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The usage of tales (ELVES Approach) as a new approach in analytic intelligence development and pedagogy methods

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Abstract

ELVES and Brain Based Learning Methods has been used as a Pedagogy method in this study that aims the utilization of tales in analytic thinking and education programmes as a material. In this study, ‘‘ sorting method’’ (scanning method) which attempts to identify a past manner, has been used. In this study literature review has been made to have tales that can be used in the study. Through this process evaluation, explanation and predictive validity methods have been used.

Key Word: Analitic thinking, material, brain based learning method, tales.

1.0.Introduction

Manpower is the most precious value and wealth of the societies and countries. In modern world, human resource is accepted as the most important resource and wealth. Therefore, the process of human resource should take two important questions into consideration; - How do people learn more effectively? - What should be done to peak people’s talent potential?

The system of Education acknowledges that every individual has their distinctive learning methods and learning period and everyone tries to enrich these variables. The system of Education should determine students’ ‘‘strong sides’’ (in a word, how they learn more effectively) and should help them being successful in these fields instead of focusing on their ‘‘weakness or deficiencies’’ (that is to say, the things that they can not do) (Saban,2005).

Prerequisite for his purpose;

1. Interdisciplinary studies. 2.The utilization of the results of brain based studies in educational environment. 3. Scientific and practical studies of analytic thinking process should be executed.

The definition of analytic thinking:

The important thing is to alarm of the brain. Like the fingerprints of an individual every brain is distinctive and has a great potential. The more we force the brain the better it works. Brain based learning is the method of learning to think, mantaning the ultimate thinking ability, learning and peaking the system of thinking. Enriching learning to the

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ultimate levels, improving the abilities of ultimate thinking as a taxonomy, and creating a human who has the freedom of his brain, hands, and emotions are the intended purposes.

Learning is the process of consciousness and meaningfulness. It represents the common creed. It does not consist of just abstract teaching in classrooms. In that case, in order to have a meaningful knowledge, it should be kept active in all educational environments where it is sought. In other words, the knowledge should get rid of its theoretic meanings and it should be transferred into the life. For example, if students do not state their opinions and their ideas about a physics subject like Einstein theory, Newton discourse or Quantum physics we can say that there is an absolute mistake in that classroom. Brain based learning is based on meaningful learning.

According to Perkins, the learning is the outcome of thinking; therefore, the schools should not be knowledge-based but they should be thinking-based. Perkins study identifies variables such as the teachers' previous activities in their classes and their distinct ideas and the usage of brain based learning and teaching methods in the lessons (Caine ve Caine, 1995, Jensen, 1998).

"In a sense all teachers are brain-based." Brain based learning includes the distinguishing brain's learning rules for meaningful learning and providing a teaching method according to these rules. Brain was designed as a pattern scanner (Caine ve G.Caine, 2002). Brain based learning method stands that the individuals have eagerness to learn and they are curious creatures from birth and the environmental factors should be arranged according to individuals' characteristic features. It also claims that meaningful learning and flexibility without borders are essential in learning and teaching. When we compare learning with mind exercise, it alerts the brain and creates new connection points as it has movements and stimulations creating more neurons and connections. There are two sorts of brain cells: neuron and glia. Neurons are responsible for moving chemical and electronic signals back and forth and processing the data. The new studies of Salk Institution in La Jolla California shows that some parts of the brain can create neurons. Learning is a crucial function of the neurons. "The key point of being more intelligent is to improve snap connections." Each neuron has a few thousand snaps. One single snap is "the junction of communication point where neurons are actively interacted." (Jensen, 1998, Greenfield, 1995).

Meaningful learning is a system of learning that evaluates the structure of a neuron. But in our schools, subjects are taught as substantive disciplines from learners daily life. Brain based learning is based on the interdisciplinary interactions and the condition where brain can recognize and organize the common data. As learners are in search of different connections in all levels, teachers are supposed to organize learners' experiences like a maestro to have the best influence. They should do more than just representing the subjects or forcing the students memorize the fact and the abilities (Hart, 1983).

Problem solving, questioning, figurative expression, analogy and demonstration are among the outstanding features of the brain based learning. Students should be given different sort of activities and projects. Teaching methods should be blended with the complicity of the real life by using music and the natural environments. Brain based learning has certain and sophisticated contents and it is an enjoyable experience, though. Students reap the benefit of ultimate intrinsic motivation. Brain based learning adopts and encourages the ability of brain that gather the huge amount of data together. It also takes the distinctive ability and participation of the learners who take part in learning and teaching experience into consideration. It acknowledges that learning exists in multiple environments such as classroom, school, community, country and world. Brain based learning is meaningful for the learners. The things that have been taught have meanings for the learners. If a learning strategy joints the intelligence and emotions and includes the mixture of meaningful and sophisticated subjects at the same time it can be called as Brain Based (Ülgen, 2002).

"Here, because of the nature of learning, there should be meaningful learning instead of learning through memorizing. "People need to understand more complex patterns and they can manage to get them. The part is always located in the whole Picture... A subject is always related to other subjects and questions.

Magnificent teachers do more than just exam-based teaching. They benefit from students past experiences and knowledge... That sort of teachers try to help the students to understand the deep the motifs and meanings of Hamlet and help them to have real personal connections with the play itself. The students are enlightened about their life and their own self during the process. Therefore, the interaction with the motifs, connections of new data with other events and personal values, and enrichment of vocabulary knowledge, story and psychology start existence. Can Hamlet that is discussed in the classroom be discussed in the street or by families? Do the society support art? (Caine and G.Caine, 2002). We should regard the critical and conscious reading, not the one that makes student read

books like in Turkish Education System. It is important to be able to analyse a data with all perspectives (Odabaşı, 2011).

This interdisciplinary study, which is and has meaningful and analytic thinking purpose, is conducted by establishing relationship between Turkish Tale and Pedagogy. We also focused on the better ways of using analytic and meaningful thinking.

2.0 The Purpose and Importance of The Study

Tales have been told for ages. Some tale researchers analyse the creation of the tales with human existence on earth. This old version of narration was always in interaction with the society where it existed throughout the history. The tale has dual relations with the society where it exists. In other word, dual relations are interaction and affection. Tales are affected by the society's value judgement, traditions and customs, religious beliefs, world-view, culture as it exists within the society. All these values are transformed from a generation to the future generation by tales that have energetic and imaginary characteristics. By this way the tales and the generation's attitudes through traditions are enriched. As a result of this relation and interaction many scholars in different fields such as philosophy, literature, education and sociology hold studies on tales. Especially, in pedagogy tales are subjects of many studies.

The purpose of this study is to improve the ability and the structure of ultimate cognition in the rules of Brain Based Teaching by using ELVES method for the tales that require ultimate thinking.

Desired thinking abilities;

A. Critical thinking ability: The three different meanings of thinking are given in the New Turkish Dictionary as followed: 1. The state of thinking, consideration. 2. fel. The independent and distinctive state of mind that is free from sensation, impression, projection. 3 fel. The ability of understanding the comparison, separation, combination, connection and form (TDK, 2005).

With the highlights of these definitions we can say that "thinking" is a kind of "multiple" ability. According to Presses on, thinking is a cognitive process and sensible activity that take place in the available data (Kan, 2006). This sensible activity can only be effective when it has a critical quality. Knowledge can only be improved with the critical thinking. The attempt of improvement the quality and quantity of the knowledge is not something new. According to Lipmann critical thinking is as old as the human history. The improvement of the quality and the quantity of the knowledge shows parallel with the improvement of the quality and the quantity of the thinking. (Lipmann, 2004). Paul and Elder describe the universal and specific features of the critical thinking as followed:

CLARITY: One should have clear and understandable knowledge about an event, subject or a person.

TRUENESS: The truth of the knowledge is as important as its clarity.

ACCURACY IN TRUENESS: Having more details and specific features of the subject that a person is thinking about.

CONNECTION: The connection of the questions in the mind with the data of the subject.

DEEPNESS (PERSPECTIVE): Being exactly aware of the complex structure of the subject and having sophisticated understanding of the subject.

ACCURACY: The analysis of a problem, a subject, or an event with different points of view, and different thinking styles in a more detailed study.

LOGIC: The sensible results and the support of the different thinking styles (Kan 2006).

In our Literature, literary criticism, which is a branch of the general concept of criticism, is advanced. Nurullah Ataç gives an idea on how the critical thinking should be while he declares what a critic should do:

"What should a critic do? He should know how to defeat his emotions, he should also search the nature of his own ideas and decision and he should know how to identify them as the results of his emotions" (Akt. Özçelebi, 2006).

The New Turkish Lesson Teaching Programme gives great importance in the improvement of the critical thinking. The critical thinking is defined in this programme and some sub-abilities are pointed out : " Critical thinking is the ability of making decisions, comments and analysing the subjects with sceptical investigation approach. Identifying the cause and effect relations, grasping the similarities and differences in details, sorting by different canons, checking the reliability of given data, evaluation and assumption of the given data are among the sub-abilities. (MEB, 2005) "

B. The Ability of search and investigation : The two different definitions of ‘‘ search ‘‘ are given in the New Turkish Dictionary: 1. The process of search, 2 the methodical study of science and art (TDK,2005).

Karasar (2006)indicates the importance of search as followed: ‘‘Search is the vital point of the individual and society and this doctrine can clearly be seen in the Constitution, Education principles and other Legal documents.’’ Student-centered teaching method is among the other important sections of the New Programme. All teaching and learning theories suggest that the students should be active during the learning process. This concept can be summed up as J Dewey once said : ‘‘Learning by doing ‘‘ (Karasar,2006).

The search has a great importance in ‘‘learning by doing‘‘ theory. The scope of the ability of search is described as followed: ‘‘The ability of making search consists of differentiation and understanding of the problem by asking true and meaningful questions, and the search plan of what and how to do for solving a problem, and testing the results and developing the ideas’’ (MEB, 2005).

The scientific attitude and behaviours for a proper search mentality:

1- Being an open-minded person: A person should be honest against his own and other people and he should see the different sides in a case: He should be able to change his mind and his decisions when he finds new evidences in a case.

2- Seeking logic in an adverse idea: A person should try to find the truth even in an adverse idea, he should get rid of the obsession of feeling always the right one.

3- Being sceptic: Having a critical approach, listening and evaluating others’ opinions, seeking for evidences in discussions; being able to apply multiple control, being reactive to the differentiation of factual reality and other people’s views.

4- Being independent in ideas and observations: Directing all effort to seek the truth and the reality, not being under the influence of anybody, not to manipulate and ignore the reality.

5- Being able to cancel the decision for having more proof: Not giving decisions without enough evidence and being aware of the limits when the decision has already been made.

6- Being reasonable while making a decision: Making all consideration according to a canon.

7- Being sedulous and careful in the study: Resisting the minor obstacles by being exactly aware of the hardship of seeking reality and paying attention to all details.

8- Associative thinking: Looking for the causative connections between cases and evaluating these connection.

9- Being modest and thinking about the possibilities in decisions as everyone can be wrong with something sometime: Being tolerant. One should think that he may be getting close to to the reality or he may be exactly wrong instead of thinking having the certain data.

The sub-ability of social ability in the new programme:

Making a meaningful guess, deciding the proper search conditions, planning the search by using scientific approach, determining how much and what sort of evidence should be obtained in the search, planning the observation and comparison methods, using equipments, being able to have true and sensitive measurements, finding the ways of representing the results, deciding the necessity of the revision of the results, describing the results by using proper language, representing the data, determining whether the findings can meet the demands of the first expectations. (MEB, 2003)

C. The ability of problem solving: People face with different problems in their life span. According to the New Programme the ability of solving problem includes the desired abilities of a student that is essential for solving problems that he may face with in his life span. (MEB,2005) Problem solving ability has close relation with search, decision making, entrepreneurship, social abilities. Karasar (2006) describes that situation as followed: ‘‘Human beings are always in search of enlightening and defining their own and their surroundings, explaining the case and pattern and having reliable solutions for the problems that they have. Every problem requires a solution and a decision, every decision requires to have certain ‘‘information’’. Reliable solutions for the problems are up to ‘‘true’’ decisions and ‘‘true decisions’’ are related to ‘‘true information’s ’’. Carey’s problem solving phases: 1. Feeling the problem 2. Definition of the problem 3. Suggesting the possible ways of solution. 4. The analysis of the possible solutions and choosing the best one. 5. Applying the chosen solution. 6. Observing the solution of the problem. 7

Solution of the problem and end of the process. 8 Not solving the problem and restarting the circle (In this case the circle keeps on rolling from the 4th phase) (Kan, 2006).

The sub-abilities of social ability of problem solving:

“Understanding the problem, determining the sub-levels or the roots of the problem if needed, making a plan to solve the problem in a suitable way, observation of the study during the procedures, changing the strategies and plans if needed, consideration of the effectiveness and meaning of the result when acquired and realizing the new problems (MEB, 2005).

In this study, the role and the effectiveness of the tales in the New Turkish Lesson Plan (2006) to provide the abilities of analytic and ultimate thinking to the students is intended. The effectiveness of the tales improving analytic and ultimate thinking ability of the students, who met the tales as a work of literature in their first period of life, will be studied. In this study, new science experience with ELVES method in tale teaching and the suitability of the tales’ contents capacity for the cooperation with some new progression has been analysed by setting a relation between Pedagogy and Turkish (as a language).

2.1 Scope and limitation:

The tales in school books had been analysed before this study. Anatolian Tales had also been analysed. As a result of this analysis some tales were spotted and selected to reach the aim of the study. Without a doubt tales have proper contents for every part of the study. But some tales have better message and gain.

In ‘using tales in listening education- ELVIS method’, ‘Swans’ (Kuğular) from the Our Tales (Masallarımız) by Mualla Murat Nuhoglu has been analysed as it is suitable for ELVIS method. (multiple Intel, Problem solving, Social Abilities).

2.2 Method of The Study

In this study, ‘‘sorting method’’ (scanning) that attempts to identify a past manner without a change has been used. In our study, we try to identify the suitability of Tales in New Turkish Lesson Programme (2006) for providing analytic thinking abilities.

Using Tales in Listening Education – ELVIS method: Listening is one of the four basic language ability of native language education. The New Turkish Lesson Programme (2006, 6th,7th,8th Grades) has an important part for this ability and it accepts this ability as the most crucial part of communication and learning. ‘‘ Listening/Observing is not only the main way of communication and learning but also is the ability of understanding, analysing and evaluating the new data (message).with the improvement of this ability students are expected to classify and question the things they listen or watch (YTÖP). The ability required for listening is inhabited in individual’s nature. Hence, the native language has great responsibilities to ‘‘improve’’ this ability.

Listening, which is the main way of communication and learning, is the first meaningful activity in a child’s life. The Turkish Lesson Teachers have essential duties to improve students’ listening abilities (Sever, 2006)

Calp (2007) points the listening relations with other social abilities and underlines the importance of the native language teaching: ‘‘People get lots of data via listening. Students need to improve creative and critical listening abilities for a better communication. Teaching the native language has a vital role to provide the abilities that help the students understand, criticize, evaluate what they listen. ‘‘The tales do not only provide the native language to a child who has been listening them since his infancy but they are also in charge of helping the child to get used to the society where he lives in with the inner messages. And the adventure and curiosity factors in tales create social abilities in the child’s subconscious. On this point of view the usage of tales for listening training(education) is also important for a child who has been listening tales since his infancy.

It is a method that was designed to improve the ability of ‘‘ understanding what one is listening’’. It also aims to keep children’s eagerness to read alive and fresh. ELVES can be used by parents before bedtime and teachers in Turkish lessons. The phases of this method are mentioned below:

EXCIT (Have the students remember their previous learning, attracting attention, motivation) ‘excit is to remind the previous knowledge’s about the subject and to give the student some clues on what they will be listening before having them listened the reading passage. The activities in this past also make understanding easier for them. A discussion is started that activates their ‘previous knowledge’ before the story is read to them. The reader asks questions accordingly students’ experiences, story’s main idea, theme and it’s characters and he guides the discussion. Pre-listening activities can be done before listening. ‘Before listening to what is being told the purpose of the listening must be determined. Before the listening activity both teacher and the students have to determine their purpose of the activity. Listening activity without a purpose does not give the desired results. The teacher should give brief information about the subject before he makes his speech and he may help the students for the establishment of their listening purpose as the students can not always pick the target purpose. (Özbay, 2006) After the discussion that has been hold with the assistance of the teacher the teacher may have the students guess with the help of the context of the discussion, the title of the story and the picture related to story. The possible questions that can be asked : ‘What do you think which character is taking part in this tale? What kind of event will happen in this tale?’ The teacher had better ask the students to guess with help of the discussion before listening, the title and the new data that they are hearing as the story is being read. This strategy helps them to have individual thinking ability on what they see and listen. The ability of the individual thinking makes the understanding a lot easier.

LISTEN: When ‘the students, messages and the environment overlap, listening can be called as successfully executed. While the message is being read the listeners should be encouraged to guess. When they can confirm or deny their guess they should be directed to the main point of the story. For this purpose, for a new guess the students may raise their fingers or where the story goes to the different way than they have thought they may open their hands. The teacher should have them to listen the part they like smiling and pretending sad when they hear something that they do not like. These participatiances make the students active during the listening both bodily and emotionally. The teacher may guide the students with these suggestions: ‘Are you sure what you have said? Think about it one more time. Now listen. Let’s see if you have the correct guess. Are we wrong?’ These kind of reactions and communication make the students more enthusiastic in listening practice.

VISUALIZE: (Animation-visualization) ‘The controlled imagination helps the students to make meaning through listening. Each child that is listening the tale may have different images in his mind. They should be asked to describe these images in their mind. For imagination the teacher should as the following questions:‘ How big is the bear in the story? Close your eyes and imagine How the forest is. Is the weather good? Is the moon lighting the place? What color are the baby snakes?’ Imagination has positive effects in learning and remembering the subject. Having the students draw the picture of the tales helps to improve their ability of ‘imagination’.

EXTEND If the students can find a connection with their available information and the new data in the tale we can say that understanding is at the highest level. The teacher makes understanding easier by asking questions to the students: ‘What does this story remind you? Are the animals same with what you have thought? Why aren’t there any sharks in the story_ If you were the writer of the story what other motifies would you add to the story? etc.’

SAVOR: The story should be exactly understood for learning. Like a good dish, the story that is being listened should be digested slowly. Time is needed for this digestion. Restoring the new data into the memory includes the activities that give opportunity to the students for organizing what they are listening. The teacher may ask these following questions: ‘What do you think about the protection of the forests? Are you satisfied with your environment sanitary? Would you like to be one of those animals? Imagine that you were an owl how would you fly? Let’s do reading activity Who wants to be the snake? Write a story in which you are one of the characters. Compare the today’s story with Snow White: What sort of differences do they have? What kind of feature should a story have to be a bedtime story? Get more information about these animals from the books in the library, from your parents and write your own story.’ The students role play on what they listen makes understanding better and stronger(Yargin,1998).

In this part of the study the effect of the ELVIS methods usage in the tales for the improvement of ultimate thinking ability is mentioned.

Reading a tale called ‘Swans’ (Kuğular) with ELVES method:

(The teacher says to the students that he will be reading a tale and asking some questions that may help them to understand the story more effectively. The important thing is to find the key words of the story.) Questions:

(activating the previous knowledge) What is patience? (Various answers from the students are discussed in the classroom with the teacher's help. Some questions that can improve the social ability of "critical thinking" are asked by the teacher during the discussion. "As a conclusion a common point is decided." The wisdom of being silent against agony is tried to be cultivated.) "Have you ever missed some opportunities because of your impatience? Or Have you ever got over some obstacles thanks to your patience? If you have something about it please share with us. (Have you ever been told a tale, a proverb, idiom or story when you had bad experiences as a result of your impatience?) With these questions the previous learning are activated and the students try to find a common point between their experiences and the story)" "Have you ever seen a swan in your lifetime? Can you describe it? (The teacher aims to have the students listen the questions carefully and try to find a descriptive answers. These questions also help them to use "Turkish" true, effective and fluent, and they improve the social abilities like "searching". After that the teacher shows the picture of a swan to the students.)

"Is there a relationship between a swan and patience? Now I am reading a tale that is called

"Swans" (Kuğular) for all of you. Can you guess the theme of the tale by just looking at the title of it?" (The teacher have the students who have correct guess raise their fingers and have the ones who have wrong guess raise their hand open. The teacher also wants them to smile when they hear something they like and he wants them to be sad when something bad happens in the story. With the help of these activities the teacher helps them to improve their critical thinking abilities, communication and decision making skills.)

SWANS (KUĞULAR)

Once upon a time an emperor had eleven sons and one daughter. After their dear mother had passed away the emperor got married with another woman. (The teacher asks some questions as followed : "Should the emperor have got married? Was the woman whom the emperor got married a nice person? How would she behave the children? " After that the teacher says "I am keeping on reading. Let's see if you have the correct guess. (THE IMPROVEMENT OF LISTENING)). This new sultana was a wizard and she did not like her step-sons and daughter. In one day step-mother took Nilüfer to the bath. She painted Nilüfer's face, head and body in black and made these paintings permanent by casting a spell upon her. The girl became very ugly. (How ugly can the girl be? Can you draw a border line between beauty and ugliness? (LISTENING AND THINKING ON DETAILS)). Her father did not interest in her anymore. Everyone grossed out her. In the end they sent her to the kitchen and they forced her to wash the dishes. (The teacher asks "What do you think about the rest of the story? What is going to happen? The teacher gets them guess and he keeps on reading. With the students' face expressions and body language during the story social abilities such as "critical thinking, communication and decision making" are improved.) The step mother did more than that. She also transformed the eleven brothers of the girl into swans with her magical power. (The teacher have the students close their eyes and think about the rest of the story. (Envisioning-Animation-)) These poor boys turned into human during the night but they were transformed to the swans with the sun set and fly away. (How "poor" are these children? Do they deserve the word "poor?" (THINKING ON DETAILS BY LISTENING)). They used to go to the green rivers and used to take shower under the purple shadow of the reeds) Nilüfer put up with insults in the palace as long as she could see her brothers. But after she had seen them flying away as swans she did not want to stay in the palace anymore. One day she sneaked out of the palace. After a while she reached a green lake. She started to look through the beauty of the lake under a willow. (How beautiful can the colour in the lake be? (THINKING ON DETAILS BY LISTENING)). In that moment she saw a white cloud coming to her. (The teacher asks to the students "What can this white cloud coming to her be?). When this white cloud arrived in the the lake she saw that it was a herd of white swans. These swans landed on the lake and started to take a shower in the cool water. (How cold can the water be? How would your reactions be in cold, warm and hot water? (ANIMATION-THINKING ON DETAILS BY LISTENING)). Then, one of the swans saw Nilüfer and showed her to his friends. All of them swam in the lake and approached to Nilüfer. They started to kiss and licked her feet, hands and hair. (Which of the event that she had can be called devastating? Are all of these things that she had gone through disaster for everyone? Does everyone react to these disasters in a same way with her? (THINKING ON DETAILS BY LISTENING)) The swans could understand what she was saying but they could not speak to reply. When the night came the swans turned into young prince. Nilüfer recognized all of them. She talked with them until the morning but when the sun set they became swans once more. Nilüfer looked forward to the night. By the evening

the white cloud appeared one more time. After they had took shower in the emerald-looking water they went to see Nilüfer and they kissed their sister. (Do you know what emerald is? What is the connection between water and emerald? (THINKING ON DETAILS BY LISTENING)). They became human in the night. They said Nilüfer “We can live in this side of the lake. Everything is gloomy in here. There is an excellent beach that has sands like gold, pearl nacre, diamond pebble in the other side.” (What are the relations between sand/gold, pearl/nacre and diamond/pebble? (THINKING ON DETAILS BY LISTENING)). “There is a naturel castle with trees that jointed together in the forest up in the hill of this beach... It is our palace. There are every kind of fruit trees and game bird in the forest. We can live there happily for ever. When we turn into swans next day we will get you on our wings. We will pass through the lake. Do not be afraid. We have very strong wings. Do not even think of falling down the lake!” (How strong can the wings be? (THINKING ON DETAILS BY LISTENING) The teacher asks students to guess the rest of the story with their eyes shut.) In the next morning six swans got in the line and they took the shape of a boat. Nilüfer sat on that boat. And the other five swans opened their wings and created a shadow up in the boat. That white boat started to fly over the lake. While she was flying up in the air her image was seen in the silver mirror of the lake. (What is the relation between mirror and silver? (THINKING ON DETAILS BY LISTENING) The students say their ideas about what Nilüfer could be feeling as she was flying. The teacher asks some questions that can improve students’ critical thinking abilities.) Nilüfer was enjoying this trip as she was not afraid of falling down. They landed in an island in the evening. They spent the night in the naturel palace in the forest. In the morning her brothers transformed into swans again and they flow away. Nilüfer left the palace. She tramped around in the forest. The branches, flowers and leaves of the trees were beautiful. And the fruit of trees were also delicious. (What is the relation between forest, tree, leaves, branch and fruit? (THINKING ON DETAILS BY LISTENING).) She tramped around in the forest until the evening. The swans came in the evening. They had shower in the water that was as white as snow. (What is the relation between snow, white and water?) They became human after the sundown. They lived in welfare for several months. One night Nilüfer had a grey-haired old woman in her dream. (The teacher asks “What may the grey-haired old man have told Nilüfer?”). The oldman said Nilüfer “There is a milk lake in the east side of the lake. If you have a bath in there you can get your beauty back.” Nilüfer woke her brothers up before the morning and learnt the exact place of the lake. In the morning she went to that milk lake. After she had had bath in the lake she looked at the mirror and saw her beautiful face that she used to had before her step-mother’s spell on her. When her brother saw Nilüfer in the evening they were happy to see their sister just as she used to be. Nilüfer had the same old woman in her dream that night. She told Nilüfer “If you want to break the spell of your brothers you have to knit eleven shirts with couch grass that you can find in the graveyard. But you have to suffer every torture that they may make without a resistance till you finish knitting. You will not answer any questions you have to be speechless. If can do everything that I have just said and have the swans wear the shirts, they can be human again.” (The teacher asks students’ “ Can Nilüfer knit eleven shirts? And the teacher gets students’ comments.) When her brothers came to the palace in the evening they asked her what she was doing but she did not say anything. She was knitting without a break. Her brothers thought that she could not speak because of another spell. She stopped talking with her brothers in the nights. They were talking as she was knitting the shirts. One day young sultan of that district was hunting. He stopped by the Nilüfer’s palace. He was mesmerized with the beauty of the palace. He also falls in love with Nilüfer who was like the most beautiful girl on earth. The young Sultan asked the girl who she was. Nilüfer was speechless. He asked her name. One more time, she did not answer. She was örmek gömlek non-stop. The young Sultan was very surprised against her attitudes. He asked the girl “Will you marry me?” She did not answer once more... (Have the students guess what might happen after this part of the story.)The Vizierssaid“silence gives consent’. They took the girl to the Sultan’s palace. They had a wedding ceremony 40 days and 40 nights. But Nilüfer was absent she was knitting the shirts. When she ran out of couch grass she left the palace and went to the graveyard to pick up couch grass. There were also somevizier daughter who wanted to get marry with the Sultan. (The teacher have the students think what the vizier daughter might have done to Nilüfer.) They had a scout chase Nilüfer. After a while they told the Sultan that the wife of the Sultan was a wizard who was hanging in the graveyard in the nights and casted spell on the citizens. They said “ If you do not believe what we say follow her and see the reality with your own eyes. “ They also said to the public she was a wizard. The Sultan loved her very much but he also suspected her as she ever never spoke. In one night he followed her and saw her going to the graveyard and picking up some herbals eventually he also believed that she was a wizard. He sued for her. The judge asked many questions. The girl did not answer them but kept on knitting the shirts. (What is the realltion between court and judge? (THINKING ON DETAILS BY LISTENING) What do you think what kind of decision the judge might have

made? These questions are asked to the students to improve their critical thinking abilities.) In time the judge decided the execution of Nilüfer. Nilüfer did not mind the result she kept knitting. The Sultan approached to her and said if she had said even a single thing they would forgive her. Nilüfer did nothing but kept on knitting the shirt. The Sultan was very angry at her attitude and he said "Let the execution happen!" (What do you think about the conclusion of the story? this question is asked to the students to start a short debate. During the debate the teacher pays attention to the way they use Turkish and other communication skills. After a general agreement is reached the teacher goes on reading the story.) The hangman took the girl to the scaffold. The girl was in a rush to finish her last shirt. The hangman told her to get ready to die. Lots of people came to see the wizard die. The girl did not mind again. She went on knitting... the shirt as she was about to complete knitting... The cellat was telling her to pray the God for the last time actually he was trying to make her say something. In the end the hangman fed up with trying to make her speak. As he raised his hand to hang the girl she finished knitting the last shirt. (The students are told to close their eyes and think about what is going to happen after that part of the story.) At that moment eleven swans came like a white cloud. They surrounded the girl and the girl was wearing these eleven shirts to them one by one. Suddenly eleven swans turned into eleven Princess. After that the girl said "Now I can tell everything to the Sultan and the judge." The Sultan and the judge came. Nilüfer told everything that her brothers and she had suffered from the every beginning. The Sultan sent the messenger to their father and invited them to their wedding. During the wedding the old father recognized his sons. He divorced his snaky wife and sent her to her father's place. He kissed his sons on their eyes and thanked to his son-in law for rescuing his sons. Bundan sonra hepsi bahtiyar yaşadılar... "The teacher can ask the students who are the characters of the story and they answer the question." "How would a person who has learnt something in this story behave? If you wrote this story what other adventures would you add? " Do you know someone who is downtrodden? How did this person react and how did he solve his problem? Would you like to be a swan? And why? What would you do if you were Nilüfer? These questions should be asked to the students to improve their critical and creative thinking abilities, communication and social skills (ASSIMILATION-STORING IN THE MEMORY).

3.0. CONCLUSION

Tales are one of the best ways of improving children's world view. As a tale enriches human's spirit with its luxuriant, picturesque, interesting, well-organized, symbolic structure it also talks about the possible problems that one may face with in the future. When we eliminate the supernatural things, well-organized, symbolic structure from the tale we have the culture, traditions and customs, religious beliefs of the society. In other word we can say that tales are the mirrors of a society. Tales are something we first met in our first years of childhood and they are work of oral literature that improve our listening abilities, literature understandings and speaking abilities. Among with these features, tales also fill people in with the society's moral and traditional patterns. They have a vital role in an education system to give the students desired behaviours and abilities.

With the highlight of the tales' researches, it is understood that tales have "wide rich contents" to meet the expectations of the new teaching programme (2006). Using Turkish true, effective and fluent, problem solving, thinking on details, critical and ultimate thinking ability, analysing and decision making are among the targets of the new teaching programme (2006).

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