is the level of children's interest towards fairy tales?

4. What can be the contribution of fairy tales in developing children's abilities of creative thinking and harmonic personalities?

5. What are the contributions of fairy tales in language learning process?

6. What is the role of fairy tales in transferring the element of culture from older generations to younger ones?

1.3. Purpose of the study

The purpose of this study is finding out the functions and the importance of Turkmen fairy tales from the educational point of view.

1.4. The Significance of the Study

Education, which is the sum of the past experiences of mankind, constitutes one of the crucial values. Attitudes and behavioral patterns of an individual within the environment that he/she lives in is closely related with the education obtained. Education affects all the behaviours of an individual and their assessment as positive and negative.

Along with the progress of society, the recognition of significance of education has become a crucial point. So, accordingly, the importance assigned to it has increased dramatically, for all societies strive for improving their systems of education thus creating the ground for a better future.

The conditions of those societies which do not attach a primary significance to education is quite clear. The disability to reach the modern standards shared by other civilized nations and taking an active part in this process causes for underdeveloped nations problems like poverty, instability, terror etc. The most advanced and developed states are the ones which acknowledged the human being as the center of life itself, the ones which realized the impossibility of progress without education.

Children are the ones who carry particular nations to the future. Nations who are concerned with their own futures assign a great importance to their younger generations seeing them as the guarantee for their existence. As scientific world has discovered the importance of children, it has studied them from all perspectives creating specific types of approaches. As the result of new findings the children's education has gained a great significance (Oğuzkan, 2000, p. 26)

In order for future generations to be healthy and reassuring, it is crucial to assign the necessary significance to the process of education, as it has become an undeniable aspect of human life in general. By applying spiritual and physical training, it is easier to understand the child's role and function in life. Accordingly, permanent research is being conducted in order to develop new methods and techniques (Kantarcioglu, 1991, p. 17).

Especially the child's harmonic attitude towards the values of the society which he/she belongs to is one of the most important inhibitory factors of the disappearance and degradation danger of these very values. One of the values which are taught to children by means of education is culture. As for literature, it appears as the means of transferring these values expressed in verbal and inscriptive elements of culture.

Literary writings reflect and introduce the cultures of native and non-native nations building the bridge between their past and the future. It is a mirror which reflects the human being, his/her relations with the environment, other people, expectations, problems, common and distinctive points.

Among the general goals of literature there are aspects like settling the typical features and characteristics of a particular society, accepting the requirements of an epoch which society lives in. It opens perspectives for comprehension of good, beauty and righteousness, educates individuals for protecting past values while obtaining new ones.

Childhood is the most exciting period of human life. Children live in their own worlds and they would like others to live in the same world as well. During childhood individuals live in the magic realm of fairy tales and accordingly, perceive this very realm in terms of a fantasy world. This specific inner realm of a child coincides with the fantasy world of fairy tales. For this reason fairy tales should be used in the process of children's education which will contribute to the development of their creativity.

Within the given research the significance of fairy tales from the perspective of teaching children such concepts as kindness, beauty, human values, love of one's nation and motherland, being loyal to the cultural values is being studied. Also such an aspect of fairy tales as favouring their native language, expressing feelings and thoughts in a proper manner by children has been explored. Other issues which we have investigated within the framework of the given work are: the place of fairy tales in the human life, types of tales, child's interest towards fairy tales, the link between children and tales, the development of fairy tales within the literary framework, conclusions derived from fairy tales, contradictory points of views regarding fairy tales and characteristics that are expected from fairy tales.

1.5. Children's education

Childhood is a period in human life when the person is inclined to learning and being educated. A child becomes prepared for life with the help of his/her family, school and the environment he/she lives in, acquires the behavior patterns, customs and tastes. By means of this, he/she gets a chance to become a member of the society contributing to its functioning (Sünbül, 2002, p. 91).

Education helps family and teachers to bring up a harmonic individual, with healthy feelings, a proper mind and a strong body. Besides, the socialization of an individual helps them to be an equal member of a society. While realizing this process, individuals acquire all the necessary skills needed for socialization. The most important aspect in the process of socialization is cultural heritage. Culture provides the link between the past and the present, preparing the younger generations for the future life.

Educational program contributes in creating such a social web of interactions where the members of a society closely cooperate with each other in a harmonic manner and thus helping each other in direct or indirect ways. Such types of interactions, be it on an individual or on a collective level, makes it possible to create a particular system, based on traditions, moral and religious values, which are the basic elements of any educational system. Therefore, culture should be transmitted from older generations to younger ones continually (Sezgin, 1991, p. 66).

All nations strive to bring up their younger generations in accordance with their own system of values. This is why all nations have realized the role of education in protecting their existence and try to keep their younger generations from the negative effects of alienation to their own culture, history and traditions very sensitively (Sezgin, 1991, p. 68).

National culture consists of the practices of the older generations, traditions and written literature, language, music, religion, moral values, aesthetic and economic bearings (Gökalp, 1976, p. 96).

1.6. Children's Literature in Turkmenistan

Children's literature consists of two basic components, which are children and education. Children are defined as the off-springs of human being between birth and adolescence. Besides the point of view which considers this period from birth to 15 years, in the United Nation's Convention on Children's Rights (UNICEF, 2015, article 1) it is defined in the following way: "every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier", so it expands childhood age to eighteen years. As for literature, it is the ability of expressing one's thoughts, feelings and fantasies in an artistic manner. Literature depends on a particular language and language is the common value of a nation which carries a feature of national identity. As for children's literature, it is the literary sphere, which is intended for younger generation in order to develop their ability of comprehension, stimulating their power of imagination and general development, love for reading books. In other words: "Children's literature is the genre which is intended to contribute to children's educational process developing their abilities of imagination, emotional sides and mental activities presenting information in an entertaining manner" (Yalçın, 2008, p.100). According Yalçın, as a child has two types of needs – physiological (nutrition, shelter, hygiene, health...) and socio- psychological (achievement, love, security, affiliation to a particular group, belief, learning, aesthetic needs), literature meets the second type of needs. It is possible to put together the reasons why children need literature in the below given points:

- 1) Literature purifies the soul, refreshes it, gives power to life.
- 2) Literature helps a child in understanding and exploring life, makes him/her creative.
- 3) Literature helps a child in knowing him/herself and guides through life.
- 4) Literature entertains a child and, while doing so, it presents the needed knowledge.
- 5) Literature teaches children their native language in an artistic manner.
- 6) Literature meets children's aesthetic needs.
- 7) Literature prepares a child for the future, teaches how to react to the surprises and challenges of life and how to stand against these challenges with dignity, becoming successful by striving.

All these aspects are of a great significance from the educational point of view. Besides, taking these aspects into a consideration and examining them within the context of chil-

dren's literature, it would not be wrong to assume that literature contributes to the child's abilities development in adapting to life conditions, developing them spiritually, making them good citizens. Nations, which have realized this and give a special importance to the children's literature, have created a good foundation for their younger generations. It should not be forgotten that today's successful states are the ones which have paid a special attention to their children's literature. These states have created literary works that reflect their own culture and traditions, transferring the knowledge of these components to their youth. From the beginning, literary works were verbally transmitted from generation to generation, nowadays the written form of these literary genres have gained actuality. In the late periods verbal literary works have been transferred into the written form with new elements added.

In the West children's literature has started in terms of cradlesongs, fairy tales and so forth. Story and fairy tale tellers appear as the ones who protect and carry the values, culture and traditions of a particular society. The structure which originally constituted oral literature has been transferred to the written form and lately formed the genre of children's literature. Literary patterns that formed the basics of the genre after transferring to the written form constitute question-answer techniques that are presented in terms of songs, rigmoroles and so forth.

It can be said that the children's literary genre has gained importance because of the fact that the writings which were originally intended for adults were being read by children as well. Therefore, it can be said that the genre of children's literature does not have a long past. In fact, there was no such literary direction which targeted younger generations in particular until the 16th century neither in Turkey nor in other countries.

Turkmen children's literature, just like other nations' literatures, has emerged on the basis of verbal and classic periods, for Turkmen, because of their living style and because of the fact that they have started writing lately, have paid a great attention to the verbal literary genre. That is the reason why Turkmen have a very rich verbal literature which consists of eposes, fairy tales, puzzles, aphorisms, song-poems and so forth, which explain and reflect the life-style, traditions and customs of ordinary Turkmen. It would be very difficult to understand the current Turkmen children's literature if we do not examine its past. If we take look at the history of Turkmen children's literature, we would be able to figure out three basic sources which this literary genre is effected by and takes nourishment from. The first of these two factors is the genre which goes back to the time when literature was constituted from folk elements only, the second one is the period of classic Turkmen literature and written texts phase, and the third period, when the children's literature of other nations has been translated into the Turkmen language (Tanrıgülyev, 1980; Veliyev, 1988).

First one of these constitutes works which reflect the people's artistic creativity, these are literary patterns which are of a very old origin, but are still being worked up nowadays. Fairy tales are one of the most important products of this literary genre. They are the oldest examples of human artistic imagination. People have always reflected the issues of the epochs they lived in and preserved the fairy tales till nowadays.

Fairy tales are of a great significance from the point of view of educating people and especially children, expanding

and enriching their worlds of fantasies, giving them aesthetic enjoyment (Tanrıgülyev, 1980: 45). Today intensive work is being done in this field of literature. Certainly, the above given information is not enough to view the Turkmen Children's Literature exhaustively. It would be impossible to examine the whole historical process of development of Turkmen children's literature which has a rich and deep past of verbal and written literary works. The purpose of the given study is to introduce in general Turkmen children's literature.

2. METHOD

2.1. Goal

The given research aims at the examination of Turkmen fairy tales from the point of view of children's education.

2.2. Data

Turkmen fairy tales constitute the material for the research. Their text will be analyzed.

2.3. Data Collection Tools

The data of research has been collected by the researcher from the books and various publications regarding Turkmen fairy tales. The collected material has been translated into Turkish by the researcher.

2.4. Application of the Research

The given research has been conducted in Turkmenistan. Before collecting the fairy tales the method of collection of fairy tales and their sources had been chosen. During the research it was crucial to select exemplary (from the research topic viewpoint) fairy tales. The center of our research was the Ahal region of Turkmenistan and its main city Abadan.

After being collected and translated, fairy tales were printed. During our research we found out that the interest toward fairy tales has decreased, especially because of the growing influence of television in our and children's lives. Nowadays people prefer spending hours sitting in front of the TV screens instead of an old way of gathering together while reciting and listening to folk tales.

2.5. Data Analysis

During our research four fairy tales had been collected. These fairy tales were recorded without any essential changes. The material obtained was examined according to criteria determined before as well as their contribution to the children's education has been studied.

3. FINDINGS AND OBSERVATIONS

In the given chapter issues like the role of Turkmen fairy tales in children's education and the common criteria related with fairy tales are being examined.

As a rule, Turkmen fairy tales carry the typical charac-

teristics of Turkish fairy tales. The smallest of the characters is stronger and smarter than any other character of a tale. Animals play an important role in fairy tales and they speak human language in most of them. Characters are very strong. The most intensively used numbers are "seven" and "fourty" (Kara, 1992: 669).

3.1. Texts of Fairy Tales and their Study from the Point of View of Children's Education

3.1.1. Lazy Ovez Text of the tale

In the old days there lived one poor man. He had a son named Ovez who used to spend all of his time at home doing nothing and living at the expense of his parents. Ovez lived in this way till the age of eighteen. People gave him a nickname Lazy Ovez and in the end Ovez, not being able to tolerate this attitude of people, said the following: "I am a human too, everybody is doing some kind of job earning their living. I should do the same!". After this Lazy Ovez joined caravans of tradesmen in order to earn some money and went travelling to other cities. In one of the days of his travelling Ovez reaches one city. After having a rest that day he went to the bazaar to earn some money as a porter. One of the merchants said: I will give a thousand manats monthly to him whoever asks for illegal money and will pay one Lira to him who wants legitimate money. The merchant was walking around screaming "May he come to me whoever wants to become my potter". Ovez approached the merchant and asked for legal job of one manat salary. He stayed and worked at a merchant's place for one month and got his salary of one manat.

Ovez searched for someone who was going to his village. He saw a caravan going to his village as he entered the bazaar. He went to do some shopping. As he could not buy anything with the money, he finally he bought a cat. He gave a cat to his acquaintances in order to take the cat to his home. The leader of a caravan put the cat in a bag and took it to the village. Ovez went back to the merchant to continue his job. After reaching one of the villages, the travellers decided to have a good rest. There were so many rats in that village that they even started to eat their food. Villagers were begging the leader of the caravan for the cat. Caravan's leader replied:

This cat is not mine, it was entrusted to me to get it to the home of one person. After this the elders of the village have gathered: Hey you, the leader of the caravan, we will give you the amount of gold that fills that very bag which you carry the cat in, you only sell us the cat, that is the only thing we want from you. After hearing this the leader of the caravan sold the cat for that amount of gold and took the gold to Ovez's home, giving it to his parents. Ovez worked for one month earning another one lira. Again, he went to bazaar to buy something with that money but could not find anything that cheap. At last he bought one dog with that money and went to see someone who was going to his village. When he woke up the next day he saw a big dragon lying next to him.

Hey you, I am the only son of the leader of all dragons. A long time has passed since I left my father's house, as I had a quarrel with him. Now, if you can reconcile us with each other, I will help you in fulfilling your dreams, otherwise I am going to eat you. Ovez got scared and, not knowing what to say, replied the following: "As you wish, I will reconcile you with your father. Following me immediately. After walking awhile the dragon said to Ovez: While walking on the road, there will appear huge snakes, but don't be scared by them, as long as

I am with you, they won't harm you. After you reconcile me with my father he may ask you "what do you want from me"? Then you ask for one ring that he has, don't accept anything else from him. After walking a long distance they were met by huge dragons saying "look, master's son is coming". Ovez and the dragon approached the King of Dragons greeting him respectfully. Afterwards Ovez started to speak: "Hey, the king of the dragons, you are the biggest and the strongest of all, you have only one son of yours and you are in conflict with him, this is not the way that the king of all dragons should behave towards his son, you are the one who should resolve disagreement if it occurs". After these words the king of dragons got influenced and reconciled with his only son. The king of the dragons and his son got very happy with this and arranged a big feast which lasted three days and nights. After enjoying the feast Ovez decided to return to his village. The king said to him: "You were so kind to reconcile me with my only son and now I want to pay back with the same kindness, you can ask whatever you wish from me". Ovez replied: "The only thing I wish is your wellbeing, but if you wish to pay me back with the same kindness, you can give me the ring that you have". The king got very disappointed with the wish of Ovez, but eventually he gave his ring to him. Ovez said goodbye to the dragons and went back home. He explained all that he had experienced to his parents. Ovez told about the ring which he took from the king of the dragons and the cat which he had sent home. Afterwards Ovez sent his mother to propose to the daughter of the padishah. Padishah of that city was a merciless man and a tyrant. Ovez's mother was afraid to go there. Ovez said to his mother: "Mother, go and propose to the padishah's daughter, we will give them any amount of money that they will ask from us". There were many who wanted to marry the padishah's daughter. But as the padishah asked for too much money for that, nobody could afford to get engaged to her. Ovez's mother went to the padishah's palace with fear in heart and explained the reason of her visit to him. The padishah got angry with her as she was from a poor family. He asked for a big amount of money from her: "Tomorrow when I wake up in the morning there should be a castle made of gold, within the castle there must be two parts where in one of them should be the season of Spring and in the other there should be Winter. If you fulfill this will of mine, your son may marry my daughter, otherwise you will die". Having heard this, Ovez's mother got very sad and returned home. Ovez asked his mother whether she was successful or not. Mother replied her son: "What are you asking about, son? The padishah asked for such a thing that it is impossible to get it done for you. And if we do not make it, he will kill us". Ovez replied: "Mother, don't you worry about that, you will see, not he but we will destroy him. We are able to do those things that the padishah has asked from us". Ovez asked from the magic ring to get those things done and it was fulfilled immediately. Ovez married the daughter of the padishah and arranged the wedding during seven days and nights. He arranged great feasts for the people. The padishah got surprised with this: "Various padishahs and nobles were not able to marry my daughter because of my requirements and now one poor man could get those things done taking my daughter away. There is some kind of mystery in this. So he started to think about it. The padishah's daughter knew her father's character very well and she started to warn her husband about the dangers that could come from him as he was going to punish Ovez. The padishah wondered: how could a poor man get such difficult things done? His wife said to Ovez that it would be better if they change their living place and thus getting rid of the dangers that could come from the angry padishah. Ovez took his wife's words into consideration, gathered all his belongings, took his dog with himself and commanded to his magic ring to take them to another place that would be safe for them. The

padishah learned about the magic ring which Ovez has got. He ordered to bring the magic ring and promised an award of thousands of gold. One old woman heard of this: If you take me to the other side of the world, I will try to get it done. The padishah ordered to take this old woman to the other side of the world so she was taken there. An old woman lay down near Ovez's house pretending to be ill. After a while Ovez saw this: "Mother, why are you sitting here crying?" She replied: "Who should cry if not me? I had one and only son who used to take care of me. The padishah ordered to kill him and then his men brought me here, to the other side of the world. Now I don't know where to go and what to do. Ovez took her to his house saying that she would help his wife as she was bored there being alone. The old woman stayed in their house for a couple of days. They made good friends with each other. Ovez used to go hunting every day. One of the days the old woman told Ovez's wife that he does not love her. "He does not trust you" – she said. "If he trusted you, he would give his magic ring to save". Her words made the young woman's heart wonder. When Ovez came home after hunting she asked him to give her the ring. Ovez gave his ring to her warning to care for it well. On the other day Ovez went hunting again. The old woman, seeing the magic ring on her finger, said: "You go and prepare water for a bath, a young and beautiful woman like you should always be clean", so Ovez's wife went to prepare a bath. After boiling the water for a bath, Ovez's wife took the ring off her finger and put it under a pillow. The old woman was watching her. The magic ring was the only thing she was interested in. After a girl has left the ring, the old woman took the ring and put it on her finger: "Hey, magic ring! Kill Ovez immediately and make his wife deadly ill, than take me to the padishah!" Everything was done like the old woman commanded to the magic ring. The cruel woman gave the magic ring to the padishah and left for home, taking the award with her.

Ovez's dog and cat decided to go to the other side of the sea in order to find their master's magic ring. So the dog took the cat with him and went to the other side of the sea. Soon they learned that the ring is in the hands of the padishah. The cat told his friend to wait outside while he was going to enter the padishah's palace. The dog agreed and stood waiting outside. The cat entered the palace and found the padishah. The padishah was sleeping and while sleeping he used to hide the magic ring under his tongue. As the cat stood thinking about how to get the ring from the padishah's mouth, suddenly a mouse jumped out of his hole and was captured by the cat. The cat said to him: "If you make the padishah sneeze, I will let you go. The mouse agreed. He soaked his tail and put it into padishah's nose. After this the padishah sneezed intensely, throwing the ring out of his mouth. The cat captured the magic ring immediately and ran away. At that very moment the padishah woke up. He started to cry for the magic ring but could not find a solution. The dog and the cat took the ring back. The dog asked the cat to give him the magic ring. The cat said to him that he could drop the ring into the sea and it would be impossible to find the ring. Despite this, the dog took the magic ring from the cat and hid it under his tongue. When they approached the other part of the sea the dog forgot that he was hiding the magic ring under his tongue and while drinking water he dropped it into the sea. The dog did not notice this. As they came back the cat asked the dog: "My friend, give me the ring back". As the dog remembered about the ring, he started to search for it, but could not find it anywhere. He said: "I think I must have dropped the ring into the sea while drinking some water. The cat got very upset with it: "All our endeavors turned out to be in vain". Now we cannot empty the sea in order to find the magic ring which you have lost". So they started to cry because of the loss. The dog

said to his friend that there was no sense to get depressed and reminded that the level of the sea was lessening day by day. "Let us check the stomachs of those fish close to the coast". As they started catching those fish and eating them, the cat found the magic ring in the stomach of one of them. They got very happy and took the ring to Ovez's wife immediately. Ovez's wife commanded to bring Ovez back to life and heal herself. Ovez came to his wife and she was healed as well. They started from the beginning. Ovez's wife explained all that had happened: that the dog and the cat brought the magic ring back, that the old woman had bad intentions towards them. Ovez said: "I have heard from the elders that the most precious thing in life is the one which is gained through big difficulties and it appeared to be true. I worked hard and bought this cat and dog and now they have helped us in a difficult situation". He hugged them. Then he ordered to the magic ring to destroy the padishah and the old woman. "Bring all of the property of my parents here". The magic ring fulfilled all the desires immediately. Afterwards they arranged a big party. People loved Ovez and his wife very much. Friends have overcome the difficulties caused by their enemies

3.1.1. Examining the Fairy Tale from the Educational Point of View

1. The fairy tale given above emphasizes the importance of work in a person's life, dealing with the difficulties of life at the same time. In this context the messages regarding the benefits of working and the disadvantages of being lazy are sent to children. For this reason the importance of working with all its benefits have been explained and also the need to make good things in life has been emphasized.

2. The fairy tale emphasizes the fact that the good done by a person does not get lost and returns with its positive consequences. In such a way the fairy tale teaches the virtue of the good.

3. Again, the fairy tale teaches children that if they will conduct their affairs in a moral way and with good intentions, they will protect themselves from the negative things that may occur in their lives.

4. In order to stand against cruel people, a person must use a greater strength. In this fairy tale children are taught to take sides by those who are behaving in the right way, not by those who are unjust; protecting those who have suffered from injustice imposed on them unfairly. In this way children are introduced the concept of "Justice".

5. Children are taught the rules of narration when being introduced with the structure of the fairy tale.

6. In this fairy tale the need for loving and being loved is shown to children, as it teaches them that people can sacrifice many things for their beloved ones

7. When reading the fairy tale, punctuation signs help children in mastering the general rule of correct writing as they get acquainted with different punctuation rules within the text of a fairy tale that is easy for children to comprehend.

3.2. Expelled Vezier

32.1. Text of the Fairy Tale

Once upon a time there lived one padishah. He had one vezi-

er. Because of some reason the padishah had expelled his vezier taking all his virtues from him. The vezier got upset with that. One day the vezier was walking in the streets, when he met children playing padishah and vezier. The vezier enjoyed their game very much and started to watch. At that moment the padishah was passing by with his cavalry and he tried to take one child's belongings. The boy playing the role of the vezier said to the padishah:

- Are you an ignorant padishah or are you a cruel one?
- asked the boy.

The padishah replied to the boy:

- I am the just one.

The boy said:

- If you are the just one, that take all that I possess, but give me back those years that I have spent serving you.

The padishah has left the children. The vezier got very surprised with the child's speech. He thought to himself: "It would be great if I had said the same words to padishah. That boy turned out to be smarter than I am". Then he wrote a letter to the padishah:

"My padishah, you took all my possessions from me but I won't say a word about that, as when you hired me to the position of a vizier, I was only an ordinary poor man gaining all the wealth with your help. Now you have the right to take those possessions back from me, but I spent many years of my life serving you honestly. If you are the just one, than give me those years back which I have spent in your service".

The padishah got very impressed by his vezier's letter and sent his servants to bring the vezier back to him. The padishah put the vezier back to his office. After some time the vezier confessed that he took the example from the boy who played the role of a padishah and they laughed at lot.

3.2.2. Examining the Fairy Tale from the Educational Point of View

1. The fairy tale introduces a child with the concept of the struggle between the good and the evil.

2. The fairy tale teaches that children should not be mistreated.

3. It teaches children making the correct judgment and comparison of events and situations, developing their ability of interpretation. It expresses the positive side of a just behavior while emphasizing the negative aspects of being unfair.

4. The fairy tale develops the ability of listening as it attracts children's attention.

3.3. Akpamuk

3.3.1. Text of the Fairy Tale

In the old days one old man had seven sons. They used to go hunting every day. They did not have a sister. One day their mother became pregnant. When time for giving birth has come, the seven brothers went hunting, saying to their father:

- If a girl is born, put a doll in front of the door and if it is a boy, then put a bow and an arrow there.

When they left, their mother gave birth to a girl. Father put a doll in front of the door, but jealous neighbours took the doll and replaced it with a bow and arrows.

When the seven brothers returned home from the hunt,

they saw a bow and arrows in front of the door and said: "God did not give a sister to us" and, depressed, they went to the cave of a mountain for hunting again. "Let our parents be here, until we get a message that we've got a sister."

Parents gave the name of Akpamuk to the newborn girl. They missed their seven sons. One day passed, one month passed, one year passed but they still did not come back. At last, parents lost their hope. They could not go for searching for their sons, as they were too old for that and they also did not tell about their sons to their daughter. Time passed, the girl grew nine years old. One day neighbours gathered to do some handicraft. They asked for permission for Akpamuk from her mother. Mother replied to the neighbours:

- She can come if she wants to.

Akpamuk wanted to join the neighbours and so she went with them. One of the brides tried to test Akpamuk and reveal her secret:

- She, who has a brother let her sit on the side of ashes and she, who has no brother let her sit inside the ashes.

- After this Akpamuk set inside the ashes with those ones who had no brothers. One of the old women said to Akpamuk:

- Girl, you go up.

Akpamuk replied:

- Mother, I have no brothers.

- Poor girl, if others have one or two brothers you have seven tiger like brothers, so stand up and sit in the place which belongs to you.

Akpamuk got surprised:

- I have not heard about this till now from my parents – she said.

Woman replied:

- They are too old to go to search for your brothers and they do not want you to go either. Your brothers are in the cave of a mountain. I will tell you how to make your mother speak out. When you go home you say to her:

- Mother, cook me some braised meat. When she makes it and passes it to you, you say to her "give it with your hands" and when she passes her hand you must hold her hand strongly and ask about your brothers.

Akpamuk went home:

- Mother, I have a headache.

- What would you like to eat and drink?

- Can you please cook braised meat for me?

Her mother started to cook.

- Mother, give me some of that meal to taste.

The woman passed a piece of the meal to her daughter:

- No, give it to me with your hands.

The poor woman passed the food with her hands. Akpamuk squeezed her mother's hand firmly. Mother said:

- Hey, my hand aches.

Akpamuk asked:

- Mother, do I have brothers?

Her mother could not stand the pain and said:

- Yes you do, but they left before you were born.

- Are they alive?

- It is believed that they live in the cave of one mountain.

Akpamuk set her mother free:

- I am leaving – she said.

The mother said:

- You cannot find them yourself. I will cook a small bread, make it roll and follow wherever it rolls. Your brothers will be in the place where it stops. Akpamuk followed the rolling bread. One of the cats followed Akpamuk during her journey. When Akpamuk decided to have some rest her cat ate a small piece from the bread. Akpamuk could not continue her journey and started to cry. Then she decided to fill the bread with wet clay and she was successful. She continued her journey. She entered a cave of one mountain. The cave was full of bloody clothes and meat pieces. She cleaned bloody clothes and started to cook from those pieces of meat. That moment she saw some men coming towards her and she hid herself. When brothers came, they saw their dirty clothes cleaned up and food being cooked. That night brothers changed their clothes, had a good supper and went to sleep. The other day brothers went hunting as usual. Akpamuk cleaned their dirty clothes and cooked food, again hiding away. When brothers came, they saw everything in order and got very surprised. They said:

- Let one of us stay and watch who is doing this. The first was the eldest of brother, but he fell asleep. At that moment his sister came out and did her job. The same happened with other brothers too. Then turn came for the youngest of the brothers. He cut his finger in order not to fall asleep from the pain. When his sister came out for her duty, he said:

- Who are you, a nymph or a jinn?

Akpamuk replied:

- I am neither a nymph, nor a jinn, I am your sister.

So they got acquainted with each other. They cooked food until the rest of the brothers came. The sister met her brothers in order to give a happy message. The brothers got very excited, when they saw their sister and treated her very well. Some days passed after their meeting. While doing her work at home, Akpamuk found some grapes and called the cat to pick them. When she saw that the cat did not reply, she ate them. The cat asked her:

- Why did you call me?

- I found some raisins and ate them.

- Did you?

- Yes, because you did not come.

- Then I will pour water onto the fire – said the cat

Akpamuk replied:

- Please don't, next time I find it, I will call you

Again, one day, when cleaning the house she found one oleaster. She called the cat. But the cat did not appear. So she ate it again.

The cat appeared:

- Why did you call me?

- I found one oleaster.

- Where is it?

- I ate it.

The cat said:

- Then I will pour water onto the fire – and the cat extinguished the fire

Akpamuk tried to make a fire with stones but she could not. She would not be able to cook food on time. She looked around and saw a smoke coming out from one place. She went towards the smoke to get a fire. When she saluted and entered the house there was one giant sitting.

The giant said to her:

- If you hadn't saluted me before entering, I would have eaten you. Then the giant asked her to take care of his hair. When Akpamuk did it, she said:

- I came to take a fire and go back

The giant replied:

- Then hold your skirt. He put some embers onto her skirt, sending her home.

Akpamuk went back home, but on the way her skirt got burnt and the embers fell down on the ground leaving traces. Akpamuk did not notice that and cooked food for her brothers. Next day Akpamuk's brothers went hunting again. As the giant found burning embers on the ground, he followed their traces and came to the place where Akpamuk and her brothers lived. When Akpamuk saw the giant, she locked the door and sat there waiting for brothers.

The giant said:

- Pick out your finger from the hole of a doo .

Akpamuk did what the giant said. The giant cut her finger and sucked some blood from it:

- If you tell this to your brothers, I will eat you – and went away.

Akpamuk got frightened and did not say anything to her brothers. The giant was coming every day sucking her blood.

One day her brothers asked:

- What is wrong with you?
- There is nothing wrong with me – she replied.

Her brothers said:

- Let us see what is going on. And they hid near the cave, pretending that they went hunting.

When Akpamuk finished her work at home, she locked the door from inside and waited for the giant to come. When the giant came to suck her blood, her brothers attacked him and killed the giant. But the head of the giant said: "I will multiply" – and started to roll on the ground. The seven brothers could not follow the head of the giant and after a while it multiplied, becoming many giants and they ate all of the brothers leaving only their bones. Akpamuk hid in the skin of a deer. She took revenge of her brothers, collected her brothers' bones and went to search for the old woman asking everyone about her place. Then she came across that old woman.

The old woman said to her:

- If the giant killed your brothers, you can take revenge, but it will be too hard for you.

- I don't care if it is a hard thing to do, you just tell me how to do it.

- There is one female giant called Akmaya, if you sprinkle her milk to your brothers, they will turn alive.

Akpamuk started to search for Akmaya. At last she found one of Akmaya's children. When the giant-child saw Akpamuk, he approached, her jumping and playing. Akpamuk treated the giant-child well and explained her purpose.

He said to her:

- I can help you, but if my mother learns about this, she will kill both of us. You better hide inside my wool. When I start drinking my mother's milk, you can collect some of it too. So she hid inside the giant-child's wool and did exactly what she was told, so she got some milk from the giant called Akmaya.

Akmaya said:

- I can feel the smell of human – and started to search for one.

- The giant-child said to his mother: Mother, there can be no human here, trust me – and continued to drink her milk. When Akpamuk filled her vessel, she left without being noticed. She reached her horse. At that moment Akmaya saw her. Akmaya chased Akpamuk, but could not capture the girl. Akmaya said to her son:

- Why did not you turn into stone? – And at that very moment her son turned into a stone.

Akpamuk poured Akmaya's milk on her brothers' bones, wrapped them into a carpet and hid it carefully. After a while her brothers were alive:

- We slept a lot – they said

Akpamuk explained everything she had done in order to get them back to life. This made her brothers proud of their sister. But the elder brother lacked one of his bones and he was in pain. The seven brothers continued hunting again. After some time they all got married. They all wanted to have daughters. Their wives said:

- Our husbands do not love us like they love their sister – Akpamuk. We have to do something about it. The elder brother's wife said:

- Let us do some harm to Akpamuk. Everyone agreed on this, except the elder brother's wife. Other wives threatened her. So they did what they intended to do. They harmed Akpamuk, so that she was deafened and silenced. Akpamuk became weak, as the time passed.

Her brothers said:

- What is wrong with you? – and she was silent.

The elder sister-in-law said:

- I know what is wrong with her.

Brothers:

- If you know, than tell us.

- She wants to marry.

Brothers:

- May she marry who she loves.

The elder sister-in-law said:

- Let us send her on a camel, and let he who falls in love with her be her husband.

The brothers prepared a camel and sent Akpamuk to meet with her love. At the same time the padishah's and the vezier's sons were hunting. When they saw the camel, the padishah's son said:

- What is inside, let it be mine.

The vezier's son said:

- What is outside, let it be mine.

When they looked closer at the camel, they found a beautiful girl sitting on it. They asked her:

- Wonderfull girl, are you a nymph or are you a jinn?

When they did not get any answer, the padishah's son said:

- I will mary her, even if she cannot speak. And so he married her. After one year passed she gave a birth to a boy. When the boy became four years old, his mother was still silent.

The padishah's son said:

- I will marry once again – and started to search for a new wife.

Akpamuk thought: "This will cause me trouble everytime

and everywhere”.

Her son said to her:

- Mother, give me some bread.

Akpamuk did not even give bread to her son as she was sitting there, depressed. The little boy got angry with his mother:

- Mother, I said give me some bread!

At that moment a stone, which her brothers' wives had put, slipped out from her throat, and she started to speak fluently.

After this she asked her son:

- Hit me on my ears too.

Her hearing returned to normal, as her little son hit her on her ears.

The padishah's son found another woman and was going to marry her. At the moment when the new bride arrived, Akpamuk was cooking the dinner. At the very moment, the food started to pour out from the kettle and as the padishah's new bride saw this, she said:

- The food is pouring out.

Akpamuk replied to the woman, who she was still on the horse:

- Look at the new bride! She has a long tongue. Her fingers are on her eyelashes. Her eyes are on the oven.

- Padishah's wife started to speak! - Everyone heard the news. As padishah's son saw this, he sent away the new-found bride immediately, without taking her down from the horse.

At that time Akpamuk's brothers were wondering about their one and only sister, where could she be. Was she all right?

- She was our beloved sister, she was so kind to us, five years passed, since she left. Is she alive or is she dead? Let us find it out - they said

So all of them went to the city to search for her. The elder of the seven brothers, who lacked one of his shoulder bones, saw some children playing with spoons and one of them was holding a golden spoon. This was the spoon which Akpamuk made for her son. The child was repeating the following as he was throwing the golden spoon:

- I am the son of Akpamuk,

I have an uncle with one shoulder bone lacking

My golden spoon, let me find him now

Having heard this, his uncle who lacked one bone of his shoulder said to the child:

- Say it once more.

The child threw the golden spoon in the air, again saying:

- I am the son of Akpamuk,

I have an uncle with one shoulder bone lacking

My golden spoon, let me find him now

At that moment the elder brother understood that the child was her sister's son and told him to show him the way to his home.

When reaching his sister's home, the elder brother recognized her just, as well as she recognized him. They had a long conversation with each other and then Akpamuk told him everything about what she had experienced. When the elder brother decided to go back home, Akpamuk collected spiders and centipedes, filling six bags with them and one bag she filled with snacks and dried fruits

- Give every bag to each of your wives - she said - and the last one is for your wife, elder brother.

The elder brother with one shoulder bone went back to the village and distributed six bags to the six wives, giving the last one to his own wife. When the six wives opened bags, they were bitten by spiders and centipedes. They could hardly escape death. When the elder brother's wife opened the bag, there was one centipede put accidentally, it bite her finger and ran away. The elder brother's wife got very happy with the present. Her husband told her:

- I found Akpamuk, she married the padishah's son.

Then she told all those things which Akpamuk had experienced.

The seven brothers said:

- If our wives treated our beloved sister in such a way, then we must destroy them all. So they started consulting with each other. They collected much wood and burned all wives except the elder brother's wife. The six wives were burned to ashes.

Akpamuk got very satisfied when she saw what they have done.

3.3.2. Examining the Fairy Tale from the Educational Point of View

1. In the introduction part of the above fairy tale there are some good examples of rhymes, which give a poetic feature, making it more joyful for children to read and to listen to.

2. The language of the fairy tale is simple and it also helps children of a primary education to enrich their vocabulary.

3. It shows children that elder individuals are more experienced than they are and they have to make use of their experiences when needed. Otherwise children can find themselves in very difficult situations, which may be hard to cope with.

4. It teaches us that there are cunning ones in life that may try to exploit them and children have to be aware of them. Therefore, it emphasizes the importance of being careful against such kind of negative personalities.

5. In this fairy tale children are being taught the meaning

and the significance of love and caring and they are being educated accordingly.

6. One may always meet individuals who will try to spoil the good relationships among people. Children should be aware of such kind of individuals.

7. Children are taught to stand against all kinds of difficulties that may occur in their lives. Everything may happen to a person. All challenges may be experienced. The fairy tale shows that he / she who stands against these difficulties with no fear will eventually reach happiness.

3.4. Aldarkose, the Giant and the Fox.

3.4.1. Text of the Fairy Tale

There lived one poor man called Aldarkose.

One day he said to his wife:

- I will go to find something for us – and went to the desert.

When he was walking around, he met a giant. Aldarkose saluted the giant.

- If you had not saluted me, I would have eaten you immediately – said the giant. - Hey, I want to wrestle with you. Come and engage! – said the giant to Aldarkose.

- All right then, come and wrestle. But why bother to do that? Let us find another way .

- What is that way, tell me.

- Let us take a palm of sand and squeeze it strongly so that oil comes out of it. He, who makes it, let him be the winner.

The giant agreed with Aldarkose. Aldarkose buried a chicken egg into the ground without showing it to the giant. Before starting, he persuaded the giant to be the first in competition.

The giant picked up some sand from the ground and squeezed it two times, but he could not extract any oil from it. This continued till the giant gave up. Now it was Aldarkose's turn.

- It is your turn, Kose – said the giant.

Aldarkose began to pick up sand from every place. At the end he captured the egg which he buried into the ground and squeezed it. The broken egg began to leak down from Aldarkose's fist. Seeing this, the giant got embarrassed

- Kose, I saw your strength, let us be friends – said the giant.

As Aldarkose saw the giant being astonished, he agreed to his proposal.

- All right, let us be friends – he said.

The giant took his new friend to his home, treated him like a guest, and told about Aldarkose's strength to his wife. When going to bed, the giant told his wife with fear:

- Earlier or later we will have trouble because of him. Let us get rid of him.

So they decided to kill Aldarkose. Aldarkose felt the giant's bad intention and did not sleep at that place. He slept in another place which was safer for him. The giant dropped a huge piece of rock onto the bed where Aldarkose was supposed to sleep.

- We got rid of Aldarkose. I sent his soul to Hell.

Aldarkose said to himself: "I better get out of this place as soon as possible. When will I find a solution to this state of mine?"

He asked the giant:

- My friend, what was that in the night that you covered me with? No matter what it was, it was a pretty good for me, as I was feeling cold last night.

After they had breakfast, Aldarkose said to the giant and his wife:

- Now I would like to return to my home with your permission, otherwise I will lose my sheep flock

When the giant saw Aldarkose alive, he got very scared. The giant said:

- He turned out to be immortal. We are not of his level, so we should get rid of him. The giant filled a huge vase with water and decided to give it to Aldarkose:

- All right, my friend, thank you for being our guest.

Aldarkose understood that he would not be able to carry the giant's present by himself and found a reason not to.

- For us, humans, it is a big shame if a host does not help his guest in carrying a heavy load till his living place.

The giant replied:

- If so, then let me help you in carrying this vase to your place. So he came to Aldarkose's house. Aldarkose left the giant in his house and went out in order to find the ways of solution to his problem as he was trying to get rid of the giant. So he gave some instructions to his wife:

- I will ask you – will you cut the giant and cook some food from it? – You should reply: Two months passed since you left the house leaving two giants for food. We already ate those two giants long before you came back. Now you brought only one giant with you. Kill him immediately and let us cook some food.

Aldarkose's wife did like they have decided and she told those things even more exaggeratedly. When the giant heard their conversation, he ran away. Aldarkose chased him for a while and then returned home. When the giant was running, one fox came out from somewhere:

- Hey, friend, where are you running away from?

The giant explained all that he had experienced one by one. Then the fox said:

- It is Aldarkose, without a doubt. He is not powerful at all.

The fox wanted to bring the giant back to Aldarkose. But the giant was against this. At last, the fox said to him:

- Look, my friend, if I am not right, then you can kill me and eat me. I swear I am telling you the truth and only truth.

The giant agreed to his proposal and went back to Aldarkose's place. As soon as they approached his place, Aldarkose saw them both and behaved in the following way:

- Hey you, a liar fox! Your father promised me to get three giants for food and now you are bringing to me only one. Come closer, I am going to break your neck!

When the giant heard all this, he thought: As it seems, this fox brought me here to pay his father's old debts. So, the giant ran away from there. As he dragged the fox, who was tied to him with a rope, the latter cried: "I am dying"! But the giant did not hear the fox. The fox which could not catch up with the giant, got strangled. Aldarkose and his family lived a happy life ever since.

3.4.2. Examining the Fairy Tale from the Educational Point of View

1. In this fairy tale there are no special new words and phrases, which children can learn time. Despite the fact that there may not be new phrases and words in the given fairy tale, the style of the prosaic expression contributes to children's abilities of comprehending comparatively complex texts.

2. The fairy tale teaches children to know the value of those things which he/she possesses.

3. It helps us to be aware of our enemies, who may harm us and to act in an appropriate manner, teaching us to arrange ourselves according to the possible dangers. It shows that there may be some people who may try to harm us because of their private interests. Accordingly, it teaches children to be careful when choosing their friends.

4. The fairy tale teaches children the dangers of not listening to their parents and going to places which they do not know. It shows that there may be some trouble because of this.

5. It teaches children that it is wrong to seek one's own advantage at the expense of others. Children must be always on the right path.

4. CONCLUSION AND RECOMMENDATIONS

4.1. Conclusion

While examining Turkmen fairy tales from the point of view of children's education, we have come to the conclusions given below:

* Most of the above fairy tales are the ones which are known in written and oral forms.

* The majority of the fairy tales examined by us above are the ones from the Fable genre (Animal Tales).

* In some of the given fairy tales some didactic elements are involved in the text, while in the rest of them an opportunity has been given to the reader to figure out the hidden

didactic messages.

* In most of the above fairy tales the significance of the family is being emphasized.

* In the given fairy tales there are examples which reflect real-life situations as well as events and characters that are the product of imagination and fantasy.

* The majority of the given examples are short tales that are kept in the time boundaries which allow children to perceive the contents in a concentrated way.

* Generally the prosaic style of narration has been used.

* In some of the given examples the significance of friendship is being emphasized.

* Most of the fairy tales are presented in such a linguistic form that children are able to perceive and comprehend them easily.

* Most of the fairy tales emphasize the significance of children's ability of being successful.

* In most of the fairy tales examples of assistance and solidarity are being presented.

* The given fairy tales orient children to thinking and reflecting life situations in a proper way.

* Concepts like the good and the evil have been presented to children, so that they can distinguish between right and wrong.

* In most of the fairy tales the importance of working hard is emphasized.

* In most of the fairy tales the bad characters are being punished, while the good ones are awarded.

* Most of the fairy tales help children in using their power of imagination.

4.2. Recommendations

Such fairy tales should be selected for educational purposes which are of educational, informative and entertaining character and should teach children:

* the importance of relationships from the contextual as well as from the structural point of view;

* patriotic feelings;

* to distinguish between such concepts as the good and the evil, beauty and ugliness, right and wrong, solidarity and assistance;

* the importance of loving his / her own family;

* how to overcome difficulties that may occur in life

* to show respect to elders and to be compassionate towards them;

* the importance of the nature and its protection, to love animals and live in harmony with them;

* how to be in harmony with themselves, environment, family and nation.

Besides, the selected fairy tales should:

* encourage children to read;

* involve language that will be easy for children to comprehend and will develop their linguistic skills, enriching their vocabulary;

* meet the spiritual needs of children;

* support children in establishing the links with real life and present examples from the real-life situations;

* include points like success, security and belonging;

* should develop the child's power of imagination;

* should help children in overcoming the feeling of loneliness;

* be more often shown on television and be included in computer games, etc.

Taking the above points into consideration, the role of fairy tales in children's education can be increased, they can be used more intensively and effectively .

Turkish Language Society. (1969). Illustrated Turkish Dictionary, T.T.K. Publishing, Ankara.

Turkish Language Society. (1969). TÜRK DİL KURUMU (Turkish Dictionary). (1969). Türkçe Sözlük, T.T.K. Matbaası, Ankara.

Yalçın, A.-A. G. (2008). Çocuk Edebiyatı, Akçağ (Children's literature.). Ankara. Türk Halkları Edebiyatı II, Uluslararası Çocuk Edebiyatı Kongresi, Kafkas Üniversitesi, Bakü, 13-15 Kasım 2008, I. Kitap, Sayfa: 99-103. (Turkish Folk Literature II, International Conference of Children's Literature, Kafkas University, Baku, 13-15 November 2008, I print.

References

Veliyev, B. (1988).). Turkmen Halk Ertekileri (Turkmen Folk Tales). "Ylym" neşiriyaty, Aşgabat.

UNICEF. (2015). Convention on the Rights of the Child. Retrieved December 7, 2015 from <http://www.unicef.org/turkey/crc/cr23c.html#art1>

Gokalp, Z. (1976).). Türkçülüğün Esasları (Principles of Turkism). Kültür Bakanlığı Milli Eğitim Basımevi, Ankara.

Kale, N. (2001). Eğitime Felsefi ve İdeolojik Yaklaşımlar (Philosophical and Ideological Approaches to Education). Ütopya Yayınevi, Ankara.

Kara, M. (1992). Türkmen Edebiyatı. Türk Dünyası El Kitabı, 3. (Turkmen Literature, Turkish Commonwealth Manual). Cilt-Edebiyat, Türk Kültürünü Arşt. Ens. Yayını, 2. Baskı, Ankara.

Kantarcıoğlu, S. (1991).). Eğitime Masalın Yeri (The Role of Fairy Tales in Education). Milli Eğitim Bakanlığı Yayınları, İstanbul.

Oğuzkan, A. F. (2000). Ferhan, Çocuk Edebiyatı (Children's Literature). Anı Yayıncılık, Ankara.

Sezgin, O. (1991). Üçüncü Neslin Eğitimi (Education of the Third Generation). Türkiye Diyanet Vakfı, Ankara.

Sünbül, A. M. (2002). Eğitime Yeni Bakışlar-I. (New Perspectives on Education- I). Mikro Yayınevi, Ankara.

Tanriguliyev, K. (1980).). Türkmen Çağalar Edebiyatı (Turkmen Children's Literature). Magarif Neşiriyaty, Aşgabat.