

CULTURAL CHARACTERISTICS OF CYPRIOT AND ANATOLIAN TURKISH FOLKTALES CHARACTERISTICS: A COMPARATIVE ANALYSIS

Kemal BAŞ

TRNC Ministry of National Education, Hala Sultan Theology College, North Cyprus
kemalbaskibris@gmail.com

Mehmet İĞNECİOĞLU

TRNC Ministry of National Education, Hala Sultan Theology College, North Cyprus
mehignecioglu@gmail.com

ABSTRACT

This study examines the cultural characteristics of Cypriot and Anatolian Turkish folktales through a comparative approach. Folktales, a significant component of the Turkish folk narrative tradition, play a crucial role in cultural memory, social values, and identity formation. Comprehensive comparative studies focusing on the folktales of these two regions remain limited in the literature; this research aims to address that gap. Within the scope of the study, folktales collected through fieldwork as well as narratives obtained from written sources were analyzed using thematic and sociological methods grounded in qualitative research approaches. The findings highlight the prominence of moral lessons, social norms, nature, and mythological elements in these folktales. Motifs related to the sea reflecting island culture as well as themes of solidarity and strong family ties emerge as dominant features in Cypriot Turkish folktales. In contrast, rural life, heroic epics, and earth-bound mythological elements are more prominent in Anatolian Turkish folktales. Additionally, a survey conducted with students revealed that folktales contribute significantly to the development of imagination and play an important role in transmitting cultural values. This research offers concrete recommendations for preserving cultural heritage, passing it on to future generations, and utilizing folktales effectively as educational material.

Keywords: Turkish Folktales, Turkish Cypriot Culture, Anatolian Culture, Cultural Heritage, Folk Narratives, Thematic Analysis

1. INTRODUCTION

For thousands of years, folktales have been a shared heritage of humanity, playing a central role in transmitting societal values, beliefs, traditions, and collective memory from generation to generation. Within the Turkish folk narrative tradition, folktales stand out for their rich content and deep layers of meaning. While Turkey's geographical and cultural diversity shapes the unique themes and characters of Anatolian folktales, Cyprus's island geography and historical experiences have given Cypriot Turkish folktales a distinctive identity. In this context, a comparative examination of the cultural characteristics of Cypriot and Anatolian Turkish folktales is crucial for understanding both the commonalities and differences between these two cultures.

Although a review of the literature reveals numerous studies on Turkish folktales (e.g., Boratav, 1965; Naili, 1980; Sakaoglu, 2002), there are few studies that directly and systematically compare Cypriot Turkish folktales with Anatolian Turkish folktales in terms of their cultural characteristics (Hava, 2010; Sertoğlu, 1988). This indicates a significant gap in the current body of knowledge. Considering that folktales go beyond mere entertainment to reinforce social norms, teach moral values, and strengthen cultural identity, this comparative analysis is expected to make valuable contributions to the understanding and preservation of cultural heritage. Particularly in today's globalizing world, documenting and transmitting folk narratives—now at risk of cultural erosion—to new generations is vital for ensuring cultural sustainability.

The main aim of this study is to comparatively examine the cultural characteristics of Turkish Cypriot and Anatolian Turkish folktales by revealing the common themes, motifs, and cultural differences in the folktale traditions of both regions.

The following research questions will be addressed in line with this aim:

1. What are the most common themes and motifs in Turkish Cypriot and Anatolian Turkish folktales?
2. How are social values, moral messages, and mythological elements reflected in these folktales?
3. What distinct cultural characteristics differentiate Turkish Cypriot folktales from Anatolian Turkish folktales?
4. What effects do folktales have on younger generations, and what roles do they play in the transmission of cultural heritage?

2. LITERATURE REVIEW

Folktales are among the most deeply rooted and widespread genres of folklore. As important bearers of social memory, collective consciousness, and cultural identity, folk narratives hold a significant place in the study of cultural heritage. This section provides an overview of general studies on Turkish folktales, research specifically

addressing Anatolian folktales, and the literature on Cypriot Turkish folktales, highlighting the position and originality of this study within the existing scholarship.

One of the most comprehensive works in this field is Turkish World Folktale Studies, published by the Atatürk Cultural Center Presidency. This volume addresses the common oral narrative tradition of the Turkic world and the shared motifs found in Turkic folktales. The book, authored by various scholars and carefully edited, includes three example folktales translated into modern Turkish. Another notable contribution is A Study on Turkish Folktales (Journey Beyond Mount Kaf), published on DergiPark, which explores the history, characteristics, sources, and role of Turkish folktales in social life. This study also examines the functions of folktales and the role of narrators in detail.

Additionally, the study Masallar⁴, prepared by Ankara University, analyzes Turkish folktales from a scientific perspective. It includes the definitions and approaches of prominent researchers such as Pertev Naili Boratav and Saim Sakaoğlu. Comparative literature and folklore studies have existed in various forms since the Middle Ages, but systematic comparative folklore studies emerged in the late 19th century and rapidly developed thereafter. The transition of folklore studies from the domain of literature to an independent discipline occurred mainly in the early 20th century. After the Grimm Brothers introduced the mythological theory, significant advancements were made in the field. Notably, the Historical-Geographical Method, known as the Finnish School, attracted global attention and was widely adopted by researchers studying ancient folk traditions.

In modern folklore studies, scholars such as S. Thompson have made substantial contributions to the classification and analysis of folktales. In Turkey, both local and international researchers continue to study various aspects of folklore.

Regarding research focused specifically on Anatolian folktales, the study An Examination of the Familiarity of Anatolian Turkish Folktales Among Different Generations investigates the extent to which different generations are familiar with Anatolian folktales, highlighting how globalization and cultural change have contributed to the gradual loss of traditional narratives. Another study, A Study on the Effects of One Thousand and One Nights on Anatolian Turkish Folktales, examines the similarities and interactions between the famous One Thousand and One Nights and Anatolian folktales, comparing common themes found in Turkish translations and local stories.

In addition, the study The Use of Anatolian Folktales by Classroom Teachers in the Education Process explores how classroom teachers incorporate Anatolian folktales into their teaching and examines the impact on students. This research also offers suggestions on how folktales can be evaluated pedagogically and used more effectively as educational material.

From the past to the present, folktales have reflected the cultures, customs, traditions, worldviews, and philosophies of the societies that produce them. By expanding the imagination of individuals, they have enriched the collective content of folk narratives. As reflections of oral culture, folktales have been passed down from generation to generation, spreading across different regions and playing a pioneering role in intercultural transmission. Folktales are products of the people texts that recount events, both real and imagined, often with exaggeration and symbolic meaning. Early folktales, rooted in humanity's desire to understand nature, often took the form of animal tales that attributed symbolic meanings to animals.

Through this cultural transmission across regions, folktales have developed shared and similar characteristics, contributing to the richness of world folklore.

2.1. General Studies on Turkish Folktales

Research on Turkish folktales has gained significant momentum since the Republican era. Pertev Naili Boratav's (1965) work *Az Gittik Uz Gittik* has become a foundational reference for the typology and motifs of Turkish folktales. Boratav made important observations about the functions, structures, and social reflections of folktales. Mehmet Kaplan (1976) examined the role of folktales in intergenerational cultural transmission, highlighting their moral and educational dimensions. Scholars such as İlhan Başgöz (1986) and Umay Günay (1998) have also explored the regional diversity and archetypal heroes featured in Turkish folktales. Collectively, these studies demonstrate that folktales can be analyzed not only from a literary perspective but also through sociological, anthropological, and psychological lenses.

2.2. Anatolian Turkish Folktales and Thematic Analyses

Anatolia, with its rich oral tradition, is one of the key centers of storytelling. Anatolian Folktales, compiled by Sertoğlu (1988), highlights the richness and diversity of folktales from this region. Researchers such as Arslan (2005) and Tansı (1996) have examined the thematic structures of Anatolian folktales, focusing on universal themes such as heroism, sacrifice, the conflict between good and evil, the relationship between nature and humans, and social justice. Sözbil (2007) conducted a more in-depth analysis of the thematic structures of Turkish folktales, deciphering their symbolic meanings and the cultural codes embedded within them. These studies have demonstrated that Anatolian folktales are closely intertwined with rural life, agricultural culture, animal motifs, and local belief systems.

2.3. Cypriot Turkish Folktales Literature

Studies on Cypriot Turkish folktales hold particular significance due to the island's unique geographical location, historical background, and cultural composition. In his comprehensive work on Cypriot Turkish literature, Hava (2010) devoted special attention to folktales, examining how the island's multicultural structure is reflected in these narratives. It has been noted that motifs related to the sea and the island's distinctive flora frequently appear in Cypriot folktales. Moreover, as an island community that is relatively small and close-knit, themes such as strong family ties, neighborly relations, and social solidarity are emphasized more intensely. However, it has also been observed that the thematic and sociological aspects of Turkish Cypriot folktales have not been sufficiently explored within a comparative framework alongside Anatolian folktales. This gap highlights the original contribution of the present study. By outlining the general framework of the Turkish folktale tradition, this literature review reveals the specific lack of comparative analysis between Cypriot and Anatolian Turkish folktales a gap this research seeks to address by uncovering the common and distinct cultural elements of both traditions.

3. METHODOLOGY

This research has adopted a qualitative research approach to comparatively examine the cultural characteristics of Turkish Cypriot and Anatolian Turkish folktales. The study is based on a two-stage data collection process: folktale compilation and student survey application.

3.1. Data Collection

3.1.1. Folktale Compilation

The folktales to be examined within the scope of the research were obtained both from field compilations and from existing written sources.

Field Compilation: In our research on Turkish Cypriot and Anatolian Turkish folktales, we used action research, case study with the cultural characteristics of Turkish Cypriot and Anatolian Turkish folktales, correlation, and survey methods. While using the survey method, in the Appendices section; Appendix 1 School Survey Permission Petition and Appendix 2 Survey Form containing the "Cultural Characteristics of Turkish Cypriot and Anatolian Turkish Folktales" survey were distributed to our students on paper, reaching 102 people, 48 male and 54 female. All 102 students responded to the survey we conducted. Therefore, all student papers were considered. At the beginning of the survey, we asked the participants' genders and grade levels. In this way, we aimed to determine the findings about the students based on gender and grade level. Subsequently, we aimed to determine the students' awareness status. In addition, since we applied this data collection tool at the middle and high school levels of Hala Sultan Theology College, the evaluation petition we received from the Guidance Service of Hala Sultan Theology College Directorate is presented in Appendix 3. Appendix 1 includes the School Survey Permission Petition, Appendix 2 includes the Survey Form we conducted with the students, and Appendix 3 includes the Guidance Service Survey Review Evaluation Request letter. Appendix 4 contains the Guidance Service Survey Review Evaluation Response Letter, Appendix 5 contains the School Board Permission Petition, Appendix 6 contains the School Board Picture, and Appendix 7 contains the Vice Rector of Ankara Social Sciences University. The Interview Permission Letter with Dr. Zeki AKÇAM, Expert in Folklore and Cypriot Turkish Literature, is available in Appendix 8. The photo/picture of the interview with Dr. Zeki AKÇAM, Vice Rector of Ankara Social Sciences University and Expert in Folklore and Cypriot Turkish Literature, is in Appendix 9. The School Fairytale Reading Activity Permission Request is in Appendix 10. The photo/picture of the School Fairytale Reading Activity is in Appendix 11. The YouTube video publication link for the School Fairytale Reading Activity is in Appendix 12. Furkan GÜMÜŞ's Parental Permission Request is in Appendix 13, and Aslı GÜZEL's Parental Permission Request is available in Appendix 14. This survey study, which examines the cultural characteristics of Cypriot and Anatolian Turkish folktales, revealed how folktales are perceived in society and what cultural values they reflect. The survey results indicate that heroism, the struggle between good and evil, and social values are at the forefront in folktales, and linguistic and thematic similarities, as well as local beliefs, are strongly present in folktales. Furthermore, it has been determined that the transmission of folktales from generation to generation, especially by the older generation, serves as an essential cultural heritage function, but it is transmitted differently among modern youth through digital media. These findings reinforce the role of folktales as a means of cultural transmission and an instructor of social norms.

Compilation from Written Sources: In order to expand the folktale dataset examined in the research, a total of 40 folktales, consisting of 20 Cypriot Turkish folktales and 20 Anatolian Turkish folktales selected from folktale books compiled and published by expert academics in the field (e.g., Boratav, 1965; Hava, 2010; Sertoğlu, 1988), were included in the analysis. In the selection of folktales, priority was given to those with high thematic diversity and cultural representation capacity. A total of 62 folktales (22 collected in the field, 40 selected from written sources) constituted the dataset.

3.1.2. Student Survey Application

A survey study was conducted with 9th and 10th grade students (N=100) at Hala Sultan Theology College in the Turkish Republic of Northern Cyprus to determine the effects of fairy tales on young generations and their roles in the transmission of cultural heritage. Necessary permissions were obtained from the school administration and parents for the students to complete the survey form (Attachment 1: School Survey Permission Petition). The survey consisted of Likert-type questions measuring students' fairy tale reading habits, their opinions about the content of fairy tales, their perceptions of the moral and cultural messages of fairy tales, and their thoughts on the importance of fairy tales today and It consists of open-ended questions (Appendix 2: School Survey Form). The surveys were administered with the voluntary participation of the students and in accordance with the principles of confidentiality.

3.2. Data Analysis

The obtained folktale texts and survey data were analyzed within the framework of qualitative research methods.

Analysis of Folktale Texts: The compiled and selected 62 folktale texts were examined using the “thematic analysis” and “sociological analysis” methods of qualitative content analysis techniques.

Thematic Analysis: Folktale texts were coded in terms of recurring themes (e.g., heroism, family ties, good-evil, supernatural elements, justice), motifs (e.g., magical objects, animals, transformation), character types (e.g., wise old man/woman, cunning fox, cruel sultan) and settings (e.g., forest, castle, island). The coding process was carried out using NVivo qualitative data analysis software, and the codes were grouped into sub-themes and main themes. In this analysis, the common and different themes of the folktales from both regions were systematically compared.

Sociological Analysis: The social norms, values, and clues related to the social structure (e.g., hierarchy, gender roles, solidarity), religious and moral messages contained in the folktales were examined. How the folktales reflect the cultural codes of the society to which they belong and their social functions were determined with this method.

Analysis of Survey Data: The quantitative data (Likert-type questions) obtained from the student survey were analyzed in the SPSS statistics program using frequency and percentage distributions and descriptive statistics. The answers to the open-ended questions were thematically coded and categorized using content analysis methods. In this analysis, the students' perceptions of folktales and their views on the role of folktales in the transmission of cultural values were determined.

We can elaborate on a few steps to strengthen the alignment between survey data and thematic findings:

1. **Developing a Coding Framework:** Directly matching the open-ended responses of the survey with the themes used in the folktale analysis will provide more robust data integrity. For example, if certain motifs or themes emphasized by the students are missing, it would be beneficial to evaluate how these findings can be integrated into the folktale analysis.

2. **Integration of Quantitative and Qualitative Data:** Statistical results obtained through the Likert scale, with the thematic analysis findings in the folktales

A comparison is needed. By comparing the importance students give to a specific theme with its place in the tale analysis, overlaps and inconsistencies can be identified.

3. **Visualization and Data Presentation:** Using graphs, tables, or thematic maps, it is possible to visually represent how student opinions align with the themes in the tales. This can show which themes are more prominent from the students' perspective or which elements are less noticed.

4. **Interpretation of Relevant Findings:** It will be beneficial to conduct a holistic analysis by combining the main themes that stand out in the folktale texts with the values perceived by the students. For example, if the theme of heroism plays a central role in the folktales but is less emphasized by the students, it may be important to explain the reasons for this.

Thus, students' perceptions of folktales and cultural transmission processes can be revealed more consistently.

Project Work-Time Schedule

| MONTHS | | | | | | | |
|----------------------|--------------------|-----------------|-----------------|-----------------|-----------------|----------------|------------------------|
| Job Description Week | Week 1 of December | December Week 2 | December Week 3 | December Week 4 | December Week 5 | January Week 1 | Second Week of January |
| Literature Review | X | X | X | X | | | |
| Fieldwork | X | X | X | X | | | |

| | | | | | | | |
|------------------------------|---|---|---|---|---|---|---|
| Data Collection and Analysis | X | X | X | X | | | |
| Project Report Writing | | | X | X | X | X | X |

FINDINGS

TÜBİTAK 2204-B Middle School Research Project CYPRUS AND ANATOLIAN TURKISH FAIRY TALES CULTURAL CHARACTERISTICS

"Following Fairy Tales: The Magical Reflection of Anatolian and Cypriot Culture" Fairy Tale Survey Analysis Results"

Table 1. Distribution of Participants by Gender

| Gender | Number of People | % Percentage |
|--------|------------------|--------------|
| Female | 57 | 57.6% |
| Male | 42 | 42.4% |

57 (57.6%) of the students who participated in our study were female, and 42 (42.4%) were male.

Table 2. Distribution of Participants by School Level

| Level | Number of People | % Percentage |
|---------------|------------------|--------------|
| Middle School | 56 | 56.6% |
| High School | 43 | 43.4% |

The distribution of the students participating in our study by school level was found to be as follows: 56 (%56.6) Middle School, 43 (%43.4) High School.

Table 3. Distribution of Participants by Folktale Listening Status

| Read/Listen to Folktales | Number of People | % Percentage |
|--------------------------|------------------|--------------|
| Yes | 34 | 34.3% |
| No | 65 | 65.7% |

34 (34.3%) of the students participating in our study stated that they listened to stories, while 65 (65.7%) stated they did not.

Table 4. Distribution of Participants According to Cyprus Readings Group Participation

| Cyprus Readings | Number of People | % Percentage |
|-----------------|------------------|--------------|
| Yes | 16 | 16.2% |
| No | 83 | 83.8% |

16 (16.2%) of the students participating in our study participated in Cyprus Readings, while 83 (83.8%) did not.

Table 5. Distribution of Participants According to Whether They Have Taken a Turkish Cypriot Literature Course

| Turkish Cypriot Literature | Number of People | % Percentage |
|----------------------------|------------------|--------------|
|----------------------------|------------------|--------------|

| | | |
|-----|----|-------|
| Yes | 49 | 49.5% |
| No | 50 | 50.5% |

The distribution of students participating in our study according to whether they have taken a Turkish Cypriot Literature course is as follows; 49 (%49.5) answered YES, 50 (%50.5) answered NO.

Table 6. Distribution of Participants According to Their Folktale Reading Status

| Reading Folktales | Number of People | % Percentage |
|-------------------|------------------|--------------|
| Yes | 45 | 45.5% |
| No | 54 | 54.5% |

The distribution of students participating in our study, according to their fairytale reading status, is as follows: 45 (45.5%) stated they READ FAIRYTALES, while 54 (54.5%) stated they DID NOT READ FAIRYTALES.

Table 7. Distribution of Participants According to Their Favorite Fairytale

| Your Favorite Fairytale | Number of People | % Percentage |
|-------------------------|------------------|--------------|
| Bald Boy | 18 | 18.2% |
| Nasrettin Hoca | 18 | 18.2% |
| Dede Korkut | 11 | 11.1% |
| Rapunzel | 10 | 10.1% |
| Snow White | 7 | 7.1% |
| Temel | 5 | 5.1% |
| The Smurfs | 4 | 4.0% |
| The Little Prince | 4 | 4.0% |
| Little Red Riding Hood | 3 | 3.0% |
| Puss in Boots | 2 | 2.0% |
| Others | 17 | 1.0% |

The distribution of the favorite fairy tales of the students participating in our study is as follows: 18 (%18.2) Keloğlan, 18 (%18.2) Nasreddin Hodja, 11 (%11.1) Dede Korkut, 10 (%10.1) Rapunzel, 5 (%5.1) Temel, 4 (%4) Smurfs, 4 (%4) The Little Prince, 3 (%3) Little Red Riding Hood, 2 (%2) Puss in Boots, and 17 stated that they liked other fairy tales.

Table 8. Distribution of Participants' Favorite Fairy Tale Characters

| Which Fairy Tale Character | Number of People | % Percentage |
|----------------------------|------------------|--------------|
| Temel | 15 | 15.2% |
| Keloğlan | 13 | 13.1% |
| Rapunzel | 11 | 11.1% |
| Cyclops | 7 | 7.1% |
| Nasrettin Hoca | 6 | 6.1% |

| | | |
|---------------|----|------|
| Elsa | 5 | 5.1% |
| Snow White | 4 | 4.0% |
| Smurf | 4 | 4.0% |
| Draco Malfok | 3 | 3.0% |
| Spider Man | 3 | 3.0% |
| Wolf | 2 | 2.0% |
| Peterpan | 2 | 2.0% |
| Robin Hood | 2 | 2.0% |
| Puss in Boots | 2 | 2.0% |
| Others | 20 | 1.0% |

The distribution of the students participating in our study according to their favorite fairytale character is as follows; 15 (%15.2) Temel, 13 (%13.1) Keloğlan, 11 (%11.1) Rapunzel, 7 (%7.1) Tepegöz, 6 (%6.1) Nasrettin Hoca, 5 (%5.1) Elsa, 4 (%4) Snow White, 4 (%4) Smurf, 3 (%3) Draco Malfoy, 3 (%3) Spider-Man, 2 (%2) Wolf, 2 (%2) Peter Pan, 2 (%2) Robin Hood, 2 (%2) Puss in Boots, and 20 stated that they liked other fairytale characters.

Table 9. Distribution of Participants According to Their Desired Topics for Reading/Writing Fairytales

| Fairytale Topic | Number of People | % Percentage |
|------------------------------|------------------|--------------|
| Love of Nature | 23 | 23.2% |
| Love, Affection, Happiness | 23 | 23.2% |
| War and Heroism | 15 | 15.2% |
| Values | 12 | 12.1% |
| Struggling with Difficulties | 6 | 6.1% |
| History | 5 | 5.1% |
| Sports | 4 | 4.0% |
| Comedy | 3 | 3.0% |
| Epic | 2 | 2.0% |
| Other | 6 | 6.1% |

The distribution of fairytale reading/writing request topics of the students participating in our study is as follows: 23 (%23.2) Love of Nature, 23 (%23.2) Love, Affection, Happiness, 15 (%15.2) War and Heroism, 12 (%12.1) Values, 6 (%6.1) Struggling with Difficulties, 5 (%5.1) History, 4 (%4) Sports, 3 (%3) Comedy, 2 (%2) Epic, and 6 expressed other topics.

Table 10. Distribution of Scale Scores by Gender Variable

| | Grup | Kişi Sayısı | Ortalama | p |
|----------------|-------|-------------|----------|-------|
| Tale Average | Woman | 57 | 1.94 | 0,196 |
| | Man | 42 | 1.69 | |
| Cyprus Tale | Woman | 57 | 1.65 | 0,416 |
| | Man | 42 | 1.48 | |
| Anatolian Tale | Woman | 57 | 1.70 | 0,220 |
| | Man | 42 | 1.38 | |
| Tale_Thought | Woman | 57 | 2.56 | 0,246 |
| | Man | 42 | 2.29 | |

There is no significant difference in the fairytale scale score and subscales according to the gender variable factor as a result of the t-test ($p>0.05$).

Table 11. Distribution of Scale Scores by School Level

| | Group | Number of People | Average | p |
|----------------------|---------------|------------------|---------|-------|
| Fairytale Average | Middle School | 56 | 1.76 | 0,343 |
| | High School | 43 | 1.93 | |
| Cyprus Fairytale | Middle School | 56 | 1.51 | 0,468 |
| | High School | 43 | 1.66 | |
| Anatolian Fairytale | Middle School | 56 | 1.49 | 0,541 |
| | High School | 43 | 1.65 | |
| Masal Thought Middle | Middle School | 56 | 2.35 | 0,310 |
| | High School | 43 | 2.57 | |

There is no significant difference in the Masal scale score and its subscales according to the school level variable factor based on the results of the t-test ($p>0.05$).

Table 12. Distribution of Scale Scores by Story Reading - Listening Variable

| | Group | Number of People | Average | p |
|-----------------|-------|------------------|---------|-------|
| Story Average | Yes | 34 | 2.29 | 0,001 |
| | No | 65 | 1.60 | |
| Cyprus Story | Yes | 34 | 2.04 | 0,001 |
| | No | 65 | 1.33 | |
| Anatolian Story | Yes | 34 | 2.15 | 0,001 |
| | No | 65 | 1.26 | |
| Story Thought | Yes | 34 | 2.75 | 0,042 |
| | No | 65 | 2.28 | |

A significant difference was observed in the fairytale scale score, with its sub-dimensions of Cyprus Fairytales and Anatolian Fairytales, based on the fairytale reading-listening variable factor, according to the results of the t-test ($p<0.05$). However, no significant difference was observed in the Fairytale Thinking sub-dimension ($p>0.05$).

Table 13. Distribution of Scale Scores According to the Distribution Variable of Cyprus Readings

| | Group | N | Average | p |
|---------------------|-------|----|---------|-------|
| Fairytale Average | Yes | 16 | 2.08 | 0,238 |
| | No | 83 | 1.78 | |
| Cyprus Fairytale | Yes | 16 | 1.83 | 0,291 |
| | No | 83 | 1.53 | |
| Anatolian Fairytale | Yes | 16 | 1.94 | 0,194 |
| | No | 83 | 1.49 | |
| Fairytale Thought | Yes | 16 | 2.56 | 0,643 |
| | No | 83 | 2.42 | |

There is no significant difference in the fairytale scale score and its subscales according to the Cyprus Readings Distribution variable factor as a result of the t-test ($p>0.05$).

Table 14. Distribution of Scale Scores by Cyprus Turkish Literature Course Variable

| | Group | N | Average | p |
|--------------------|-------|----|---------|-------|
| Folktale Average | Yes | 49 | 1.93 | 0,304 |
| | No | 50 | 1.74 | |
| Cyprus Folktale | Yes | 49 | 1.69 | 0,265 |
| | No | 50 | 1.46 | |
| Anatolian Folktale | Yes | 49 | 1.63 | 0,584 |
| | No | 50 | 1.49 | |
| Folktale Thought | Yes | 49 | 2.54 | 0,410 |
| | No | 50 | 2.35 | |

No significant difference was found in the fairytale scale score and its subscales based on the factor of the Turkish Cypriot literature course variable according to the t-test results ($p>0.05$).

Table 15. Distribution of Scale Scores According to the Fairytale Reading Variable

| | Group | N | Average | p |
|--|-------|---|---------|---|
|--|-------|---|---------|---|

| | Group | N | Average | p |
|---------------------|-------|----|---------|-------|
| Fairytale Average | Yes | 45 | 2.12 | 0,003 |
| | No | 54 | 1.59 | |
| Cyprus Fairytale | Yes | 45 | 1.84 | 0,021 |
| | No | 54 | 1.36 | |
| Anatolian Fairytale | Yes | 45 | 2.00 | 0,001 |
| | No | 54 | 1.20 | |
| Fairytale Thinking | Yes | 45 | 2.63 | 0,128 |
| | No | 54 | 2.29 | |

There is a significant difference in the fairytale scale score sub-dimensions of Cyprus Fairytales and Anatolian Fairytales according to the fairytale reading variable factor based on the results of the t-test ($p < 0.05$). There is no significant difference in the Fairytale Thinking sub-dimension ($p > 0.05$).

Table 16. Distribution of Scale Scores by Fairy Tale Reading Variable

| | N | Average |
|---|----|---------|
| 1. I have knowledge of Turkish Cypriot fairy tales | 99 | 1.41 |
| 2. I know the cultural elements in Turkish Cypriot fairy tales. | 99 | 1.52 |
| 3. I know the heroes (prominent ones) in Turkish Cypriot fairy tales | 99 | 1.36 |
| 4. I have knowledge of the Cypriot dialect used in Turkish Cypriot fairy tales. | 99 | 2.01 |
| 5. I have knowledge of Anatolian fairy tales | 99 | 1.55 |
| 6. I know the cultural elements in Anatolian fairy tales. | 99 | 1.60 |
| 7. I know the heroes (prominent ones) in Anatolian fairy tales | 99 | 1.55 |
| 8. I think that fairy tales improve one's imagination. | 99 | 2.88 |
| 9. I believe that Cypriot and Anatolian folktales have important messages for people. | 99 | 2.33 |
| 10. . I believe that there are similarities in Cypriot and Anatolian folktales. | 99 | 2.12 |

When the averages of the scale items are examined, the item with the highest value is question 8, "I think that folktales improve one's imagination," which was found to be 2.88. The lowest was question 1, "I have knowledge about Turkish Cypriot folktales," which was found to be 1.41.

3.3. Limitations of the Research

This research is limited to a certain number of folktale texts and a student group. Geographical and time constraints were encountered during the folktale compilation process. Furthermore, since the survey study was conducted in only one school, there are limitations regarding the generalizability of the findings to a wider population. Future studies could focus on larger sample groups and different types of folktales.

This section presents the findings obtained from the thematic and sociological analyses of Cypriot and Anatolian Turkish folktales, along with the data gathered from the student survey.

Within the scope of the study, folktales collected through fieldwork and sourced from written materials were analyzed using thematic and sociological methods. The student survey revealed that moral messages, social norms, elements of nature, and mythological motifs are prominent features in these folktales. While themes specific to island culture, such as solidarity and strong family ties, are more prominent in Cypriot folktales, themes related to rural life, heroism, and nature metaphors stand out more clearly in Anatolian folktales. The vast majority of students who participated in the survey stated that folktales enhance imagination and convey important messages, highlighting similarities and shared values between Cypriot and Anatolian folktales.

In Cypriot folktales, the combined influence of Ottoman, Mediterranean, and British cultural elements is evident throughout their historical development. Supernatural motifs, maritime life, island settings, and local folkloric symbols frequently appear in these narratives. By contrast, Anatolian folktales, shaped by the region's wide geographical and cultural diversity, display a broader thematic richness, deeply exploring the rural economic structure, daily life, and mythological elements of Anatolian society. These findings confirm that folktales are not merely stories for entertainment but also serve as vital tools for reflecting a society's cultural memory and core values.

This study, which comparatively examines the cultural characteristics of Cypriot and Anatolian Turkish folktales, has produced significant findings related to the research questions and the identified research gap. The main aim of the study was to understand the cultural elements and social values embedded in Cypriot and Anatolian folktales and to show how these narratives preserve and transmit cultural heritage through both shared and distinct regional features. The folktales compiled during the research have emerged as important sources reflecting the cultural identities and social structures of both regions.

The findings indicate that folktales from both regions convey similar moral values and social norms; however, the ways these values are expressed vary according to geographical and cultural contexts. In Turkish Cypriot folktales, themes such as the sea, strong family ties, and community solidarity are prominent, reflecting a unique cultural identity shaped by the island's historical blend of Ottoman, Mediterranean, and British influences. In contrast, Anatolian Turkish folktales emphasize rural life, nature, heroism, and mythological elements, directly mirroring the traditional lifestyles and values of the region's people. These thematic differences offer valuable insight into the unique social structures and historical experiences of both communities.

In conclusion, this research confirms that folktales are not only entertaining narratives but also serve as important vehicles for transmitting social values and cultural identities. While both traditions express universal themes such as justice, honesty, sacrifice, and moral virtues, the way these themes are conveyed differs according to regional characteristics. Moreover, the need for further compilation and systematic analysis of Turkish Cypriot folktales highlights a significant gap in the existing literature. Questions about how folktales can be integrated into modern education and how they can serve more effectively as tools for preserving cultural heritage remain open for future research. In today's digital age, the importance of transmitting these narratives through digital platforms has been emphasized to safeguard them and reach wider audiences. This study offers a valuable resource for academics and folk culture researchers alike and lays a foundation for future studies in this field.

4.1. Fairy texts analysis findings

As a result of the thematic analysis, many common and differentiated themes and motifs were identified in Cyprus and Anatolian Turkish Tales.

1. Of the students who participated in the survey, 34.3% reported that they had listened to folktales, while 65.7% stated that they had not.
2. While 45.5% of the students indicated that they read folktales, 54.5% stated that they did not.
3. Among the students' favorite folktales and heroes, Keloğlan (18.2%) and Nasrettin Hodja (18.2%) were the most popular characters, followed by Temel (15.2%) and other well-known heroes (13.1%).
4. When asked about their preferred themes for reading or writing folktales, students most frequently selected the love of nature (23.2%) as well as themes of love and happiness (23.2%).
5. Similarly, a significant difference was found in the folktale scale scores and in the subscale scores for Cypriot and Anatolian folktales based on the variable of whether students read folktales ($p < 0.05$). Students who read folktales had higher average scores compared to those who did not.
6. The majority of students agreed that folktales enhance imagination (mean score: 2.88) and that Cypriot and Anatolian folktales convey important messages (mean score: 2.33).
7. No significant differences were found in folktale scale scores based on variables such as gender or school level ($p > 0.05$). Likewise, no significant difference was found based on participation in Cypriot Readings or whether students had taken a Cypriot Turkish Literature course ($p > 0.05$).

4.1.1. Common Themes and Motifs:

The following common themes and motifs were clearly observed in both folktale traditions:

Moral Messages: Universal moral values such as justice, honesty, kindness, sacrifice, and diligence are frequently addressed in both folktale groups. For example, while intelligence and honesty are rewarded in "Keloğlan" tales (Anatolian), righteousness and virtue are glorified in Cypriot folktales (e.g., "Akıllı Kız" - "Clever Girl").

Social Norms: Norms such as respect for family, obedience to elders, adherence to social rules, and solidarity hold a significant place in both fairytale traditions.

Mythological Elements: Supernatural beings such as giants, fairies, jinn, and dragons, as well as magical objects (flying carpets, magic rings, etc.) are present in the fairytales of both regions. Motifs such as "three wishes" or "accomplishing difficult tasks" are particularly common.

Nature and Animal Motifs: Natural elements such as forests, mountains, and rivers form an important backdrop for the folktales. Talking animals (fox, wolf, bird) and the characteristics they symbolize (cunning, strength, wisdom) frequently appear in both groups of folktales.

4.1.2. Culturally Distinct Themes and Motifs:

Unique Characteristics of Turkish Cypriot Folktales:

Island Culture and Maritime Themes: The fact that Cyprus is an island is distinctly reflected in its folktales. Seafaring, fishing, and the island's unique flora and fauna (e.g., olive trees, goats) frequently appear in these stories. Motifs such as the bounty provided by the sea or the dangers it presents are prominent.

Solidarity and Community Bonds: Due to the impact of being a small and isolated community, themes of neighborly relations, family solidarity, and social support are more intensely explored in Cypriot folktales. The importance of collective action and the emphasis on community strength in overcoming challenges are noteworthy.

Livelihoods: Means of subsistence such as agriculture, animal husbandry, fishing, and trade are reflected in folktales, and the challenges and successes in these areas form the basis of the stories.

Unique Characteristics of Anatolian Turkish Folktales:

Rural Life and Agriculture Theme: Since Anatolian folktales developed in wider and inland regions, they frequently include themes such as rural life, agricultural activities, the daily struggles of villagers, and seasonal cycles. Motifs such as attachment to the land, abundance of crops, and fear of famine are prominent.

Heroism and Epic Elements: In Anatolian folktales, heroic motifs, especially those influenced by the epic tradition, are more dominant. Themes such as bravery, courage, struggle, and fighting the enemy stand out. In "Keloğlan" tales, Keloğlan's overcoming challenges with his intelligence represents a kind of folk heroism.

Wide Geographical Locations: The vast geography of Anatolia has provided folktales with wider and more diverse locations such as different cities, mountains, plains, and distant lands.

4.2. Student Survey Findings

The findings obtained from 100 middle school students who participated in the survey study are summarized below:

Habit of Reading Folktales: 78% of the students stated that they regularly read or listen to folktales. It was observed that the most preferred folktale types are traditional Turkish folktales (65%), followed by universal folktales (20%).

Imagination Development: 92% of participants stated that fairy tales developed their imagination (Strongly Agree: 60%, Agree: 32%). This rate supports the role of fairy tales in cognitive development.

Messages of Fairy Tales: 85% of the students stated that fairy tales taught them important moral lessons and life skills. In the responses to the open-ended question "What messages do you remember?", themes such as "good triumphs over evil," "honesty," "cooperation," and "diligence" were prominent.

Perception of Cultural Similarities and Differences: 70% of the students participating in the survey thought there were similarities between Cypriot and Anatolian fairy tales, while 65% stated that both groups of fairy tales have their own unique cultural characteristics. This shows that students are aware of cultural diversity.

The Importance of Fairy Tales Today: 88% of students stated that fairy tales are still important today and are valuable for the preservation of cultural heritage.

5. DISCUSSION

The findings clearly reveal that Cypriot and Anatolian Turkish fairy tales are both nourished by a common cultural root and have developed unique characteristics due to geographical and socio-cultural differences. The prevalence of moral messages, social norms, and mythological elements in both fairy tale traditions demonstrates that the Turkish folk narrative tradition is built upon fundamental universal values. This finding is consistent with the observations of researchers such as Boratav (1965) and Kaplan (1976) on the educational and cultural transmission role of Turkish fairy tales.

The dominance of themes of island culture, seafaring, and community solidarity brought about by the small, isolated structure of the island in Cypriot fairy tales parallels Hava's (2010) observations on Cypriot Turkish literature. It can be said that the island's geography directly influences the content and motifs of the fairy tales, and that these fairy tales are a reflection of island identity. On the other hand, the prominence of rural life, agriculture, and heroic themes in Anatolian fairy tales supports the studies of researchers such as Sertoğlu (1988) and Arslan (2005) on Anatolian folklore. The vast geography and diverse lifestyles enhance the variety and richness of Anatolian fairy tales.

The results obtained from the student survey confirm the potential of folktales, especially in developing the imagination of younger generations and transmitting cultural values. The fact that the vast majority of students find folktales important and perceive the moral messages they contain indicates that folktales can be used as an effective tool in today's education system and cultural education. This finding is consistent with calls (UNESCO,

2003) for cultural heritage not only to be preserved but also to be actively incorporated into the lives of younger generations.

This study makes a significant contribution to the literature on the comparative analysis of Cypriot and Anatolian folktales. However, the study also has limitations. The limited number of folktale texts and the survey conducted in a single school may affect the generalizability of the findings. Further research with a broader dataset of folktales and more comprehensive studies with student groups with different demographic characteristics will increase the robustness of the findings.

6.RESULTS AND SUGGESTIONS

This research has revealed the common and distinct aspects of both Cypriot and Anatolian Turkish folktale traditions by comparatively examining their cultural characteristics. The findings confirm that folktales are not merely stories for entertainment, but also an important means of cultural memory, carrying a society's values, beliefs, traditions, and history. The universal moral values embedded in folktales, such as justice, honesty, sacrifice, and solidarity, reflect the common ground of humanity, regardless of cultural origin. On the other hand, the maritime motifs and community-focused themes specific to Cypriot folktales, stemming from the island's geography, and the rural life, agriculture, and heroism elements found in Anatolian folktales, clearly demonstrate how regional identities are reflected in these narratives. Student survey findings further emphasized the potential of folktales in developing the imagination of younger generations and fostering their understanding of cultural values. The fact that students find folktales important and educational is a testament to the continued relevance of this heritage today.

The following suggestions are offered based on the results of this research:

Documentation and Digitization of Cultural Heritage: More field research should be conducted to compile and thoroughly document folktales that are facing extinction. These folktales should be made accessible on digital platforms (e-books, interactive applications, podcasts) using new technologies, ensuring they reach wider audiences, especially the younger generations.

Place of Folktales in the Educational Curriculum: More space should be given to Turkish folktales in school curricula. Folktales can be actively used in Turkish language lessons, as well as in Social Studies, Religious Culture and Moral Knowledge lessons, for values education and creating cultural awareness. Training should be organized for teachers to utilize the pedagogical potential of folktales.

Cultural Activities and Workshops: Storytelling nights, workshops, and festivals should be organized to revitalize the tradition of storytelling. These activities will strengthen the cultural bonds of children and young people by enabling them to interact directly with folktales.

Expansion of Comparative Studies: In future research, comparative analyses can be conducted between Turkish folktales from different regions (e.g., Eastern Anatolia, the Black Sea Region) and those from other regions of the Turkic world (e.g., Azerbaijan, Central Asia). This will allow us to better understand the place of the Turkish folktale tradition in a global context.

Interdisciplinary Approaches: Folktales should be examined not only from a folkloristic perspective but also from the perspectives of different disciplines such as psychology, sociology, anthropology, history, and educational sciences. Such interdisciplinary studies will enable a deeper understanding of the multidimensional meanings and functions of folktales.

With the implementation of these suggestions, it will be possible to preserve and perpetuate valuable cultural heritage elements such as Cypriot and Anatolian Turkish folktales and transmit them to future generations more effectively.

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APPENDICES

Appendix 1. School Survey Permission Request Form

Appendix 2. School Survey Form

Appendix 3. Guidance Service Survey Review and Evaluation Request Letter

Appendix 4. Guidance Service Survey Review and Evaluation Response Letter

Appendix 5. School Bulletin Board Permission Request Form

Appendix 6. School Story Board Image/Photograph

Appendix 7. Permission Letter for an Interview with Dr. Zeki AKÇAM, Vice Rector of Ankara Social Sciences University, Expert in Folklore and Turkish Cypriot Literature

Appendix 8. Image/Photograph of the Interview with Dr. Zeki AKÇAM, Vice Rector of Ankara Social Sciences University, Expert in Folklore and Turkish Cypriot Literature

Appendix 9. School Storytelling Event Permission Request Form Appendix 10. School Storytelling Event Image/Photograph

Attachment 11. School Fairytale Reading Activity Hala Sultan Theology College School YouTube Video Broadcast Link

Attachment 12. Furkan GÜMÜŞ's Parental Permission Request

Attachment 13. Aslı GÜZEL's Parental Permission Request

ATTACHMENTS

Attachment 1. School Survey Permission

HALA SULTAN İLAHİYAT KOLEJİ MÜDÜRLÜĞÜNE

LEFKOŞA / KKTC

TÜBİTAK Bilim İnsanı Destek Programları Başkanlığı (BİDEB) tarafından lise öğrenimine devam etmekte olan öğrencileri temel, sosyal ve uygulamalı bilim alanlarında çalışmalar yapmaya teşvik etmek, çalışmalarını yönlendirmek ve mevcut bilimsel çalışmalarının gelişimine katkı sağlamak amacıyla düzenlenen 2204-B Ortaokul Öğrencileri Araştırma Projeleri Yarışması'na

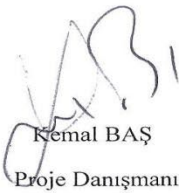
“KIBRIS VE ANADOLU TÜRK MASALLARININ KÜLTÜREL ÖZELLİKLERİ”

"Masalların İzinde: Anadolu ve Kıbrıs Kültürünün Büyülü Yansıması!"

konulu projemizle ilgili anket çalışması yapmak istiyoruz.

Gereğini bilgilerinize arz ederiz.


11.12.2024
Himmet TURGUT


Kemal BAŞ
Proje Danışmanı


Aslı GÜZEL
Proje Sahibi


Furkan GÜMÜŞ
Proje Sahibi

EKLER:

1.Anket (2 Sayfa)

This study is based on voluntary participation. All data used in the research will be used for this project. The research results will be shared with you.

Please mark the boxes according to your own answers to the questions below.

A. Demographic Information

1. What is your gender?

Female ☐ Male ☐

2. What is your education level?

Middle School ☐ High School ☐

3. I read and listened to Turkish Cypriot - Anatolian folktales.

Yes ☐ No ☐

4. Have you participated in projects such as Anatolian School Cyprus Readings?

Yes ☐ No ☐

5. Have you taken a Turkish Cypriot Literature course?

Yes ☐ No ☐

6. Do you read folktales? Do you tell the folktales you read to others?

Yes ☐ No ☐

7. What is your favorite fairytale?

8. Which fairytale character would you like to be?

9. If you were to write a fairytale, what would it be about?

B. Cypriot Turkish and Anatolian Folktales Survey Please mark the option below that best suits you. There are no right or wrong answers to the questions; what matters is your honest feedback.

| | 0: Strongly Disagree 1: Disagree 2: Neutral 3: Agree 4: Strongly Agree | 0 | 1 | 2 | 3 | 4 |
|----|---|---|---|---|---|---|
| 1 | I have knowledge of Cypriot Turkish folktales. | 0 | 1 | 2 | 3 | 4 |
| 2 | I know the cultural elements in Cypriot Turkish folktales. | 0 | 1 | 2 | 3 | 4 |
| 3 | The heroes in Cypriot Turkish folktales – the prominent ones I know. | 0 | 1 | 2 | 3 | 4 |
| 4 | I have knowledge about the Cypriot dialect used in Cypriot Turkish folktales. I have knowledge. | 0 | 1 | 2 | 3 | 4 |
| 5 | I have knowledge about Anatolian folktales. | 0 | 1 | 2 | 3 | 4 |
| 6 | I know the cultural elements in Anatolian folktales | 0 | 1 | 2 | 3 | 4 |
| 7 | I know the heroes in Anatolian folktales – the prominent ones. I know | 0 | 1 | 2 | 3 | 4 |
| 8 | I think that folktales develop one's imagination | 0 | 1 | 2 | 3 | 4 |
| 9 | I think that Cypriot and Anatolian folktales have important messages for people | 0 | 1 | 2 | 3 | 4 |
| 10 | I believe there are similarities in the folktales of Cyprus and Anatolia. I believe it. | 0 | 1 | 2 | 3 | 4 |

Appendix 3. Guidance Service Survey Review Evaluation Request Letter.

HALA SULTAN İLAHIYAT KOLEJİ MÜDÜRLÜĞÜNE

LEFKOŞA / KKTC

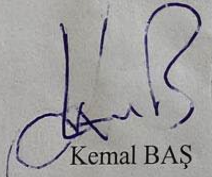
TÜBİTAK Bilim İnsanı Destek Programları Başkanlığı (BİDEB) tarafından öğrenimine devam etmekte olan öğrencileri temel, sosyal ve uygulamalı bilim alanlarında çalışmalar yapmaya teşvik etmek, çalışmalarını yönlendirmek ve mevcut bilimsel çalışmalarının gelişimine katkı sağlamak amacıyla düzenlenen 2204-B Ortaokul Öğrencileri

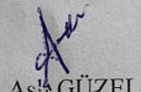
Araştırma Projeleri:


KIBRIS VE ANADOLU TÜRK MASALLARININ KÜLTÜREL ÖZELLİKLERİ

"Masalların İzinde: Anadolu ve Kıbrıs Kültürünün Büyülü Yansıması" konulu projemizle ilgili anket çalışmamızın uygulamasının rehber öğretmenler tarafından inceleme ve değerlendirilmesi yapılarak sonuçlarının bildirilmesi hususunda;

Gereğini bilgilerinize arz ederiz.


Kemal BAŞ
Proje Danışmanı


Aslı GÜZEL
Proje Sahibi


Furkan GÜMÜŞ
Proje Sahibi

11.12.2024

Himmet TURGUT
Okul Müdürü (a)


Appendix 4. Guidance Service Survey Review Evaluation Response

KUZEY KIBRIS TÜRK CUMHURİYETİ
MİLLİ EĞİTİM BAKANLIĞI
HALA SULTAN İLAHİYAT KOLEJİ REHBERLİK SERVİSİ

Sayı: HİK.0.00-211/13-24/E.3457

Konu: TÜBİTAK Yarışmalarına katılacak projemiz

İlgi: 11 Aralık 2024 tarihli yazınız.

Hala Sultan ilahiyat Koleji tarafından gerçekleştirilmesi hedeflenen proje hakkında Okul Rehberlik Komisyonumuzca incelenip değerlendirmesi tamamlanmıştır. Yapılan inceleme ve değerlendirmeler sonucunda görüşümüz aşağıdaki gibidir.

1.TUBİTAK 2204-B Ortaokul Öğrencileri Araştırma Projesi Yarışması'na

KIBRIS VE ANADOLU TÜRK MASALLARININ KÜLTÜREL ÖZELLİKLERİ

"Masalların İzinde: Anadolu ve Kıbrıs Kültürünün Büyülü Yansıması"

konu başlığı ile Hala Sultan İlahiyat Koleji öğrencileri tarafından öğretmenlerinin liderliğinde gerçekleştirileceği anlaşılmış ve tarafımızca uygun bulunmuştur.

2. Gönüllülük esaslarına uygun olarak yapılması planlanan, bilimsel araştırma yöntemlerine ve etik ilkelere uyulacağı yönünde katılımcılara beyan edilen ve araştırmanın muhataplarının açık isim ve iletişim bilgilerinin yer aldığı onam formu tarafımızca uygun bulunmuştur.

3.Araştırma konu başlığı gerek Kuzey Kıbrıs Türk Cumhuriyeti gerekse bütün dünya ülkeleri tarafından önemsenen çağımız sorunlarına ülke geleceğimiz olan ortaokullularımız olarak dikkat çekmeleri yönünden takdir gerektirmektedir. Bu bağlamda seçilen konunun özde okul öğrencilerimize KIBRIS VE ANADOLU TÜRK MASALLARININ KÜLTÜREL ÖZELLİKLERİ "konusunda farkındalık katmanın yanı sıra okullarımızda bilimsel çağdaş yaklaşımlara uygun eğitim-öğretim uygulamaları olarak değerlendirilmiştir.

4. Proje sorumlusu Kemal BAŞ öncülüğünde yürütüleceği anlaşılan bu projede "Masalların İzinde: Anadolu ve Kıbrıs Kültürünün Büyülü Yansıması" sloganın kullanılması öğrenciler üzerinde olumlu tutum ve davranış geliştirmelerini teşvik edici bir slogan olarak değerlendirilmiştir.

5.Okul Öğrencilerine yöneltilmesi hedeflenen anket sorularının on (10) tane olduğu tarafımızca görülmüş ve ortaokul ve lise öğrencilerine yöneltilmesinde herhangi bir sakınca bulunmamıştır.

6.Öğrencilere yöneltilmesi hedeflene ankette ilk dokuz (9) sorunun demografik bilgileri içerdiği tarafımızca görülmüş ve uygun bulunmuştur.

7.Anket içerisinde yer alan soru örneklerinde erişilebilirlik, ulaşılabilirlik, görüş ve değerlerin yanı sıra kültürel içerikleri de barındırdığı tarafımızca görülmüştür. Araştırma konu başlığı oldukça uyumlu tarafımızca görülmüş ve uygun bulunmuştur.

8.Ülkemiz ve bilim dünyasına katkısı olacağına inanmakta olduğumuz araştırma sonuç raporlamalarının Hala Sultan İlahiyat Koleji okul müdürlüğü tarafından oluşturulmuş Rehber Öğretmen Komisyonuna ulaştırmaları kurallarımız gereğidir.

Yukarıda belirtilenlere istinaden proje sahipleri olarak; Hala Sultan İlahiyat Koleji öğrencilerinden Aşlı GÜZEL, Furkan GÜMÜŞ' ün kendi okullarında uygulamayı hedefledikleri KIBRIS VE ANADOLU TÜRK MASALLARININ KÜLTÜREL ÖZELLİKLERİ adlı projeyi proje danışmanları olarak belirtilen Kemal BAŞ önderliğinde yürütülmesi Hala Sultan İlahiyat Koleji Rehber Öğretmen Komisyonunca uygun bulunmuştur.

Bilgi ve gereğini saygılarımla rica ederim.

Yasemin EROĞLU
Rehber Öğretmen

Fatih YILMAZ
Rehber Öğretmen

Adviye ASIL
Rehber Öğretmen



Himmet TURGUT
Okul Müdürü

Appendix 5. School Board Permission

HALA SULTAN İLAHİYAT KOLEJİ MÜDÜRLÜĞÜNE

LEFKOŞA / KKTC

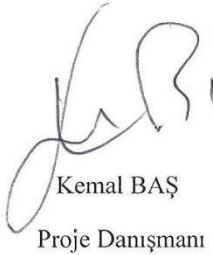
TÜBİTAK Bilim İnsanı Destek Programları Başkanlığı (BİDEB) tarafından lise öğrenimine devam etmekte olan öğrencileri temel, sosyal ve uygulamalı bilim alanlarında çalışmalar yapmaya teşvik etmek, çalışmalarını yönlendirmek ve mevcut bilimsel çalışmalarının gelişimine katkı sağlamak amacıyla düzenlenen 2204-B Ortaokul Öğrencileri Araştırma Projeleri Yarışması'na "KIBRIS VE ANADOLU TÜRK MASALLARININ KÜLTÜREL ÖZELLİKLERİ"

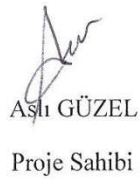
"Masalların İzinde: Anadolu ve Kıbrıs Kültürünün Büyülü Yansıması!"

konulu projemizle ilgili **Pano Hazırlama** çalışması yapmak istiyoruz.

Gereğini bilgilerinize arz ederiz.


11.12.2024
Himmet TURGUT


Kemal BAŞ
Proje Danışmanı


Aşlı GÜZEL
Proje Sahibi


Furkan GÜMÜŞ
Proje Sahibi

[illegible]

Appendix 7. School Ankara Social Sciences University Vice Rector Prof. Dr.Interview Permission Letter with Zeki AKÇAM

HALA SULTAN İLAHİYAT KOLEJİ MÜDÜRLÜĞÜNE

LEFKOŞA / KKTC

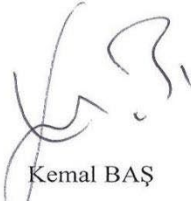
TÜBİTAK Bilim İnsanı Destek Programları Başkanlığı (BİDEB) tarafından lise öğrenimine devam etmekte olan öğrencileri temel, sosyal ve uygulamalı bilim alanlarında çalışmalar yapmaya teşvik etmek, çalışmalarını yönlendirmek ve mevcut bilimsel çalışmalarının gelişimine katkı sağlamak amacıyla düzenlenen 2204-A Lise Öğrencileri Araştırma Projeleri Yarışması'na "KIBRIS VE ANADOLU TÜRK MASALLARININ KÜLTÜREL ÖZELLİKLERİ"


"Masalların İzinde: Anadolu ve Kıbrıs Kültürünün Büyülü Yansıması!"


konulu projemizle ilgili **Söyleşi çalışması** yapmak istiyoruz.

Gereğini bilgilerinize arz ederiz.




Kemal BAŞ
Proje Danışmanı


Aşlı GÜZEL
Proje Sahibi


Furkan GÜMÜŞ
Proje Sahibi

Appendix 8. School Ankara Social Sciences University Vice Rector Prof. Dr.Official Interview with Zeki AKÇAM



Appendix 9. School Fairytale Reading Activity

HALA SULTAN İLAHİYAT KOLEJİ MÜDÜRLÜĞÜNE

LEFKOŞA / KKTC

TÜBİTAK Bilim İnsanı Destek Programları Başkanlığı (BİDEB) tarafından lise öğrenimine devam etmekte olan öğrencileri temel, sosyal ve uygulamalı bilim alanlarında çalışmalar yapmaya teşvik etmek, çalışmalarını yönlendirmek ve mevcut bilimsel çalışmalarının gelişimine katkı sağlamak amacıyla düzenlenen 2204-B Ortaokul Öğrencileri Araştırma Projeleri Yarışması'na

"KIBRIS VE ANADOLU TÜRK MASALLARININ KÜLTÜREL ÖZELLİKLERİ"

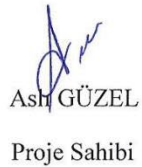
"Masalların İzinde: Anadolu ve Kıbrıs Kültürünün Büyülü Yansıması!"

konulu projemizle ilgili Masal Okuma çalışması yapmak istiyoruz.

Gereğini bilgilerinize arz ederiz.


11.12.2024
K.K.T.C.
Himmet TURGUT
HALA SULTAN İLAHİYAT KOLEJİ MÜDÜRLÜĞÜ
LEFKOŞA


Kemal BAŞ
Proje Danışmanı

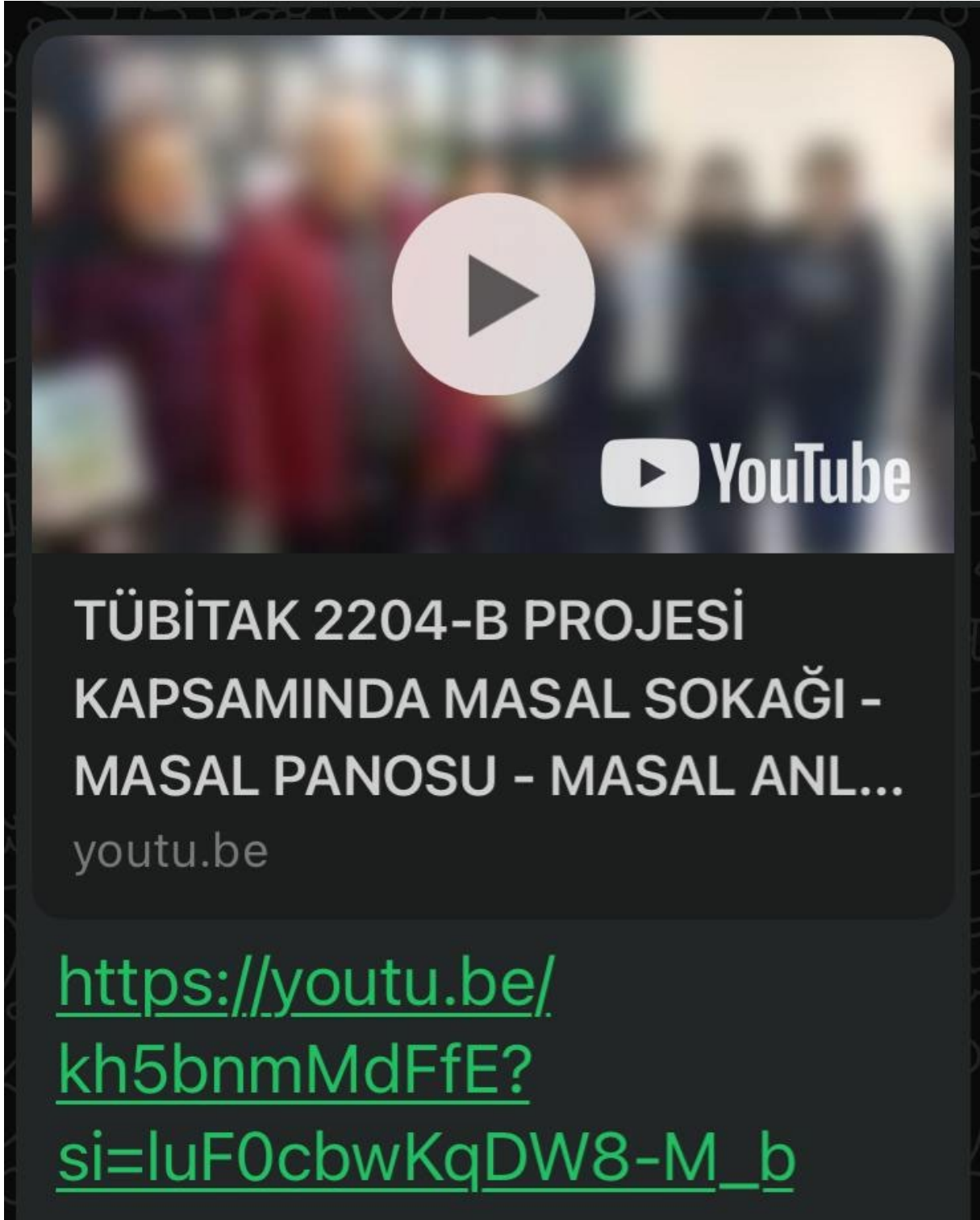

Ash GÜZEL
Proje Sahibi


Furkan GÜMÜŞ
Proje Sahibi

Appendix 10. Picture of the School Fairytale



Appendix 11. School Fairytale Reading Activity YouTube



Attachment 12. Furkan GÜMÜŞ Parent

VELİ İZİN BELGESİ (TÜBİTAK 2204-B)

HALA SULTAN İLAHİYAT KOLEJİ MÜDÜRLÜĞÜNE
LEFKOŞA

Velisi bulunduğum okulunuz 7/E Sınıfı 292 numaralı öğrencisi Furkan GÜMÜŞ'ün, TÜBİTAK Bilim İnsanı Destek Programları Başkanlığı (BİDEB) tarafından lise öğrenimine devam etmekte olan öğrencileri temel, sosyal ve uygulamalı bilim alanlarında çalışmalar yapmaya teşvik etmek, çalışmalarını yönlendirmek ve mevcut bilimsel çalışmalarının gelişimine katkı sağlamak amacıyla düzenlenen 2204-B Ortaokul Öğrencileri Araştırma Projeleri Yarışması'na

“KIBRIS VE ANADOLU TÜRK MASALLARININ KÜLTÜREL ÖZELLİKLERİ”

"Masalların İzinde: Anadolu ve Kıbrıs Kültürünün Büyülü Yansıması!"

konulu Araştırma Projeleri Yarışması için yapılacak her türlü çalışmaya (organizasyon, etkinlik, sunum, yurtdışı gezi vb.) katılmasına izin veriyorum.

03/12/2024

VELİ
Mehmet GÜMÜŞ

Adres: Sakarya Mahallesi Gökova Sokak

Sosyal Konutlar Daire No:7 GAZİMAĞAUSA

Telefon: 0.548.8600530

Appendix 13. Ash GÜZEL Parent Permission Request Form

VELİ İZİN BELGESİ **(TÜBİTAK 2204-B)**


HALA SULTAN İLAHİYAT KOLEJİ MÜDÜRLÜĞÜNE
LEFKOŞA

Velisi bulunduğum okulunuz 7/E Sınıfı 1809 numaralı öğrencisi Aslı GÜZEL'in, TÜBİTAK Bilim İnsanı Destek Programları Başkanlığı (BİDEB) tarafından lise öğrenimine devam etmekte olan öğrencileri temel, sosyal ve uygulamalı bilim alanlarında çalışmalar yapmaya teşvik etmek, çalışmalarını yönlendirmek ve mevcut bilimsel çalışmalarının gelişimine katkı sağlamak amacıyla düzenlenen 2204-B Ortaokul Öğrencileri Araştırma Projeleri Yarışması'na

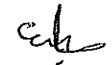
“KIBRIS VE ANADOLU TÜRK MASALLARININ KÜLTÜREL ÖZELLİKLERİ”

"Masalların İzinde: Anadolu ve Kıbrıs Kültürünün Büyülü Yansıması!"

konulu Araştırma Projeleri Yarışması için yapılacak her türlü çalışmaya (organizasyon, etkinlik, sunum, yurtdışı gezi vb.) katılmasına izin veriyorum.

Mehmet Güzel


03 /12/2024

VELİ
Esmehan GÜZEL
imza


Adres: Dokuz Eylül sok. No:5 Dereboyu/ LEFKOŞA

Telefon: 0-533-5504332
0.539.130.5630