

## **The Role of Education as a Tool in Transmitting Cultural Stereotypes Words (Formal's):The Case of “Kerem and Asli” Story**

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### **Abstract**

*In terms of the individual and society folk literature is an important educational tool product; plays an important role in the transmission of culture between generations is an important element of the social culture. Which is an important educational tool for the individual and society folk literature, folk tales products, is one of the major types of folk narratives. Play an important role in public education products and these products are created folk stories and attributes of the society that created it, is to see people thinking and their way of life significantly. The continuity of cultural values, folk tales for centuries, playing an important role in the education of children, and community education, products, contributed to the development of oral literature. Oral literature, poetry and prose, often formal's (stereotypes words) (the patterns) is used. This is one of the characteristics of oral literature. Formal's (stereotypes words), in other words, the phrases, certain ideas and feelings, in certain ways, describe a certain word groups and traditional. Formal's (stereotypes words) , the narrator refers to the expression of the most important support. Adding formulas enhances the expression of the narrator, narrative Smooths, community education, makes it indispensable. Socialization of individuals, to express itself, adopting the vocabulary enrichment and cultural values of the transport of the desire to transfer to future generations, of course, is an undeniable fact that the contribution of folk literature. In this study, by the people, which is one of the most well-known and beloved folk tales story Kerem and Asli motion, put forward the importance of folk tales and formal's (stereotypes words), formal's (stereotypes words) analyzed and used in this story have been studied in the importance of education.*

**Key Words:** Folk Literature, Folk Tales, Formal's (stereotypes words), Kerem and Asli, Cultural Values, Education

### **1. Introduction**

Each individual was a member of the society according to the cultural values shape the personality. Each of the individuals that make up a society, as a complete and accurate understanding of its surroundings, perception, and signification, thoughts and feelings in a complete manner explain, some activities, such as listening to be able to interpret correctly, you first understand the native language correctly and explaining the use possible. Language-axis value of the individual's perception and behavior emerge. Cultural transmission of language education and training activity. In this context, the activities are part of the training activities.

One of the elements of the social culture of the language, but also the most important tool that allows the transfer of culture between generations. People who agree with each other, mingling, and in this way create a society depends upon their having a common language. Each nation has a language. Natural surroundings throughout his life, his works and essays, used vehicles, trained, and enjoyed animals, suffered attacks, his wars, his sorrows, joys, is reflected in the language of the nation. Nation creates tags for them individually. Tells the life of his results, they will be a proverb. Current major events, stories, epics, so that the nation was born. Proverbs,

epics utterance of the way, then the nation's understanding of language, the beauty, the art reflects (Göğüş, 1978: 1). Way of life of a nation, identity, language summary of items reflecting the cultural, social and cultural progress would step in and left as a legacy for future generations.

Language is important in terms of both society and the individual. Language education, training or further transmission of a culture. Each community is a new generation with the help of the culture of the language. Lullabies, folk songs, nursery rhymes, mania, riddles, folk songs in the formation of consciousness of the child's language and culture in creating effective products. These products are Turkish, pronunciation and melody, words, figures of speech, pronunciation patterns of social communication at the same time also provides teaching. Riddles, poems and also gives a creative intelligence and language skills. Our children speak better, if we want to write, considering the positive contribution of these products in the family, schools, social environment and the existence of our people bring up (Çevirme, 2004). Each of the individuals that make up a society full and accurate understanding of what is going on around the thoughts and feelings explain complete, listen to some events, such as the right to interpret and fully understand the correct language in the main use be able to do. The first and most efficient material for language learning is the main products of folk literature. Products of the type that has an important place in education of folk literature, folk tales as well.

The importance of education and cultural values of individuals in respect of the transfer function of education Kavcar, (1982), conveys to us the following: The broadest and most general sense, education, children, whether young, whether a change in attitude and behavior in human social life, and to provide the appropriate age.

The training function is to influence people to be able adapt to a healthy society. Promoting the introduction of social and national values of the past of this influence, values and skills required to gain is through. The aim of modern education, is to secure the future of preserving the past.

Of course, the most basic function of education in society, jointly formed by the time to transfer the system of values is defined as the younger generations (Cemiloğlu, 2006: 260). Socialization of the individual and society in all aspects of the capability of recognizing the importance of education stated that there is. Everyone's life is undeniable importance of the place and the socialization of schools as formal's (stereotypes words) or informal as out of school are given. Here the important question arises: Schools cannot give, to those who cannot attend school for various reasons, how and in what ways can social values? Indeed, every member of the community's own language, values, beliefs, values, have the right to learn about life values and folklore. At this point, all of these values is used as an educational tool in the hosting folk tales is of great importance. In fact, most of the elements of a nation's language, values and cultural myths and folk tales can track products that belong to the nation. The story appeared today in the words used by the public use of words and movement that can be followed by changes in the language of the period, such as other cultural situations may be the story of the people that live witness.

Literature is a branch of fine art is a language tool and environment. Man itself, the surroundings, the environment and the world recognize the assessment and precision to gain a more healthy, literature, education is of great importance. The main objective of language and literature teaching, and student information Belle men not install anything, popularize the language, use the language properly teach and inspire a sense of enjoyment of the beautiful writings (Kavcar, 1994: 853). Outcomes in language and culture, as well as the transmission of folk tales of individuals to learn and develop their language skills is an undeniable fact that the largest contribution. Informal education in particular places and times to be effective in two important language skills such as speaking and listening comprehension as well as the development and the ability to tell stories that appeal to the public can be said that the function of being an educational tool.

Speaking to start talking to education, transitions between sentences and ideas for teaching and speaking, the extremely important points, such as completing the appropriate terms. Because the speaker is one of the serious obstacles to communication immersive speech in a manner far. At this point, the formal's (stereotypes words) end of the transition and is used with great skill, folk romances can be used as an example. In the development of language skills with the ability to read other people can benefit from stories.

Because the four characteristics should be present in the selection of children's books in Turkish Teaching Program marshalling the sociological point of view, in terms of language, in terms of education and publishing aspect chosen according to students' interests and levels is recommended (Turkish Teaching Program, 2005: 427).

Folk tales, epic elements carried by the need to appeal to the worlds of imagination and thinking skills of students as well as improving transport facilities grammatically correct sentence structure of Turkish students language acquisition aspect is important to bear in a fertile ground. One of the issues to consider when educating society to recognize all aspects of society. After all, is not the foundation of a society get to train him to build a building without recognizing the existence of a similar impossible to continue. At this point, which is a mirror of the societies, myths, legends and folk tales emerge as the literary products. "Myths knowing the behavior of a particular society, desires, pleasures is possible to understand" (Seyidoğlu, 1995: 93). In relation to the subject Şimşek, (2001: 18) recounts the following: Stories of the road used to be used in Eastern societies the child's education, alluded, explaining tales expressionsto connect a known fact that an understanding of these values. Next to the transport function of the Eastern tradition, stories, thoughts of opposing host model function, such as mirror function has significance.

"Then you do in education from these sources should be exploited. "The Turkish traditions of his faith and overlapping set of rules describing the structure of society, legends, full of children unwittingly adopt values. However it should not be random. Mental development of students as well as the appropriate language is selected texts to be one of the essential elements" (Yılar, 2005: 387). Bascom (1954) emphasized the importance of education in the folk literature says: "A people's mythological system, usually the myth of an evening listening to their children and the education system, our modern in private courses, the extent of not less than sixth grade students, learn traditional knowledge and behavior"

In this study, we also transmitting cultural and educational dimensions of language acquisition aspect of the products, the location of the public to express their stories and Turkish / literature teachers in this regard in order to provide a sample text "Asli Kerem" We chose it as the texts of formal's (stereotypes words) narrative.

## 1 - Folk Tales

People's stories are one of the major types of folk narratives. Size of the species in the forefront of education from past to present. The prevailing view has emerged after the epic saga of a species and that filled the gap left.

"... Caused by a new and original character was a kind of folk tales, the location holds many qualities of the epic is still. However, those who are not his main character. Nev's going to have a new face of rapidly event: The Epic tradition survived getting weaker, because the social conditions which determine the character of the epic gradually disappears essential" (Boratav, 2002: 46). Turkish folk tales are defined in various ways by different authors. Şükrü Elçin, folk tale The Turkish folk tales, time and geography-place in the course of 'legend, fable, tale, epic and so on. 'Crops by feeding the religious, historical, social, events within their ties while maintaining the inner pot that meets the needs of our nation works of fiction (Elçin, 2004: 444). Ali Berat Alptekin defining the form of "grands crus first is the transition from nomadic to settled life, love, heroism and so on. On topics such as; supply Turkey, the Arab-Islamic and Indo-Iranian, which is largely described by minstrels and meddah expressing a mixture of off-nasir" (Alptekin 2005: 18). as described. Between other Turkish tribes "*Dastan*", "*Dessan*", "*Public Dessane*", "*Hekâye*", and so on. Known names in folk tales, Turkey area, "love", the other Turkish regions of the "*akın*", "*sesen*", "*dastancı*", "*bahşı*", "*hekâtçı*" formed by terms such asso-called folk artists and execution environments are described verbally.

Structure has amix of folk poetry with prose stories. Part of the story is depicted innarrative and prose, expressing emotion and excitement of the said sections of the verse. Although the stories in simple and understandable language, verbal variants, manuscripts heavier. In folk tales fairy tales, legends, anecdotes, prayer, curse, idioms, proverbs, riddles found inthe samples. Events occurringclose to thereal ortrue. Events around the themes of love and heroism are told (Alptekin, 2005: 22-40; Oğuz & et al.2006:135-140). By narrators of folk tales told within the framework of a specific plan. "*Kozanoğlu*", "*Sümmani with Gülperi*" was known only in Anatolia as well as some folk tales, "*Köroğlu*", "*Tahir and Zühre*" folk tales known to the whole Turkish world.

Briefly some of the features mentioned above, one of the folk tales and knowledge is one of the most loved by the people today Kerem and Asli story. This is the story of the people from the second half of the 16 century due to the growing publics poems love being able to go through the Kerem events include the beginning of the century. A large majority of the stories of poems by him. Of the first classification of the story. It is

estimated that in the first half of the century. Formed in the course of the Eastern Anatolia and Azerbaijan to contain areas (Elçin, 2000: 62).

## 2. Formal's (stereotypes words)

In the west and the east, as well as on the structure of the text Veselovský, Veselovski, Jirmunsky, Kovakski, Lotman, Veliyev a large number of studies have been conducted by the researchers as Veliyev. Milman Parry initiated by the work developed by Albert Lord "Theory of the formula known as" "By the word of the Lord to repeat groups 'formula' is called. G. I. Maltsev epic text 'tradition survived and text consists of stating that the formula I. M. Astafeva 'a transporting the sentence structure, is again in the next post the he says' (Alptekin 2002: 115). The words used in the stories die "formal's (stereotypes words) expressions" are called. Before the oral folk literature of expressions used in this formula, then started to use other types of folklore.

Formal's (stereotypes words) , amazes listeners in the fairy tale, entertain and engage the mold words that are used to condense the name given to the masala. Fairy tale beginning, middle and at the end of the lyrics of this mold, sound, and word similarity and semantic inconsistency is created. Folktales formal's (stereotypes words) , other than statements of folk literature is evident mold species (Yolcu, 2011: 75). Community education has a very important place in poetry and prose, often the patterns of the use of oral literature.

This is one of the characteristics of oral literature. The specific patterns of ideas and feelings, in certain ways, describe a certain word groups and traditional. Rhythmic features are divided into prose. This rhythm is the internal rhymes, repeating the same syllable words, the arts, such as alliteration is provided. Number of expressions used in our stories narrator, the narrator, the pattern changes. They fell in love with the creative story tellers who, not satisfied with the pattern of using them, They put in a more colorful and make it more attractive. Lasting effect on the listener and a storyteller, using traditional patterns in exchange. Listener or infrequent use of common patterns of behavior and the effects of his appreciation. The listener with a taste lover, love the color patterns of the audience, and offers more.

The expression of stories in the story begins, in closing, this is a passing mention just plain text Turku has become a tradition does not change use patterns. Narrator increased thrills, emotions are concentrated and where the short story in the patterns of increased use of emotional tension (Başgöz, 1986: 39-41). Boratav, public stories examines "The People's Stories and People's short story" stories from the oral tradition in his work as one of the important differences distinguish so formal's (stereotypes words) acts of stories from books. Boratav, various aspects of the stories is different from hot flushes as a formal's (stereotypes words) oralexpressions states: Oral tradition varieties of books, which we estimate passed stereotypes, as we have pointed out above, the story of the richest forms of giving narrators; manuscripts the poorare becoming a little more, even disappearing stone presses, printing out letters tical flavor was no longer the first presses, presses the completely been lost in the last because the last hot flushes calluses, but also to fix the stories, roughness clear, the language, the style complement your claim that (Boratav, 1988: 27-28).

Doğan Kaya, "Encyclopedic Dictionary of Terms Turkish Folk Literature" in his work formally defines the term as follows: Tale with a specific shape and stereotypes words within the duties of the specific name given to these statements (Kaya, 2007: 334). Kaya, the formal's (stereotypes words) use of the term has limited the type of tale. However, only in fairy tales do not have a formal's (stereotypes words) epic, the story of the people as well as other frequently used in oral products.

The narrator often refers to formal's (stereotypes words) oral folk narratives, they perform many functions. The narrator refers to the expression of the most important formal's (stereotypes words) support. Adding formulas enhances the expression of the narrator, makes the narrative flowing. There are certain places these narratives. Arbitrarily used. These patterns are evident in the words of certain rules describe certain thoughts and emotions. These statements are ready to use tools for the narrator. There is a close relationship between the environment and instruments ready.

Account of the narrator's presence was more than ready and instruments in a natural environment provide enrichment. The story begins, finishing and prose, to use them for almost a rule that passes Turku (Artun, 2006: 141).

Master story-mind using the appropriate parts of the stories in the plates provides fluency. Other internal parts of the entrance and at the end of the stories in verse cliches, rhymes, the molds are used. For example, the narrator fell in love with the hero during the movement of a distant country, said more cut out and uses a rhyme like to shorten the distance:

- “Uzatmayalım hikâyeti
- Vermeyelim zahmeti
- Derelerden sel gibi
- Tepelerden yel gibi
- Bade-i ser ser gibi
- At ayağı külünk olur
- Aşık dili yüğrük olur
- Tez vurur tez yetirir
- Menziline tez götürür
- Zaman ayına yılanan
- Bu zaman muhtasarı dilinene” ( Aslan 2008: 265 ).

This Formal’s (stereotypes words) accounts of not only Turkey, but also shared other Turkish tribes. Azerbaijan, Altai, Tuva, Kyrgyzstan, Kazakhstan, the Turkish tribes is common is this very formal’s (stereotypes words) (Alptekin, 2005: 24-27). This is the formal’s (stereotypes words) language and culture is seen in the following context of the Turkish language in the world and carries a common unity of the cultural values of the elements of the hosts. Captivation narrators, listeners, to apply to the part of the utterance of internal rhyme. This is seen as the common sayings of their own sayings observed that some master artists. Mold, as in certain forms of words are certain tasks. There are not a formal’s (stereotypes words) each punning. Without these explanations expect this kind of folk stories, but the taste cannot be.

Of them contains vocabulary and do a master narrator uses them where necessary. Used in place of a formal’s (stereotypes words) spoil the beauty of the story. Inseparably bound up tightly from the formal’s (stereotypes words) text of the story. Changed places in the tale. As the shape is known as the stereotypes which vary more or less according to the narrators. For they are not considered by the narrators are not particularly adept, are subject to change. To save time by using formal’s (stereotypes words) narrator sometimes difficult situation unremembered freeing places. Rock, folk narratives into five groups used in the formal’s (stereotypes words) separates:

1. Check-Formal’s (stereotypes words)
2. Tying (Transition) Formal’s (stereotypes words)
3. Used in case of repetition of the same event, the Formal’s (stereotypes words)
4. Completion of Formal’s (stereotypes words)
5. Several Formal’s (stereotypes words) elements (Kaya, 2007: 335-337). Kaya, tying an event in Formal’s (stereotypes words) providing access to another Formal’s (stereotypes words) event, is the title of various Formal’s (stereotypes words) elements of color, number, location, and time meant that various Formal’s (stereotypes words) elements. Kaya, Formal’s (stereotypes words) shape allocated in accordance with an appropriate partitioning the tales have Sakaoğlu, (2003: 56-68). See also epics for their contributions to epic use of formulaic sequences (Çobanoğlu, 2007: 91-99).

Examined the expression pattern of Dede Korkut Stories, Alptekin, Ali Berat article examines the Formal’s (stereotypes words) three groups:

1. At the beginning of the story,
2. In the middle of the story
3. At the end of the story (Alptekin, 2002: 115-124) used formal’s (stereotypes words)

### **3. Kerem and Asli Formal’s (stereotypes words) Story**

This article was prepared as a doctoral thesis by Ali Duymaz “*Kerem and Asli A Comparative Research on the Story of*” work “*Kerem Love Story*” in the name of the text in the formal’s (stereotypes words) texts

examined (Duyamaz, 2001: 255-295). Formal's (stereotypes words) refers to the page numbers where the numbers next to the formal's (stereotypes words). This story is possible to examine the formal's (stereotypes words) five groups:

### a. Start Formal's (stereotypes words)

The story before the actual event, in order to prepare the story the narrator tells listeners mold words. Different length and structure can. Master narrators become even more colorful by adding this mold rhymes bring a variety of words.

- “*Âşık Kerem hekâtını beyan eyledi. Dinle imdi hikâyeti, güzeller elinden şikâyeti. Güzel olan şu âlemde söylenür, çirkin olan taşlar olsun doğünsün. Zaman-ı evvelinde bir memleket var idi, adına Ağa beğdirler idi ve memleketin şahı idi. O şahın dünyada bir oğlan evladı yok idi.*” ( 255 )

### b. Tying(Transition) Formal's (stereotypes words)

Formal's (stereotypes words) stories frequently used. Describe the transition from an event to an event the other. Increase the impact onthe audienceis provided with the help of narrators of this formal's (stereotypes words).

- “*Gide gide bir suyun başına oturdular.*” ( 255 )
- “*Gelelim kâfire...*” ( 256 )
- “*Pederi ağlamakda olsun Kerem biçâre gide gide bir akarsu başında vardılar.*” ( 260 )
- “*Gelelim ki Kerem'e...*” ( 283 )
- “*Biz gelelim destanımıza...*” ( 286 )
- “*Gelelim kıssa-i destânımıza, Hâkim efendiye...*” ( 287 )

### c. Repetition of the same event, the Formal's (stereotypes words) use case

Similarly, events, and conversations with experienced and expressed formal's (stereotypes words) used. Changes in wording can be protected, but from the same mold narrator.

- “*İki tütün bir kahve, keyifler oldu büsbütün.*” ( 255 )
- “*Sazı eline almış, bakalım ne dimiş Kerem Dede.*” ( 256 )
- “*Ağlaya ağlaya aldı sazı, bakalım ne dimiş Kerem Dede.*” ( 256 )
- “*Kerem gene sazı eline aldı, bakalım ne dimiş.*” ( 257 )
- “*Kerem gözlerinden kanlı yaşlar sel gibi revan olup oradan kalkup Keşiş'in bağçesine gelüp sazı alup bu türkiyi söyledi.*” ( 258 )
- “*Kerem sazı aline aldı, bakalım ne dimiş şimdi.*” ( 260 )
- “*Gene Kerem aldı sazı eline, bakalım ne dimiş.*” ( 261 )
- “*Âşık Kerem gene sazı eline aldı.*” ( 262 )
- “*Aldı Kerem Dede.*” ( 257 )
- “*Kerem Dede.*” ( 258 )
- “*Böyle didük de Kerem bakdı gördi ki kimse yokdur.*” ( 257 )
- “*Böyle söyledik de kız pencereyi açup didi kim;*” ( 258 )
- “*Böyle söylerken Kerem'in pederi ile Sofu araya araya Keşiş'in bağçesinde bulup...*” ( 258 )
- “*Böyle söyledüğü vakit bunların haberleri tekrar pederine gelüp 'Bir türlü söz geçiremedük' diyü haber virdiler.*” ( 259 )
- “*Böyle söyledük de ricâ eden kimseler bakdılar ki faide itmeyecek, oradan dönüp geldiler.*” ( 260 )
- “*Böyle söyledük de kızlar gelinler buna darıldılar.*” ( 261 )
- “*Böyle söyledük de kız didi ki.*” ( 279 )
- “*Böyle söyledük de kız çıkup Kerem'e bakduk da Kerem didi ki:...*” ( 281 )
- “*'Sofu kardaş, getir şu sazı, kızlara birkaç beyit söyleyim'didi.*” ( 260 )
- “*'Sofu kardaş, getir şu sazı, şu dağa birkaç beyit türki söyleyim' diyüp aldı sazı bakalım ne dimiş:* ( 261 )
- “*'Sofu kardaş, getir şu sazı, bu tağa halimizi bildireyim, bize belki yol gösterir.*” ( 262 )
- “*'Sofu kardaş, getir sazı şu suya bir beyit söyleyim'didi.*” ( 263 )
- “*'Sofu, getir sazı, şu turnalara birkaç beyit söyleyim'didi.*” ( 263 )
- “*'Sofu kardaş, getir sazımı, düğün halkına birkaç beyit söyleyim'didi.*” ( 265 )

- *Böyle diyüp bunları Allah'a ısmarlayup yola revan oldular.*" ( 259 )
- *"Böyle didük de Kerem ile Sofu yola revân oldular."* ( 261 )
- *"Böyle didük de kalkup yola revân oldular."* ( 262 )
- *"Önce bir kahveye misafir olup sabâhasıyola revânoldular."* ( 271 )
- *"Âşık Kerem ile Sofu yola revân olup Malatya üstünden Tercan'a dâhil oldular."* ( 272 )
- *"Kerem ile Sofu, Tercan'dan kalkup yola revân olup Otlukbeli'ne gelüp..."* ( 272 )
- *"Bunlar dahı yola revân olup İndirseler köyüne vardılar,..."* ( 273 )
- *"Böyle didük de Kerem ile Sofu yola revân olup Arsızlar'a geldiler."* ( 273 )
- *"Böyle diyüp yola revân olup Sivaz şehrine dâhil olup bir kahveye misafir olup..."*( 274 )
- *"Böyle söyledük de yola revân olup Karadağ'a çıktılar."* ( 277 )

#### d. Completion of Formal's (stereotypes words)

At the end of the story after the events described by combining the narrator at one point, a suitable complement to the story. Taking into account the audience showed interest in some of the words rhyme, the narrator of a short or long words ending a formal's (stereotypes words) finishes.

*"Ol bunca zaman çekdüğü zahmet ve maşakkatleri ferâmûş idüp muradına irüb Hakk'a şükür eylemekte oldular. Cümlemizün hayırlı murâdât maksudâtırlarımıza nâil ü merâm eyliye, âmin..."* ( 295 )

#### e. Formal's (stereotypes words) Elements of a variety of

Various parts of the story than the above-mentioned number of formal's (stereotypes words), time, and color states to strengthen the formal's (stereotypes words) expression of the work so that the narrator adds. The audience is always waiting for the words of this mold.

- *"Kerem ile Sofu Erzurum'dan çıkup üç saat kadar yol gidüp yol üç oldı."* ( 270 )
- *"... Kayseri' ye yakın bir çadır içinde ayın on dördü gibi benzer bir kız oturur idi."* ( 278 )
- *"...Aslı Han gibi kırk dane kızlar getürdiler."* ( 289 )
- *"Bunda bu kadar kızlar, kırk dane kız oğlan kız var, kangısın ister isen veririm."* ( 290 )
- *"Ben onı bilmem, şunda kırk dane kızlar vardır."* ( 281 )
- *"... haremde çıkup heman getirüb on kise akçe ceraim aldı."* ( 292 )
- *"Bunu böyle söyleyüp hasbihâlin beyan idüp ol yedi senede olan macera ve çekdüğü derdi, meşakkati ferâmûş idüp bin dürlü âh-ı enîn yârin hasreti..."* ( 295 )
- *"Hemân yüz yire urub Hak Tealâ hazretlerine bu şikâyetin..."* ( 295 )

#### 4. Conclusion and Discussion

Every nation to carry and transmit their cultural values to future generations through education. To do this, refer to the various ways. This is one of the ways of the nation, which had its own literary products. There is no doubt that these literary products reflect the nation's most beautiful folk tales, legends, myths and legend. So this is one of the tools used in the education of individual's products. Yılar, (2005), *"Myth-Myth and Education"* in his work many of these products are not only Turkish lessons, stated that the course should be used as a tool.

An important role in language learning and teaching, folk tales, and it is to be used widely, depending on the patterns. The words of a language, expressions, and patterns of the saying, and proverbs, folk literature, language, music at products save the children. All the rules of a language, narrative possibilities of the product before you call the folk oral literature; narrative spoken language in daily life movement is noticed by the children in a natural process. Then the passage of the ongoing language training in folk literature written literature written language products continues to exist (Çevirme, 2004).

Folk literature products, in accordance with the traditions of various forms, expressions form. These elements constitute the basis of the product of folk literature. These products are made up of different forms over time, it propagates through verbal communication. This diffusion of new elements during the win, lose some of the features. So you can get out a new product. Variant of the product into a new format called lost its former shape. It has the distinction of variants does not change even if the product, will continue to be used in their own molds. These patterns are stories lived separate lives.

Narrator, the narrator, the story the story, skips from species to species. Sometimes people go beyond the boundaries of neighboring countries, cultures emerge. These patterns are so important to the cultural dimension is of great importance. The stories of the people have seen above “*Kerem and Asli*” oral sources were recited by various narrators. Storytellers legends, tales as well as the oral products, recounting the story of these people as they have to memorize all of the text rather than recounting the memories of the mold, while maintaining described the expressions. This pattern is also used in folk stories of other expressions. Transferred to the lyrics of these common cultural values through folk tales. In this case the people themselves, within a certain plan, an educational activity of the informal’s (stereotypes words) but not systematically.

Formal’s (stereotypes words) training environment, adequate textbooks used in schools with educational materials.

Our products are very rich in folk literature. These species are not given enough attention to the present issue of the use of children's education. Educational tool to help our trainers and experts in preparing the correct and effective use of this material will contribute to the development of the quality of my studies (Yalcin-Artaç, 2002: 38).

In conclusion, we can say that are used heavily formal’s (stereotypes words) “*Kerem and Asli*” story. Today, the story of these people is much loved and expressions used in this mold are one of the factors for the spread. In this respect, the native language of a people, a sense of belonging to every detail of the spoken language is bound to learn through folk literature products. In this sense, the contemporary training products are indispensable elements of folk literature.

“*Kerem and Asli*” formal’s (stereotypes words) narrative (the patterns), contained in a harmonious utterance patterns and style inherent in the various symbols that reflect cultural values. These are elements of folk tales and modern education is an indispensable tool that makes it an effective formal’s (stereotypes words) words are items that complement each other. Folk literature has emerged on the basis of folk culture; public opinion reflects a natural, pure and unadulterated language outlining a set of values. People are trying to convey to future generations of our ancestors in literature, products, rules of life, and the lessons are warnings. In this sense, folk literature, and a broad range of products with the look, this rich source of Turkish folk culture, folk literature, according to him, to give value, should be seen as an essential part of education.

Folk literature of the individuals that make up our society's products, mold expressions formal’s (stereotypes words) and cultural wealth, teaching at the national transmission to future generations values, cultural values, assimilate, the training of cultural values as an individual fully embraced the folk literature of resources, products, will be a major share of the patterns.

The importance of language in the development of national consciousness, from the writing of these products expands our products. Children's literature, with its roots in knowledge based on the past century these products into consideration. Stages of growth and development of children, feeling-thinking competencies, tastes and habits, the dream worlds, the classification of these products are based on scientific methods, analysis, language, and is extracted in reference to the aesthetic development of language and literature educators, educators, child psychologists, educators, and depends on the joint efforts (Çevirme, 2004).

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