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A Journey to Tales Land by Drama

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Abstract

Various definitions of tales compromise on some points that they are created by the folk, they are usually told to kids and they are supernatural. They are the best narrators of the language and culture of their times. However, cartoons and technology have replaced the tales narrated by grandparents. This study focuses on protection and survival of Cyprus culture by adapting tales to current circumstances. Besides, the study aims to introduce the adapted Cyprus tales to pre-school kids and to use tales in different ways in instruction process. For this reason, Cyprus tales have been examined and seen that many tales exist in the TRNC but they haven't been integrated into instruction. The working team comprises 20 volunteer parents, 16 high school students, 44 pre-school students, 20 kindergarten teachers and 1 nurse. During the project, a face to face interview was conducted with 8 kindergarten teachers, 427 people filled in a survey and the participant's verbal and written perceptions were collected about the activities in the project. In accordance with the collected data, many tales were compiled with the participation of the grandparents, families and volunteer nurse and narration studies were conducted by creative drama methods. Besides, with the participation of high school students, puppet stage and puppets were developed in harmony with tale narration techniques. "A journey to tales land", a history of tales themed activity, was performed. Participation of 360 people to this activity was found significant. Cyprus tales should be adapted in accordance with current circumstances and they should be introduced in terms of the needs of kids by using technology.

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1. Introduction

If one considers the variety of the educational tools and equipment, it is clear that today's children are certainly

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luckier than the previous generation. At the same time, this variety puts a lot of responsibility on teachers' and parents' shoulders. The modern approach in education takes fairy tales as a vital tool. Fairy tales are the first literary genre that enables traditions to be transferred from one generation to another and acts as a bridge in cross cultural connection (Cetinkaya 2007). Fairy tales function in educating, entertaining, implementing cultural norms and assets as well as teaching vital aspects such as feeding, protecting from danger, putting to sleep in an uncovered or covered way and is also effective on imagination. (Gokdemir 2008) Grown-ups must pay attention to the good characteristics in the fairy tale when they choose them for children as choosing the fairy tale is the first step in reaching the aim. The right usage of the tone of the voice when telling the story, at the same time acting out the role or using animal sounds and voices will increase the effect of the fairy tale and attract the attention of children. Another method to increase the effect of a fairy tale is the drama activities in which a child can turn into a character and act as someone else, expressing the things they cannot normally express. The crucial point here is to enable the child to make a contribution to the character they create and make changes as they act out the role. In this process, puppets, music, sound effects, easily prepared costumes and accessories will assist the children to identify with the character they turn into and will help them establish comfortable relationship with others. Drama activities enable children to improve their verbal, social and emotional skills as well as helping them with empathy, observing problems thoroughly and solving problems.

2. Problems

İ. Alaattin Gövsa (1985) , depicts children and fairy tales relationship as the following: “A child never believes that a fox and a crow talk. However they need the extraordinary aspect of this. A child does not believe in the characters they identify with their doll as they also don't believe in the scenes in which they play in. Fairies, giants, prince stories with extraordinary and adventurous details are the very first subjects children look for (Told by: Karadağ, 2004). Gökçeoğlu, one of the authors and story tellers in TRNC states that; “Our children were made to read fairy tales from foreign sources. Pinocchio, Cinderella, Little Red Riding Hood are the finest examples for this. However, we also have universal and qualified fairy tales in our culture. I would like our children to grow up with our unique cultural values” (Gökçeoğlu, 2005). In an interview on adaptation of the fairy tales to today's world, Mehmet Ertuğ (2013) claims that “I do not tell stories as they have been told me when I was a child; neither I adapt them to today's world. Fairy tales should be told with a language children can easily understand. Fairy tales could contain inappropriate vocabulary and these should be replaced with other concepts and words however one must be careful to stay loyal to the original story. A fairy tale should only be kept as it is if it will only be evaluated in a scientific article or work. “For creativity, communication, education and awareness you don't only look, you “see”, you don't only hear the sound but “hear the meaning”, you don't only touch but “feel. According to the interviews that were conducted with families and teachers, it is clear that Cypriot fairy tales are necessary in activities in which feelings and ideas are shared. Although a lot of fairy tales exist in Turkish Cypriot culture, they are not used in the educational process. Thus the importance of fairy tales in educational process and the fact that they are not adapted to today's world is a problem. Another problem and thus the topic of this study is the fact that fairy tales are not practiced with correct drama method. Alternative drama methods will be proposed in this article.

3. The aim of the study

The main aim of this study is to show the adaptation and implementation of Cypriot fairy tales to today's world and encourage and exemplify the drama techniques for fairy tales that can be adapted to the educational process. The study also encourages fairy tales being told by different people such as parents and grandparents as well as people from different job groups such as policemen and nurses. Recently, with the help of technology, cartoon characters and improved stories are created by using the main theme of the certain fairy tales. This study is crucial as it aims to protect the unique Cypriot culture. It is obvious that there is a need for fairy tales to be rearranged and used in educational process by making use of animation and cartoon techniques in order to keep the culture alive. It is expected that this process will be an interesting educational process for children. Compiling Cypriot fairy tales and keeping a written record of them is another important aim of this study. A survey has been conducted with 427 people in order to depict the level of the awareness about fairy tales. In this case number of people we included in

this study bears importance for the whole country. In this study concerning traditional fairy tales, a strong hypothesis is being made by including pre-school students and children as well as parents and teachers to the research.

4. Target Group and method

The working group in this project includes pre-school children and parents, vocational school child development students and families, teachers of pre-school and primary school of TRNC. In the first part of the project, 12 volunteer parents and 40 volunteer pre-school students participated. An event was organized to inform pre-school teachers about the improved teaching methods and techniques of the fairy tales. Cypriot fairy tales were told by using drama techniques and tools. In this study qualitative, scanning and descriptive approach is used to encourage “using drama techniques in improving fairy tales”.

5. Examples from the activities

5.1. *Come to my voice*

The participants are pairs. They decide on the sound or the fairy tale that the character makes. Each pair decides on different sound or rhythm. One of the partners in each pair gets in the middle, closes his/her eyes and tries to decide on which sound his/her partner is making. The game is played in turns. At the end of the activity sound, tonation, attention and fairy tale is structured.

5.2. *What is happening here?*

Participants are divided into groups of 2-3 and they are given a picture of the fairy tale made of puppets. They are asked to act out the role and stories among them before and after 5 minutes by using the frozen image technique.

5.3. *Completing the fairy tale*

Mustafa Gökçeoğlu’s Three Tangerine fairy tale’s first part is told to the participants to a certain extend. Then the participant creates a circle and completes the fairy tale with a sentence and however they want.

5.4. *Creating the fairy tale- Old lady fairy tale*

The original version of the old lady fairy tale is given as an example:
Once upon a time, there was an old lady. As she was sweeping one day, she found a coin on the floor.

“What shall I buy with this” old lady thought:

- “If I get peanuts, I can peel it off”
- “If I get nuts, I can peel it off!”
- “If I get almonds I can feel it off!”.

At that moment she heard a voice from the street:

- “Basdelli !...basdelli ! basdelli from Gazafana!..”
- “Thats it! The old lady said to her, “I will buy basdelli that will not be peeled off!” She bought the basdelli and put it in a jug and covered it. She then went out to pick up some branches to light a fire. On the way she ran into children that were playing with sticks.
- “Children! “She shouted “ I bought some basdelli and put it in the jug. The key is under the door. Don’t you dare eat it!”
- “No we won’t”, said the children:

- They however, ran to the old lady's house and they ate the bastelli in the jug and they did their toilet in the basket! After that, they put thorns on the walls, a stake on the floor and hung the old lady's rooster on the ceiling.
- The old lady came home to eat her basdelli puts her hand in the jug to find the dirt! She wiped her hand on the wall to clean them but the wall was full of thorns. She raised her head to the ceiling and saw her rooster and with fear she wanted to seat down but sat on the stake. All shocked the old lady stood still..." and I left her like that. (Ertuğ, 2004).

The old lady fairy tale has been adapted to today's language and improved with animation techniques before sharing it with teachers, children and parents:

Once upon a time, here was an old lady. As she was sweeping she found 10 TL on the floor. When she looked around and saw, nobody caled her neighbours.

- "I found 10 TL on the floor, whoever it belongs to can come and get it from me." She waited for days but nobody showed up.
- "Nobody showed for this money, I might as well get something for myself, but what?" thought to herself.
- "If I get peanuts, I can peel it off"
- "If I get nuts, I can peel it off!"
- "If I get almonds I can feel it off!"
- "I think I will buy some pastelli with it. It is nutritious, it contains grapes, sesame and it will not peel off!" she thought to herself. She gave 10 TL and bought the pastelli and hid it in the jug. She cut a piece before hiding it and she liked the taste so much that she felt like eating it again and again. The old lady went to the neighbours as she was invited for coffee so she locked her door before leaving and put the key under the doormat. As she was walking she ran into children who were playing with little marble balls. The children asked.
- "Grandma where are you going?"
- "I am going to the neighbour's, children. When I come home I will invite you so you can eat from the pastelli in the jar. As the old lady left, some of the children came up with a plan to trick her. The others opposed to this plan and said:
- "No we will not participate in this plan. The old lady has a heart of gold and she is very old. We should help her not trick her!" but the other children did not care. Two of the children went inside the old lady's house and took the key under the doormat secretly. They ate all the pastelli and thought to trick the old lady more. They filled the jar with the mud, left the house and started waiting behind a tree to see the old lady's reaction. On the other hand, the children who did not want to trick the old lady made a plan to prevent any harm to the old lady.
- "Our friends will do bad stuff. We must prevent this. We must go and inform the old lady!"
- "Grandma, grandma, our friends went inside your house and ate all of your pastelli, don't go inside the house!"
- "They did?! Don't worry! Now it is time to teach them a lesson then!" The old lady went inside the house from the back door without being seen to anybody and came out from the front door.
- Children I am home! Where are you?" she shouted. "I came home and washed the dirt jug and filled it with chocolate! Where are you? Come home" she shouted again. She then leaves the house to find children thinking that they did not hear her. The children come out behind the tree, all surprised thinking:
- "When did the old lady come home?"
- "Oh well, whatever" one of them said "Let's go inside the house and eat the chocolates the old lady was talking about. Look she forgot the door open!" They go home and put their hands in the jar and say "These chocolates are so soft! But I think they melted" They take their hands out of the jar and put it all over their faces and mouth thinking that it as the chocolate and surprisingly found that all of their faces were covered in mud.
- "Let's wipe out on the wall may be our hands can get cleaned like this. As they were doing this, the thorns of the wooden kitchen cabinets and the stones on the wall hurt their hands and they started shouting: " We " " We are burning! Our hands are hurt and our faces are dirt! We set up a game and fell into the trap ourselves, we regret it so much!" The old lady and other children laughed at them so much.

- “Since you regret it” said the old lady “Lets clean your faces and heal your hands. Then we can play a game”

Three apples fell from the sky: One for the teller, one for the listener and one for everybody who do good deeds in this world.

6. Conclusion and suggestions

In conclusion, the activities in which fairy tales are used is thought to improve their development stages in terms of improving their imagination with drama techniques in which they can make use of the rich learning atmosphere (Ömeroğlu v.d., 2007).

Although there are unique fairy tales of Cyprus, the lack of published pre-school materials should be taken into consideration. The public libraries of fairy tales should be opened in Cyprus and different fairy tale techniques should be adapted when telling them to the children. Fairy tale festivals can be organized in which people from different job groups can participate and eliminate dentist, hospital or police fear. Cypriot fairy tales should be evaluated, reorganized and published. The technology and animation techniques should also be adapted to fairy tales so they could serve as an interesting way to reach children.

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