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Folk Tales as a Tool of Cultural Transmission in the Native Linguistic Development of Bilingual Students: The Case of Sweden¹

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Abstract

Folk tales contain the subtleties of language and cultural codes in a simple yet functional way. Based on this fact, a tale activity was carried out with bilingual children living in Sweden whose native language is Turkish. The aim of this study was to evaluate the students' awareness of tales, their language development through tales, and to emphasize the importance of this awareness in the transfer of cultural values. This research was designed with questionnaire and interview methods within the framework of a descriptive study, which is one of the qualitative research methods. In the research process, twenty students between the ages of 8-13 who participated in the activity "We Speak Turkish with Anatolian Tales" were interviewed as a sample. Open-ended questionnaires and semi-structured interviews at the beginning and end of the activity were used as data collection tools. Analyses and inferences were made based on the answers given. How folk tales can be used as an effective tool in achieving cultural, individual and social gains has been observed through the activities and seen with the outputs of the activity.

Key Words: Bilingualism, Cultural transmission, Folk tale, Sweden, Turkish teaching

İki Dilli Öğrencilerin Ana Dil Eğitiminde Kültür Aktarım Aracı Olarak Masallar: İsveç Örneği

Özet

Halk masalların dilin inceliklerini ve kültürel kodlarını basit ama işlevsel bir biçimde içermektedir. Bu olgudan hareketle, İsveç'te yaşayan ve ana dili Türkçe olan iki dilli çocuklarla bir masal etkinliği gerçekleştirilmiştir. Bu çalışmada öğrencilerin masal farkındalığını, masallarla dil gelişimini değerlendirmek ve bu farkındalığın kültürel değerlerin aktarılmasındaki önemine değinmek amaçlanmıştır. Bu araştırma, nitel araştırma yöntemlerinden biri olan betimsel bir çalışma çerçevesinde görüşme, anket ve mülakat yöntemleriyle tasarlanmıştır. Araştırma sürecinde örneklem olarak "Anadolu Masallarıyla Türkçe Konuşuyoruz" etkinliğine katılan 8-13 yaş aralığındaki yirmi öğrenciyle görüşme yapılmıştır. Veri toplama aracı olarak etkinliğin başında ve sonunda açık uçlu soruların yer aldığı anketlerle yan yapılandırılmış görüşme uygulanmıştır. Verilen cevaplara dayalı olarak analiz ve çıkarımlarda bulunulmuştur. Kültürel, bireysel ve sosyal kazanımlar elde etmekte halk masallarının etkin bir araç olarak nasıl kullanılabileceği yapılan etkinliklerle gözlemlenmiş ve etkinliğin çıktılarıyla da görülmüştür.

Anahtar Sözcükler: İki dillilik, Kültürel aktarım, Halk masalları, İsveç, Türkçe öğretimi

Makale Türü: Araştırma

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1. Introduction

With the multicultural education process in Europe, bilingualism and bilingual education are becoming more and more important. Considering that language and culture are a whole,

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tales and rhymes, which are one of the sources of language, which is the carrier and transmitter of culture, are oral culture products that support linguistic development. They contain the subtleties of language and cultural codes in a simple but functional way. Tales can be shown to be one of the tools that ensure children's acculturation along with language learning. In this context, a 4-week, 320-minute folk tale activity was carried out with bilingual children aged 8-13 living in Sweden whose mother tongue is Turkish. The aim of this study was to evaluate the students' tale awareness and language development with folk tales and to emphasize the importance of this awareness in the transfer of cultural values. The importance of Anatolian folk tales for the transmission of Turkish culture was emphasized.

When we look at the previous literature on the subject of the study, apart from the studies on bilingualism mentioned below in the theoretical framework, "A Case Study of Bilingual Language Use: An Account of Discursive and Literacy Practices in Swedish and Turkish by a Young Person" by Eija Kuyumcu; "İki Dilli Türk Çocuklarının Avrupa'daki Ülkelere Göre Türkçe Eğitimleriyle İlgili Bir Literatür Değerlendirmesi" by Hülya Sönmez; "İki Dilli Türk Çocuklarının Ana Dil Öğretimine İlişkin Aile Görüşleri" by Dilek Bařtuğ and Şeref Kara; "Yabancılara Türkçe Öğretim Kitaplarında Kültür Aktarımı İle Metin ve Görsel Bütünlüğünün İncelenmesi" by Esra Özenç; "İsveç'te Yaşayan İki Dilli Türk Çocuklarının Türkçe Öğrenme ve Kullanımına İlişkin Veli Görüşleri"; by Kübra Şengül and Yusufhan Yokuş; "Yabancı Dil Olarak Türkçe Öğretiminde Bir Masal Uyarlama Örneği: Ağlayan Narla Gülen Ayva Masalı" by Haktan Kaplan and Meral Doğru. In addition, in Türkiye, the Ministry of National Education's "Anatolian Tales" for Turkish and World Children project is one of the projects in this area. Although there are some studies on cultural transfer, teaching Turkish to foreigners and the use of folk tales in these areas, there is no study on Sweden or other countries that use folk tales in cultural transmission.

This study focuses on how folk-scientific literary genres such as tales and rhymes can be used as effective tools to support and raise awareness in the transmission of cultural codes such as material and spiritual values, traditions, beliefs, lifestyles, art, food and drink, as well as to achieve individual and social benefits. Before moving on to the content of the study in this context, it is necessary to touch upon issues such as bilingualism in the theoretical and conceptual framework, the educational system in Sweden, and folk tales in terms of cultural content.

2. Theoretical and Conceptual Framework

Bilingualism is increasing in countries as a result of forced or non-compulsory migration, world events, or individual preferences. According to UNESCO, more than half of the world's population is bilingual. Studies on bilingualism, which have been shown to have positive effects on human development, have increased in recent years.

Bilingualism, which has different types and definitions with traditional and modern approaches, is defined as the ability to use two languages in its simplest definition (Luchtenberg, 2002). Another definition is, "Bilingualism is the psychological or social state of individuals or

groups resulting from the interaction of two or more linguistic codes used for communication through language, including dialects.” (Butler & Hakuta, 2006: 115). The formation of a ‘language awareness’ in the bilingual individual at an early age and the support of this language awareness in both language acquisition and foreign language learning are also counted among the benefits of bilingualism (Baker, 2001; Günay, 2015).

Sönmez’s (2020) study “A Literature Review on the Turkish Education of Bilingual Turkish Children by Countries in Europe” explains how the identified needs and problems of bilingual children living in Europe regarding their Turkish education are according to countries. The results show that the problems and needs are generally similar.

The educational background of Turkish immigrants differs between generations, between urban and rural immigrants, and between men and women, especially among the first generation of immigrants. The first immigrants from rural areas, especially women, had limited opportunities for formal education in their village and it is likely that they did not have any formal education at all. Regardless of their level of education, most of these men and women found employment almost immediately upon arrival. Examples of jobs available in the 1960s and 1970s included hospital and office cleaning, restaurant dishwashing and kitchen help, and industrial work. Immigrants also work in pizza and kebab restaurants, fruit and vegetable shops and markets, greengrocers specializing in Turkish products, car and TV repair, carpentry, etc. They have started to establish their own businesses in the service sector. Those with academic education work as translators, teachers, social aid workers, psychologists and social service specialists, which is a growing sector (Kuyumcu, 2014: 186).

A common model for Turkish families is the use of Turkish as the family language, which is also supported by the common model of marriage within the group. In 2012, Turkish citizenship was one of the most common reasons for family-related migration, making newly established family relationships the main reason for family-related migration (Statistical Yearbook of Sweden, 2013). Turkish immigrants in Sweden are well aware of the importance of learning to speak and use the language of the host country. Swedish society also encourages immigrants to take free Swedish courses and work for free through adult education (e.g. Swedish for immigrants) (cited by Kuyumcu, 2014: 186-187).

2.1. Language and Education Policy in the Swedish School System

All of the students participating in the event have taken or are taking Turkish lessons within the scope of native language education at school. Students who are in regular education are exposed to both languages. It has been observed that the students participating in the activity have similar developments and difficulties with the example given by Kuyumcu (2014). According to the data, the alternating use of Turkish and Swedish is largely bound to the two main domains: Turkish at home and Swedish at school. Each language has a slightly different social and cultural purpose. Turkish is the language of solidarity and intimacy, used in close social relations with family members and in the Turkish community. Swedish, on the other hand, is

the main language of schooling, as prescribed by the language ideology at work in the school and more generally (Kuyumcu, 2014: 200).

According to Farouky (Time Magazine, February 15, 2007) “Sweden is top of the class when it comes to bridging the learning gap between its immigrants and native Swedes, and some of the reason for that turns on how it handles language.” The article continues by describing the Swedish law concerning the possibility for bilingual immigrant students to get mother tongue instruction within the Swedish school system. “By law, if there are at least five students from the same country in one district, they have the right to be taught in their native language” (ibid). This article idealizes the minority children’s rights to native language instruction in Swedish schools, omitting some key facts, e.g. that the hours for such instruction are limited to 1,5 hours per week per group, and that these hours are often scheduled to the early morning hours or after school. The students participating in this instruction generally come from different grade levels in the same group and sometimes also from several schools (Kuyumcu, 2014: 188).

The lack of hours, the problems created by different classes and levels were also expressed by the students participating in the event. In addition to social and cultural differences, the expectations of the family and the school also shape students’ language use skills and school success.

Outside the school, one could observe the student and the other Turkish children speaking their heritage language in personal interactions with each other. They were thereby constructing socially the value and recognition attached to the heritage language in the horizontal direction, i.e. between peers in the Turkish community (cited by Gee 1996; Kuyumcu, 2014: 200).

There are similarities between the students in the activity in terms of the cultural orientations of the bilingual student in the above example and the child’s language experience as both Swedish and Turkish. The students stated that, due to their lifestyle, they are more comfortable with their social environment that speaks the language of their cultural heritage among their peers.

The main focus of native language education in Europe is the Turkish and Turkish Culture Lesson and educational activities that support it. Despite this importance, it is seen that very few Turkish students in Europe attend these courses (Yıldız & Çakır, 2016). In this respect, when we look at the language skills of the students, it is seen that there are some deficiencies. It has been observed that the Turkish vocabulary of the students in Sweden is insufficient. In addition, according to the results of a limited number of studies conducted in Sweden, it has been observed that there are problems in the area of book, curriculum and material deficiencies. At the same time, it has been stated by parents that there are problems in the area of teachers’ lack of professional knowledge, equipment and experience and the limited opportunities for professional development to overcome them, the lack of financial-institutional support and

opportunities, the lack of tools and equipment in schools, and the lack of creating classes according to age and level.

It has been seen that using the functions of tales in order to enable students to participate more actively in Turkish lessons as a helpful element in eliminating the above-mentioned problems is effective in line with the results stated below.

2.2. The Functions of Tales in Education and Using the Functions of Tales in Native Language Education of Bilingual Children

Tales are oral folk products that are kneaded with the traditions and customs of the society from which they come, and also carry the moral and cultural codes of that society. Tales have an important role in keeping Turkish culture alive and passing it to future generations. Considering that language and culture are a whole, tales and rhymes, which are one of the sources of language, which is the carrier and transmitter of culture, are oral culture products that support language development and have some functions.

One of the first functions of a tale in education is that it is one of the first to teach the native language and show the ease of use and richness of that language. There are lullabies, rhymes and folk songs that bring people closer to those who speak their own language, but tales are the first to instill the native language more broadly (Boratav, 1998: 14-15). We consider the rhymes that are a part of the tale as well as within this situation.

The functions of folklore elements include: entertaining and having a good time; supporting values, community institutions and customs; educational transfer of culture to future generations; as an escape and escape mechanism to get rid of social and personal pressures; one's compliance with the accepted values in a society, serving to accept them and pass them on to future generations (Bascom, 1963; Başgöz, 1996: 1-4). In addition, these functions include "protest", "criticism" and "opinion support" functions (Başgöz, 1996: 1-4; Çobanoğlu, 1999: 226; Ekici, 2004: 119-121; Eker, 2004: 316). In this sense, it is necessary to mention the functions of tales, which are one of the folk products.

Tales, which have an important place in children's literature, have many functions in education, entertainment, improvement of imagination, promotion of mental development, and transmission of culture. Therefore, it is important to use the functions of tales in the native language education of bilingual children. In addition, when teaching a child, it can be more effective to tell indirectly what is wanted in a context rather than direct discourses such as "Do this, don't do that...".

Tales can be seen as one of the tools that allow children to be cultured along with language learning. Tales, as one of the means of meaning and content of a language, convey the cultural codes of the language in a simple but functional way. Of course, functionality alone is not enough. Today, content and meaning are as important as function. "No clothes, goods, structures, institutions or tools are of high quality and different without content. Even nature gains

meaning and originality with human content. A legend or story can make an ordinary mountain unique. The age of functionality is long gone. In summary, meaning or content is everything” (Özdemir, 2012: 373). With the world of meaning and content, tales also gain a function. They are important cultural elements that determine the individual's world of meaning, especially in childhood.

2.3. Tales as a Cultural Transfer Tool in Bilingual Education

Bilingualism and bilingual education have become more and more important with the process of multicultural education in Europe. Considering that language and culture are a whole, tales and rhymes, which are one of the sources of language, which is the carrier and transmitter of culture, are oral cultural products that support linguistic development. They are genres that contain the subtleties of language and cultural codes in a simple but functional way. Tales can be seen as one of the tools that allow children to be cultured along with language learning.

Where there is bilingualism, it is possible to talk about biculturalism. A person may have more identification in one, although not always at the same level. Balanced/equal bilingualism is much less common in bilingual individuals than when one language is dominant, and a balanced/equal bilingualism situation is not frequently observed in bilingual individuals. Just as there can be no perfect bilingualism, there is no perfect biculturalism. In addition, just like bilingualism, biculturalism is a dynamic process. An individual's balance of languages and cultures can change according to the different experiences he or she has at different times in his or her life. When the conditions change, the dominant language and/or culture of an individual whose language and/or culture is dominant at some point in his or her life may also change (Süverdem & Ertek, 2020: 196). In the case of change or dominance, it is necessary to provide students with knowledge of their culture as well as education in their native language.

Cultural transfer in bilingual education is one of the most difficult areas and requires experience. For example, allusions, which contain many cultural elements, are like the key to cultural codes. In the past, many references were made to stories and tales, i.e. “allegory, parable, allusion”. However, the tales that are now alluded to are mostly tales of Western culture rather than Turkish culture. To give examples from our activity, the students said that they knew tales such as Little Red Riding Hood, Cinderella, Maleficent, Hansel and Gretel, Snow White and the Seven Dwarfs, Rapunzel beforehand. Although genres such as Peter Pan, Alice in Wonderland, Oz the Great Wizard were fictional stories, they were listed in the traditional tale category by students. Among the Turkish traditional stories, only Kelođlan was told. On the other hand, cultural content such as stories provide many references to language. A word or phrase that provides an allusion also presents many cultural backgrounds behind it. When words and phrases containing such cultural codes are learned with their context and cultural content, language use becomes more effective. A word or phrase that provides an allusion also presents many cultural backgrounds behind it. When words and phrases that contain such cultural codes are learned with their context and cultural content, language use becomes more effective.

“The allusion was a reference to a common culture. It was a reference to its cultural background. It was not just activating the codes of common culture and summarizing a big world with the preposition ‘like...’. In order to make an allegation, it was necessary to both know the subject and to know that the other person knew it too. In other words, in order to be able to make an allusion, it was necessary that common cultural codes had already been formed between the two speakers. There were common cultural codes, epics, stories, legends, tales, anecdotes, which were acquired in the oral culture environments, schools, madrasahs or lodges of the old city and became the property of the society. These were repeated in word assemblies, and when appropriate in poetry, literature, speech and conversation, they were transmitted from generation to generation through allusion” (Oğuz, 2019: 117). In today’s life, such word collections are not as active as they used to be. There have also been changes in the medium and quality of oral cultural environments. Therefore, “epics, stories, legends, tales were limited as texts of in-class and note-based communication of language and literature teachers and students in the relevant departments of universities and could not take place in the world of the rest of the society. Neither science nor art was aware of them and benefited from them” (Oğuz, 2019: 118). Recently, the number of studies on the functional use of these oral and written cultural products in the fields of science and art began to increase (see also Karatay, 2007; Oğuz, et al., 2019; Sharipova, 2021; Simon, 2022; Wangid, 2018). In particular, tales began to be used more effectively.

The function of the tale in the development of creativity and mind with the transfer of culture was also seen in the activities and practices done with the students during the event. It was observed that the students used the language more effectively and wrote creative things when they were asked to write tales on the subject based on the tales told.

The importance of cultural studies in creativity and innovation is increasing (see also Westwood & Low, 2003; Kwan, Leung, Liou, 2018). It is important to use language effectively for mental development and creativity. At this point, learning the language with its culture comes to the fore again. As Özdemir said, “The basic function of culture is creativity. Culture serves as the necessary resource and context for creative individuals and societies. Cultural creativity constitutes the essence of expanding, enriching, making sense of, and making life attractive” (2017: 8).

Fiction is a product that expresses cultural creativity in an aesthetic and artistic way. It contributes to the realization of the formation of the mind by expanding the individual's imagination with its own motives, values and sense of cultural belonging, by offering an unlimited field of thought in the world with its extraordinary features.

3. Method and Data Collection Tool

In this study, two folk tale activities were performed for 320 minutes during 4 weeks in with bilingual children living in Sweden whose native language is Turkish. The aim of the study is to evaluate the students’ awareness of tales, their language development with tales and to mention the importance of this awareness in the transfer of cultural values.

The study was conducted using qualitative research methods and was designed as a descriptive study. Qualitative research is a study that follows a qualitative process is followed to reveal perceptions and events in their natural environment in a realistic and holistic way by using qualitative data collection methods such as observation, interviews and document analysis (Yıldırım & Şimşek, 2013: 45). At the end of the process, qualitative analysis is the process of transforming data into findings (Patton, 2014: 432). For this reason, questionnaire and interview methods were used in a descriptive study of qualitative research method was preferred according to the subject and scope of the study.

As a data collection tool, semi-structured interview method was used with questionnaires with open-ended questions at the beginning and end of the activity, which are detailed in the following sections. The data were collected in 2019-2020. Before the activity, the tales to be told were determined. Questions were prepared according to the tales and cultural content. The event was announced on the Embassy's website and applications were received. The parents of the students were informed about the study and their consent was obtained for the questionnaires and questions within the study. Twenty bilingual students aged 8-13 who participated in the online activity "We Speak Turkish with Anatolian Tales" from different provinces in Sweden were interviewed as a sample in the research process.

10 questions were prepared before and after the activity to collect data for this study. Four of the questions were about the students' native language, second language, the foreign language they were learning, and how often they used these languages. The other 6 were about the tales. In addition, after the tales were told each week, they were asked about the cultural expressions in the tale. 30 minutes were allotted for answering the questions. A questionnaire with open-ended questions was used at the beginning and end of the activity by taking the opinions of the students in the focus group. Assistance was obtained from an expert in the field. The results were analyzed using SPSS Statistics with frequency analysis. In light of the data, the students' language use was evaluated in terms of language skills and cultural codes related to tale awareness.

3.1. Sample Group: Bilingual Turkish Children Living in Sweden

During the study process, twenty students between the ages of 8-13 who participated in the "We Speak Turkish with Anatolian Tales" activities were interviewed as a sample group (see Table 1). Students aged 8-13 were included in the sample because of the importance of learning a language at an early age, the students' ability to express themselves to a certain extent, and their greater interest in the genre of tales. As Table 2 shows, there are 13 female students and 7 male students in the study group.

Table 1. “We Speak Turkish with Anatolian Tales” Events Participant Information

Rank	Participants	Age	Gender	Is Turkish spoken at home?		Did you or do you take Turkish lessons at school?		Do you speak Turkish outside the home?		
				Yes	No	Yes	No	Yes	No	Sometimes
1	N.S.	11	F		X	X			X	
2	A.E	9	F		X	X			X	
3	D.E	11	F	X		X				X
4	O.M.	9	M	X		X			X	
5	N.Ş.	10	F	X		X		X		
6	F.Ş.	9	F	X		X		X		
7	H.K.	12	F	X		X		X		
8	E.C.	8	M	X		X		X		
9	B.R.	8	F	X		X				X
10	R.R.	10	F	X		X				X
11	N.B.	11	F	X		X				X
12	E.K.	9	M	X		X		X		
13	K.P.	8	M	X		X		X		
14	B.Y.	11	F	X		X				X
15	A.K.	12	F	X		X				X
16	F.N.	8	F		X	X			X	
17	A.D.	9	M	X		X			X	
18	B.C.	11	M	X		X				X
19	K.A.	11	M		X	X				X
20	A.Y.	10	F	X		X				X

Table 2. Distribution of the Students by Gender

Groups	F	Percent
Female	13	35,00
Male	7	65,00
Total	20	% 100

As Table 3 shows, Turkish is spoken at home by 80% of the students. All of them have taken or are taking Turkish lessons at school. All students are taught in Swedish at school. They learn English as a foreign language at school. 20% of the students do not speak Turkish at all outside the home. 50% of them stated that if they have Turkish friends or acquaintances outside the home, at school or outside, they sometimes speak Turkish with them. 30% stated that they speak Turkish outside the home as well (see Table 4). Of course, with these data, we can only get a general assessment and do not know how much and at what level children are exposed to Turkish at home and outside the home.

Table 3. Distribution of the Students According to Turkish Spoken at Home

Groups	F	Percent
Students who speak Turkish at home	16	80,00
Students who do not speak Turkish at home	4	20,00
Total	20	% 100

Table 4. Distribution of Bilingual Children by Language Spoken Outside the Home

Groups	F	Percent
Students who speak Turkish	10	50,00
Students who speak sometimes	4	20,00
Students who do not speak Turkish	6	30,00
Total	20	% 100

4. Activity Process and Findings

In this study, a tale was told to the students each week. A questionnaire was applied at the beginning and end of the activity (see Table 5 and Table 6). In addition, questions about the tale and the subject were asked at the beginning and end of the activity. Keloğlan ve Nasreddin Hoca, Nohut Oğlan, Anka Kuşu Masalı, Limon Kız, Beyaz Yılan, Mercan Kız, Sabır Taşı and Küllü Fatma folk tales were told. Every week, after the tale, some cultural expressions in the tale were asked and it was evaluated what they knew or did not know. First of all, the general information about the tale was evaluated, and then it was evaluated whether the students knew which cultural contents and expressions at the basic level about the holiday when the feast took place, about marriage when there was a wedding, about the birth when a baby was born, about being a guest when visiting a place or being invited.

Questions asked at the beginning of the event:

1. Do you know what a tale is?

2. Have you ever heard or read tales?
3. Do you like tales?
4. List 5 tales that come to your mind.
5. Do you know any Turkish tales?
6. Who is your favorite tale hero?

Table 5. Distribution of The Students According to Their Liking of Tales

Groups	F	Percent
Students who like tale genre	17	85,00
Students who do not like tale genre	3	15,00
Total	20	%100

Table 6. Distribution of The Students According to Their Knowledge of Tale Genre

Groups	F	Percent
Students who know the tale genre	9	45,00
Students who know a little	5	25,00
Students who do not know tale genre	6	30,00
Total	20	%100

According to their age level, the rate of those who really know about the tale is 45%, the rate of those who know nothing is 30%, and the rate of those who know a little bit or confuse it with similar genres is 25% (see Table 6).

“Have you ever listened to or read tales? Do you like tales?”, 80% of the respondents stated that they had listened to or read tales and liked them. When asked to rank the first 5 tales that came to mind, they all gave examples from world tales.

Table 7. Distribution by Whether the Students Have Ever Listened to Tales or Not.

Groups	F	Percent
Students who listen to the tale genre	16	80,00
Students who do not listen to the tale genre	4	20,00
Total	20	%100

When asked “Do you know any Anatolian tales?”, 45% could only name the Kelođlan tale as an example. When their favorite tale hero was asked, their favorites were Western tale heroes.

At the beginning of the study, it was determined that the students did not have sufficient knowledge and cultural codes about the content of the tale genre. The same questions were asked at the end of the event. By the end of the event, they all knew the tale genre in general. Different from the beginning of the event, 90% of the students gave examples of various tales from Anatolian tales, such as Mercan Kız, Nohut Ođlan, Limon Kız, except Kelođlan.

After the tales told every week during the event, word patterns and behavioral patterns that express cultural values were emphasized. For example, in the tale of Nasreddin Hoca ve Kelođlan, food and table culture are mentioned. Emphasis was placed on expressions such as “Eline sađlık!” (God bless your hands!), “Afiyet olsun!” (Enjoy your meal!). In folk tales such as Küllü Fatma, Nohut Ođlan and Limon Kız, we talked about respect for elders and how to address them. In the tale Ak Yılan, expressions such as making a promise and keeping one’s word were discussed. In all of the tales, themes such as protecting nature and loving animals were also discussed from a cultural perspective. Questions about the tale were used to determine whether the children had listened to the tale and how much they had understood. Word-based games appropriate to the tale were played.

The cultural contents and expressions within the scope of this study were asked and discussed according to age of students. For example, cultural contents such as welcoming and saying goodbye to guests, transition periods, celebrations, holidays and what was said and done during these times were asked, but it was found that the students did not have any knowledge about what is said or should be said.

It is seen that the students do not have the following cultural codes and expressions related to them. For example, the cultural codes of transition periods such as birth, marriage, death, celebrations or holidays are not known, and it has been observed that in such cases, what to do or what to say or how the individual can express himself/herself or not knows little or does not know.

Nine students were able to say cultural word patterns such as “Hoř gel-din(iz)!”(Welcome!), “Güle güle!” (Goodbye!), “Yine bekleriz!”(“We are waiting for you again!). Others stated that they did not know.

When the students were asked what we would say during the holiday celebrations, 10 students were able to say expressions such as “Bayramınız kutlu olsun”, “Bayramınız mübarek olsun”, “İyi bayramlar!”, “Mutlu bayramlar!” (Their meaning is ‘Happy holidays!’).

Considering the age of the students, it was observed that they had less knowledge about cultural expressions about what to say in transition periods such as birth-marriage-death. It was observed that they did not know that congratulatory expressions such as “Tebrikler!”,

“Hayırlı olsun!”, “Ömrü uzun olsun!” (Congratulations! ; May it have a long life!) to people who have a new baby, “Tebrik ederim.”, “Mutluluklar!”, “Mutluluklar dilerim.” (Congratulations!; Happiness!) to newlyweds.

For example, in the tale of Keloğlan ve Nasreddin Hoca, Nasreddin Hodja was invited to the wedding of Keloğlan and Menekşe Sultan, and he received gifts, congratulations and good wishes. It has been observed that they do not know the behavior and spoken word patterns related to welcoming and sending off guests.

In addition, it was also observed that the students had little or no knowledge of rhymes, idioms and proverbs in tales.

Questions asked at the end of the event:

1. What did you like most about the event?
2. What would be better?
3. How was the narrator?
4. Would you recommend this event to a friend?
5. Has your interest in Anatolian tales increased?
6. Were you interested in the cultural expressions and practices in the tale?

When the students were asked what they liked most about the activity, most of them (% 85) said that they liked talking and discussing the tale and that they liked constructing and telling a new tale together in class by using the motifs of the tale.

When asked what would have been better, 10% asked for a slightly shorter class time, 55% for more games (rhyming game, hero game, treasure hunt, rewriting a tale...), 10% for more writing, and 65% said they wanted the event to continue.

When asked if they were interested in the cultural expressions and practices in the tale, 85% said they found it interesting. When asked why they found it interesting, they said that the tales were fun and different. They also asked how the tale heroes dressed, how they ate, what they did in their daily lives, and what they were curious about.

It was discussed in class which events and situations in the tale were real or not. In addition, some family and friendship relationships were evaluated in class. For example, the students made evaluations for themselves as if I were Keloğlan, Mercan Kız, Limon Kız, Nohut Oğlan or Nasreddin Hoca, I would do this or that.

When asked about the narrator, 20% said that they sometimes did not understand some words and lost interest a little at that point, but they all said that they liked the narrator and found it good and entertaining. “Would you recommend this event to your friends?” They all said yes.

At the end of the activity, the students were asked, “Can you give an example from Turkish tales?” when asked, they were able to list most of the tales they heard in the activity. Also, when asked which tale hero they would like to be, 45% of them wanted to be a hero from Turkish tales, unlike at the beginning of the activity. For example, three of the students wanted to have long and beautiful hair like Mercan girl, one wanted to shrink and grow like Nohut boy, one wanted to be quick-witted like Keloğlan, one wanted to be a bird like Limon girl and fly...

As they see cultural expressions in their context in the tales, it has been observed that the literal and figurative meanings of some words in the students’ language usage are better perceived, used and reinforced in the context of the tale.

In addition, it was observed in this study that tales and rhymes can be used as a means of socialization in bilingualism and biculturalism. For example, at the beginning of the activity, it was observed that while the students were more shy when talking to each other, then they commented on each other’s answers in the questions about the tales. In one part of the lesson, when they were asked to bring and tell their own tales before telling the end of the tale, the students commented and discussed each other’s tales. “That’s so good!”, “I wouldn’t have thought of that.”, “That’s better.” were such evaluations. In addition, when they played word games and rhymed with each other, they found very beautiful words, and they also wrote rhymes and had fun with each other. It was observed that they became more socialized in this way.

It is possible to multiply the examples. As a result, it has been observed that the narratives develop positive attitudes and strengthen the students’ language acquisition, and significant progress has been observed in self-expression and socialization in the narrative language.

5. Transfer of Value with Tales and Other Gains

It has been seen that besides the main purpose of the activities, there are other benefits and learning behaviors are developed. Tales are a good and effective way to use as an alternative for language skills in terms of listening, reading, writing and speaking.

There are many studies on the fact that children today mostly do not speak or do not want to talk, do not want to listen, do not want to read. Often there are children at home who try to communicate in a room and in front of a screen (see also Baş, 2011; Belal, 2014; Mikšíková, 2019; Richtel, 2021; Rosin, 2013). Oral cultural environment can be an important alternative for children who speak, listen, explain and share instead of children who are developmentally uncommunicative and do not speak.

Because storytelling effectively uses imagination, it conveys the message it wants to convey in a creative and artistic way. Because storytelling effectively uses imagination, it conveys the message it wants to convey in a creative and artistic way. It also strengthens skills such as finding the truth, making decisions, thinking, discovering, and producing solutions. In fact, before the students were told about the problems in the tale, they were asked, “What would

you do if it were you?" It was found that creative and interesting answers came when asked. At the very least, the tale contributed to the child's mental development by practicing the ability to produce a solution to an imaginary problem.

6. Conclusion and Suggestion

Traditional narratives, which are products of culture and art, are important tools in the construction of social and cultural personality. Since the behavior of individuals is determined by cultural elements, traditional narratives and heroes continue their functions today, both in terms of national culture and universal culture, in terms of individual cultural belonging and language development.

It can be seen that the unity of language and culture relations is more disrupted in the children of families who go to Europe mostly as workers, especially in individuals after the second generation. This is also the case in Sweden. As a result, language is learned through culture, but the use of cultural content in language teaching is weaker for bilingual students. The fact that most of the students in the activity do not know some basic cultural expressions and word patterns also shows this situation.

At the beginning of the activity, students had less knowledge about rhymes, idioms, proverbs and cultural content in folk tales, while at the end of the activity they had more knowledge about cultural content and expressions. For example, while they did not know the cultural codes of transition periods such as birth, marriage, death or holidays were not known, it was observed that by the end of the activity, they had information about what to do, what to say or how to express themselves in such situations. This shows that the use of content such as folk tales in the transmission of culture was both found interesting by the students and enabled them to gain knowledge about such cultural content.

Today, the lack of some social and psychological values is emphasized. The use of such narratives and other folklore products in the language learning of bilingual people will allow the strengthening of the values envisaged in individuals and also a healthier cultural belonging. It has been observed that learning is more permanent when the word patterns and behavioral patterns that express cultural values are learned together with the context in stories and rhymes in language learning of younger individuals.

Folk-scientific literary genres such as tales and rhymes are an important means of supporting and raising awareness in the transmission of cultural codes such as material and spiritual values, traditions, beliefs, lifestyles, art, food and drink in the native language education of students. In addition, the importance of how it can be used as an effective tool in achieving individual and social gains was observed with the activities carried out and it was also seen with the outputs of the activity.

Tales are important in terms of realizing the usage areas of use of the language, making it easier to learn, evaluating the diversity and difference between two languages and cultures with

an objective eye, and enabling people in two cultures to feel empathy. Therefore, as a cultural element, tales are one of the tools that provide the transfer of culture, which is the greatest function of language, and such cultural elements can be included in Turkish language teaching. It is necessary to make more applications around the narrative tradition in order to benefit from the power of the tale, which comes from the oral tradition, that develops around the word, in the mind building of children and young people, both in the language development and in the positive development of culture building.

Although culture transfer is one of the most difficult issues in bilingual education, the use of cultural content such as folk tales facilitates and enriches the transfer. It is believed that the use and research of such cultural contents in bilingual education will contribute to the field not only in Turkiye but also abroad.

Statement of Publication Ethics

“There is no need to obtain ethics committee permission for this article. We acted in accordance with research and publication ethics.”

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Extended Summary (Geniş Türkçe Özet)

Avrupa'da çok kültürlü eğitim süreciyle beraber iki dillilik ve iki dilli eğitim giderek önem kazanmaktadır. Dil ve kültürün bir bütün olduğu düşünüldüğünde kültürün taşıyıcısı ve aktarıcısı olan dilin kaynaklarından biri olan masallar, tekerlemeler dilsel gelişimi destekleyen sözlü kültür ürünleridir. Dilin inceliklerini, kültürel kodlarını basit ama işlevsel bir biçimde içeren türlerdir. Çocukların dil öğrenimiyle beraber kültürlenmesini sağlayacak araçlardan biri olarak masallar gösterilebilir. Bu kapsamda İsveç'te yaşayan ana dili Türkçe olan iki dilli çocuklarla 4 haftalık 320 dakikalık bir masal etkinliği gerçekleştirilmiştir. Bu çalışmada, öğrencilerin masal farkındalığını, masallarla dil gelişimini değerlendirmek ve bu farkındalığın kültürel değerlerin aktarılmasındaki önemine değinmek amaçlanmıştır. Anadolu masallarının Türk kültürünün aktarımı açısından önemi açıklanmıştır. Çalışma sürecinde örneklem olarak "Anadolu Masallarıyla Türkçe Konuşuyoruz" etkinliklerine katılan 8-13 yaş arası yirmi öğrenciyle görüşülmüştür. Etkinliğe katılan öğrencilerin %80'inin evinde Türkçe konuşulmaktadır. Hepsi okulda Türkçe dersi almış ya da almaya devam ederken öğrencilerin hepsi okullarında eğitimlerini İsveççe almaktadır. Okulda yabancı dil olarak İngilizce öğrenmekte ve öğrencilerin %25'i ev dışında hiç Türkçe konuşmamaktadır. %45'i ev dışında okulda veya dışarıda Türk arkadaşları veya tanıdıkları varsa onlarla bazen Türkçe konuştuklarını dile getirmişlerdir. %30'u ise ev dışında da Türkçe konuştuğunu belirtmişlerdir. Türkçeye bu oranlarda maruz kalan katılımcılara etkinlik çerçevesinde her hafta bir masal anlatılmıştır. Keloğlan ve Nasreddin Hoca, Nohut Oğlan, Anka Kuşu Masalı, Limon Kız, Ak Yılan, Mercan Kız, Sabir Taşı ve Küllü Fatma masalları anlatılmıştır. Her hafta masaldan sonra masalda geçen bazı kültürel ifadeler sorulmuş ve neleri bilip bilmedikleri değerlendirilmiştir. Öncelikle masalla ilgili genel bilgileri değerlendirilip daha sonra masalda bayram geçtiğinde bayramla ilgili, düğün olduğunda evlenmeyle ilgili, bir bebek doğduğunda doğumla ilgili, bir yere gidildiğinde ya da davet edildiğinde misafirlikle ilgili temel düzeyde öğrencilerin hangi kültürel içerik ve ifadeleri bilip bilmediği değerlendirilmiştir. Nitel yöntem çerçevesinde konuyla ilgili odak grubundaki öğrencilerin görüşleri alınarak etkinliğin başında ve sonunda açık uçlu sorularla anket uygulanmış ve gözlem yapılmıştır. Verilen cevaplara ve edinilen gözlemlere göre değerlendirmelerde bulunulmuştur. Çalışmanın başlangıcında, öğrencilerin masal türünün içeriğine dair yeterli bilgiye ve kültürel kodlara sahip olmadıkları tespit edilmiştir. Bunun yanında doğum, evlenme, ölüm gibi geçiş dönemlerine veya bayramlara ait kültürel kodlar bilinmemekte ve bu tür durumlarda neler yapılmakta ya da nelerin söylenmesi gerektiği ya da bireyin kendini nasıl ifade edeceğini ya az bildiği ya da bilmediği gözlemlenmiştir. Öğrencilerin çok azı kültürel önemi olan misafir karşılama ve uğurlamada temel ifadeler olan "Hoş geldin(iz)!", "Güle güle!", "Yine bekleriz!" gibi kültürel söz kalıplarını söyleyebilmiştir. Diğerleri bilmediklerini ifade etmişlerdir. Öğrencilere yine bayram kutlamalarında neler söyleriz diye sorulduğunda "Bayramınız kutlu olsun", "Bayramınız mübarek olsun!", "İyi bayramlar!", "Mutlu bayramlar!" gibi ifadeleri öğrencilerin yarısı söyleyebilmiştir. Her hafta dinlenen masallarla birlikte bu tür kültürel ifadeler üzerinde durulmuştur. Örneğin, Keloğlan ve Nasreddin Hoca masalında Keloğlan ve Menekşe Sultan evlenirken Nasreddin Hoca'nın davet edilmesi, davete icabet ederken hediyeler götürmesi, tebrik etmesi ve iyi dileklerde bulunması üzerine öğrencilerle misafirlikle ilgili konuşulup tartışılmıştır. Etkinliğin başında misafir karşılama ve uğurlamayla ilgili davranışları ve söylenen söz kalıplarını

bilmedikleri gözlemlenmiştir. Ancak etkinlik sırasında masalarda geçen ve konuşulup tartışılan kültürel ifadeler ve ilgili söz kalıpları zaman içerisinde kazanılmıştır. Etkinliklerde ana amacın yanında diğer kazanımların da olduğu ve öğrenme davranışlarının geliştiği görülmüştür. Öğrencilerin dil kullanımlarında bazı sözcüklerin gerçek ve mecaz anlamlarının da anlatının bağlamı içerisinde daha iyi algılandığı, kullanıldığı ve pekiştiği gözlemlenmiştir. Etkinliğin sonunda ise anlatılan masalarla çocukların dil ediniminde masaların öğrencilerde olumlu tutum geliştirdiği, ana dilde kendini ifade etmede ve sosyalleşmede önemli ilerlemeler olduğu görülmüştür. Bu kapsamda eksikliklerin giderilmesi için öneriler de sunulmuştur. Masal, tekerleme gibi halk bilimsel edebî türlerin öğrencinin ana dil eğitiminde maddi ve manevi değerler, gelenekler, inançlar, yaşam biçimleri, sanat, yeme-içme gibi kültürel kodların aktarımında önemli bir destekleme ve farkındalık yaratma, ayrıca bireysel ve sosyal kazanımlar elde etmekte etkin bir araç olarak nasıl kullanılabilceğine dair önerilerde bulunulmuştur. Avrupa'ya çoğunlukla işçi olarak giden ailelerin çocuklarında özellikle ikinci kuşaktan sonraki bireylerinde dil kültür ilişkisi bütünlüğünün daha kopuk olduğu görülmektedir. Bu durum İsveç için de söz konusudur. Sonuçta dil, kültürle öğrenilmekte ancak iki dilli öğrencilerde dil öğretiminde kültürel içeriklerin kullanımı daha zayıf kalmaktadır. Etkinlikteki öğrencilerin çoğunun bazı temel kültürel ifadeleri ve söz kalıplarını bilmemeleri de bu durumu göstermektedir. İki dilli bireylerde dil öğreniminde bu tür anlatıların ve diğer halk bilimi türlerinin kullanılması bireylerde sosyal ve psikolojik değerlerin pekişmesinin yanında kültürel aidiyetin daha sağlıklı oluşmasına imkân sağlayacaktır. Kültürel değerleri ifade eden sözcük kalıpları, davranış kalıpları daha küçük yaşta iki dilli bireylerin dil öğreniminde masalarda ve tekerlemelerde bağlamıyla beraber öğrenildiğinde öğrenimin daha kalıcı olduğu gözlemlenmiştir. Masallar, dilin kullanım alanlarının farkına varılması, daha kolay öğrenilmesi, iki dil ve kültür arasındaki çeşitlilik ve farklılığın objektif bir gözle değerlendirilmesi, iki kültürdeki insanlara empati duymalarını sağlamak bakımından hem işlevsel hem önemlidir. Bu açıdan bir kültür ögesi olarak masallar, dilin en büyük işlevi olan kültür aktarımını sağlayan araçlardan biridir ve iki dilli çocukların Türkçe öğretiminde bu tür kültürel unsurlara yer vermek önemlidir.