

Analysis of the German folk tale "The Wishing Table, the Gold-Ass and the Cudgel in the Sack" and the Turkish folk tale "The Cudgel in the Sack" in the context of the intercultural approach used in foreign language teaching

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Abstract

For many years, foreign language teaching was done with methods aimed at teaching reading and writing skills. In the peaceful climate that emerged with the fall of the Berlin Wall in November 1989 and the end of the cold wars in the world, people from different countries started to go to developed countries more frequently and easily. Their aim was to do business in those countries, to receive education, science and technology, and for some, just to do tourism. In recent years, there has been intense migration to developed countries due to different reasons. This increasing human traffic between countries has led to the coming together of people from different cultures. Therefore, in order for people from different cultures to live together without any problems and to establish healthy communication, they need to learn the culture of the society whose language they are learning. In other words, a person who is going to Germany needs to learn the German language as well as the culture of the German people. Those who want to go to England should learn the English culture, and those who want to go to France should learn the French culture. Due to this need, a new foreign language teaching method, the “intercultural approach”, has been used since the late 1990s.

This situation has led foreign language teachers to use materials that convey the language together with its culture. For this purpose, materials such as novels, stories, tales, plays and films, which reflect the culture of the society whose language is being learned, were used. Accordingly, in order to contribute to foreign language teachers, especially German language teachers, we wanted to reveal cultural elements by choosing an example from German and Turkish fairy tales (German Fairy Tale: "The Wishing Table, the Gold-Ass and the Cudgel in the Sack" and Turkish Fairy Tale: "The Cudgel in the Sack"). We compared the similarities and differences in the past and present usage of the cultural elements we identified in Turkish and German fairy tales (lying and stealing). We presented our evaluations on this subject in our study, which we addressed in detail.

Keywords: foreign language teaching, language-culture, intercultural, tale and culture

1. INTRODUCTION

1.1. Foreign Language and Culture

Considering that for many years we have been learning a foreign language within the framework of linguistic rules, the need to learn a foreign language alongside its culture has become inevitable in the last 25 years, as international trade, tourism, education, and migration have increased. Linguist Humboldt (as cited in Aksan 1990, p. 65) stated that a nation's culture and worldview can be learned from its language, and that language is the external manifestation of that nation's soul. Similarly, as quoted by Aksan (1990), Vossler defines language as the mirror of culture. Aksan (1990), in his observations about language, states that language is one of the most important and powerful unifying elements that make a society a nation. He also states that "it tightly binds individuals to their nation, their homeland, and their past; language, passed down from generation to generation, makes the individual a link in the chain between the past and the future... In short, language is also a mirror of a nation's culture in every aspect;

the most important indicator and tool of humanity and civilization is language." Supporting the above, Özcan (2008) emphasizes that learning a language involves not only learning vocabulary and grammar but also understanding the cultural elements of the society in which that language is spoken, including their lifestyles and behavioral patterns.

Language is a tool for communication between two people, and for proper communication to occur, a context is necessary, and this context often contains a cultural element. When people learn the language of the society they live in, they also learn its culture. According to Çakır (2011), Halliday (1978) defines language as a "social indicator" that embodies culture, arguing that each language reflects concepts such as the lifestyle and way of thinking of the society in which it is spoken. Topics such as "what do the French express in different situations?", "what do the English think in different situations?", and "how do the Germans respond to certain problems" can only be related to the culture of that country, and learning sentences expressed in this context necessitates learning the culture of that country.

Because the cultures in which people are born and raised are not the same, understanding and understanding the cultures of those born and raised in different countries facilitates communication and prevents potential misunderstandings and problems. Therefore, when teaching a foreign language, conveying the cultural elements of that language has become essential for effective communication. In this context, creating cultural awareness in the target language is important.

As Başkan (2006) stated, when learning a language, we learn as a skill -that is, to acquire four skills- and when learning culture, we learn as knowledge. In foreign language teaching, culture is not a fifth skill beyond speaking, listening, writing, and reading. On the contrary, culture is integral to the language learning process from beginning to end to achieve effective and meaningful communication competence. However, it must not be forgotten that for effective communication to occur, understanding is essential; to understand, we need to put ourselves in the shoes of the language learner or speaker, and think like them (Kramsch 1993).

In foreign language teaching, especially in a globalizing world where intercultural communication is becoming increasingly important, foreign language teaching should aim to comprehensively address both one's own and the foreign culture. It is crucial that students not only learn the grammatical structures and vocabulary of a foreign language but also develop a comprehensive understanding of the cultural contexts within the target language. This intercultural awareness allows students to understand the depths of communication in a foreign language and to use it successfully in an international environment (Bredella 1999).

1.2. Folk Tales as a Cultural Element

The folk tale, a narrative genre of folk literature, is similar to and related to narrative genres such as epics, legends, and religious anecdotes, and is sometimes confused with one another. We don't want to stray from our topic by providing lengthy and detailed explanations here. However, we will briefly continue with the main topic by providing basic information about the folk tale.

The German dictionary Wahrigde (1980) defines the folk tale as "an imaginary story; an unreal, fabricated story; in which the laws of nature are suspended, miracles prevail, and which has no spatial or temporal connection." The Turkish Language Association's Current Turkish Dictionary defines it as "a literary genre, generally created by the people, based on imagination, and living in oral tradition, which tells of extraordinary events, often experienced by humans, animals, and beings such as witches, demons, giants, fairies, etc."

While Boratav (1982), a compiler of Turkish folk tales, defines a fairy tale as "a short narrative presented in prose, independent of religion and magical beliefs, customs, and traditions where

magic takes place, completely imaginary, unrelated to reality, and without any claim to credibility." Sakaoğlu (1973) defines it as "a form of oral narrative whose characters include animals and supernatural beings, and whose events take place in a folk-tale world. Although a folk tale is imaginary, it convinces the listener that it is real." Here, we find valuable the words of the Grimm Brothers (1956), compilers of German folk tales, regarding folk tales: "folk tales aim to capture the pure ideas of a childish worldview, partly through their outward expansion and partly through their inner nature; they are nourished directly without worldly difficulties, soft and lovely like milk, or sweet and satisfying like honey."

If folk tales distract, obscure reality, and numb the mind, then they serve no purpose other than romanticizing and imagining a world dominated by values like freedom, right, law, justice, equality, and fraternity. However, the same cannot be said when, in a world embodied by inconsistency and contradiction, injustice and lawlessness, inequality and injustice, poverty and despair, they comfort and bring joy to those who despair with the truth that one day everything will eventually be right, that truth will triumph over lies, beauty over ugliness, good over evil, and love over hate.

Folk tales always tell us what people can and should be, what they must do to find a way out of evil and fear, madness and pride, oppression and revenge. In this respect, the American child psychiatrist and folk tale researcher Bettelheim (1983) is right when he writes: "Folk tales offer the same answer as psychoanalysis: if we do not want to be repulsed by them and, in extreme cases, to be torn apart, we must integrate our ambivalences." From this perspective, folk tales are utopias of internal and external reality and therefore an indispensable product of culture and education.

Through folk tales, people have the opportunity to communicate with each other and pass on the shared cultural values that emerge from these relationships to future generations (Helimoğlu 2013, Sever and Karagül 2014). Folk tales are a tool for the emergence and transmission of cultures from generation to generation, and therefore, folk tales provide readers with many aspects of the culture of the period in which they emerged (Ölçer 2017). When the events in folk tales are examined, it is seen that they are generally related to a social event and experience (Helimoğlu 2013). Therefore, through folk tales, we learn about many social developments, experiences, cultures, and civilizations. Folk tales are carriers of culture. They embody the traditions and customs of their society (Aslan and Koçal, 2018).

Numerous scientific books and articles written about folk tales to date have emphasized that folk tales are not merely a means of entertainment, but also contribute to the development of individuals and society, fostering an awareness of the importance of moral values and norms, and fostering an awareness of the absolute respect for religious values. Furthermore, for young children, if the selection of folk tales is made correctly, folk tales with short, simple, and understandable sentence structures and colloquial features not only foster a reading habit but also contribute to the child's linguistic development, fostering creativity and enabling them to connect the past and the future. I believe these characteristics of folk tales should also be utilized in foreign language teaching.

The repetition of short and simple sentence structures in folk tales, due to the repetition of events and triads that are structural characteristics of folk tales, is already considered an extremely appropriate reinforcement exercise in learning a foreign language. In this respect, folk tales ensure retention through repetition and reinforcement of linguistic structures in the foreign language learning process. In another aspect, folk tales also convey cultural elements to language learners through the events, behaviors and lifestyles, rules, customs, traditions, and beliefs that occur within the tale.

With this feature of the folk tale, interculturally oriented foreign language teaching should develop a didactic concept that fits the above-mentioned features by encouraging students to compare their own world with the world of the target language countries and to think about and discuss what characterizes the foreign world as foreign; it should also take into account what may be interesting and attractive in this world, but also what may be misleading, threatening and incomprehensible (Neuner and Hunfeld 1993).

A foreign language learner's sudden exposure to topics in the target language countries that are taboo in their own culture (usually alcohol, sexuality, religion, or dealing with national symbols) or the alienation or distortion of reality (e.g., through irony or caricature) can provoke defensive reactions (culture shock) and lead to learning disabilities. The same applies when the learner is confronted with exercises and tasks that conflict with their learning traditions and behaviors (e.g., encouragement to engage in "impertinent" discussions; expressing one's own opinion). Conversely, a textbook can engender a "fascination" with the foreign world through its presentation (e.g., the relaxed treatment of taboo topics, the sense that the learner is being taken seriously, etc.) (Neuner and Hunfeld 1993).

2. MATERIALS AND METHODS

2.1. Cultural Elements in Turkish and German Folk Tales

The German fairy tale "Tischchen deck dich, Goldesel und Knüppel aus dem Sack (=The Wishing Table, the Gold-Ass and the Cudgel in the Sack) selected from the Grimm Brothers' book, whose cultural characteristics we will examine, and "The Cudgel in the Sack," taken from Boratav's book "Turkish Folk Tales," share a similar structure. These fairy tales fall into the category of magical or supernatural tales, where extraordinary events frequently occur. The starting point of both tales (what happens to a poverty-stricken father and his three sons because of the goat's lie), the course of the plot (the heroes' adventure), and the ending (the happy ending) are fundamentally similar, but, as in the name, they differ in details. First of all, the German fairy tale's title is a bit long, which stems from the fact that three magical objects in the tale together form its title. Although the same magical items are present in Turkish fairy tales, only the most functional of them, that is, the most important item that changes the course of the fairy tale, has the name of the fairy tale. The characteristics of the magical items and figures in the tale are as follows:

- A little magic table (the Wishing Table): if anyone set it out, and said, "Little table, spread thyself," the table is opened and covered with various dishes and drinks, and the finished dish or drink is immediately replaced by a new one.
- The Gold-Ass : When the donkey is called "bricklebrit" it starts to pull out gold coins.
- The Cudgel in the Sack: if any one has do but say "Out of the sack, Cudgel!" the cudgel comes out of the sack and starts beating the people around it, the beating continues until the words "into the sack, cudgel!" are said.

We will comparatively analyze and evaluate the cultural elements we identified in the two tales under separate headings. In the German tale, we will begin with the goat's lie, which triggers the events at the beginning. We will then evaluate the equivalent of lying in German and Turkish societies, how people react to such situations, and what their reactions are. Secondly, we will examine concepts such as theft and greed.

3. FINDINGS AND DISCUSSION

3.1. Lying

Assuming that the word "lie" is understood as a social norm, a religious belief, and a universal rule for non-believers, I won't provide lengthy definitions. I will simply provide a few comprehensive dictionary definitions. The TDK Current Turkish Dictionary defines it as "untrue speech, a word that does not conform to the truth" Wikipedia, the free encyclopedia, defines it as "lying or telling lies, untrue speech, the opposite of truth and reality, unjust speech, and quoting someone's words without saying them." Furthermore, the Turkish Religious Foundation's Islamic Encyclopedia, which evaluates words and concepts from an Islamic perspective, defines it as "the opposite of truth, giving untrue news or information about a subject, speech that is not in accordance with reality, speech that presents what is, or what is, as if it weren't."

Lying is considered a shame and a sin in all societies, directly affecting the second person or the whole society, causing material or moral harm to a greater or lesser extent depending on the dose, and is experienced in all areas and stages of human life. In society and in all societies around the world, from the perspective of universal values, it is considered an act that is not found right, is not accepted by everyone, whether religious or not, and is a crime, and should be sanctioned and even punished by law according to its frequency of effect.

However, there are some lies that do not warrant legal punishment, do not harm anyone in society, and sometimes even prevent the disintegration of a family or the destruction of a home, sometimes provide happiness for an unhappy person, silence a crying child, provide temporary relief, hope, and help someone in desperate need to hold on to life. These are the kinds of lies we call white lies, pink lies, or innocent, harmless lies in our daily lives. However, even so, from a religious perspective, it seems there is little concession on this matter, stating that a lie is a lie. Nevertheless, we understand that religious rules permit some lies from the Islamic Encyclopedia of the Turkish Religious Foundation, which states, "The Prophet stated that lying is not permissible except for three purposes: to reconcile a husband and wife in conflict, to confuse the enemy during war, and to prevent hostility between people."

In the German tale, we clearly saw the cost of lying to the goat, the three sons, and their father. The goat's first lie led to the tailor's oldest son being banished from the house. A second, identical lie to the first, led to the middle son being banished. A third lie led to the youngest son being banished. The goat lied a fourth and final time to the tailor, to the father of the expelled sons, but this time his lie was discovered, and he was expelled. The goat had also caused the expelled sons to be beaten by their fathers, meaning the punishment for the lie was first a beating, then expulsion from the house. However, the goat's punishment, which he persistently repeated four times, was ultimately met with a three-tiered punishment. The tailor first shaved off all the hair on the lying goat's head with a razor, then beat him severely with a whip, and finally expelled him from the house. In this way, he both punished the goat and, by shaving him, took revenge on the goat, which had caused his sons to be banished unnecessarily, leaving him disgraced.

In this tale, we see that the goat's lie remains within the family circle, that is, within the circle formed by the tailor, his three sons, and their goat. However, the goat's needless lie four times, despite being grazed and fed to the best of their ability, is neither understandable nor acceptable. This act is considered ingratitude, both in the tale and in real life. However, it should not be forgotten that the goat's ability to speak and lie normally, like a person in the real world, and the fact that this lie causes the family to break up, is a characteristic of the tale that is essential for the story's plot to unfold. Why the goat speaks, why it lies, why it lies four times when it's well fed and happy—all of these are not questioned in fairy tales, because in fairy tales, animals

talking, the existence of magical objects, the existence of the impossible, and the absence of the normal are fundamental characteristics of fairy tales.

At the end of the German fairy tale, the three boys return home, their days of poverty over, their father and their lives happy, with a magic table where they no longer depend on goat's milk for sustenance and can eat whatever they want, a donkey from which they can buy gold whenever they want, and a magic stick to ensure their safety and protect them from evil. Fairy tales often end with such happy endings, and in this one, while one might assume the story has ended this way, curiosity about the goat's situation is suddenly piqued, and more information about him is revealed. Here, the punishment the goat received for his lies was deemed too little, and a further punishment was requested.

As seen in this tale, listeners or readers of fairy tales, or society in general, are sometimes dissatisfied or unhappy with the light punishments given in fairy tales. Consequently, they impose a second punishment, as in this tale, simply to appease the listener and reader about the punishment of the wicked. We witness a similar situation in real life, where the sentences sought by prosecutors and handed down by judges often fail to satisfy the victims, their relatives, and the public, as a result of the defenses of lawyers. Therefore, people find satisfaction and happiness in the punishment of criminals in fairy tales for their crimes, despite the injustices and injustices they suffer in real life.

3.2. Theft

Another social problem, which we see in both tales, is theft. While theft is considered a moral crime in society, it is a punishable offense in the eyes of the law. This view stems from God's prohibition.

Theft is defined in the TDK Current Turkish Dictionary as "the crime of stealing something belonging to another; theft, fraud." Wikipedia, the free encyclopedia, defines the concept of theft as "the act of unauthorized possession, use, or profiteering from movable property not owned by the individual, either by written law or by social legitimacy. It is an act prohibited by all religions. Any form of energy with economic value is also considered movable property and can be subject to theft." Although there are different definitions of theft in Islamic law, the Turkish Religious Foundation's Islamic Encyclopedia defines it as "the secret removal of another's property from its place of safekeeping with the intention of appropriation." While Christianity also prohibits theft, it does not provide a clear penalty, unlike the Old Testament. One of the ten commandments in the Old Testament, the Torah, is "Thou shalt not steal." The general punishment for thieves is to make them pay for the stolen goods in kind. If the thief has no property, he is sold into slavery.

These expressions and definitions indicate that theft is a crime according to religious beliefs and perspectives, and that the punishment is severe. Today, according to criminal law, theft is punished with imprisonment for various periods, depending on the severity and impact of the crime. In cases where the punishment for theft is considered mild or in dire circumstances, it can sometimes be pardoned through compromise and agreement. However, in both history and religious texts from the ancient and medieval ages, we find very severe punishments for theft. For example, in Christianity, thieves are subject to punishments that humiliate human character, such as cutting off some of their organs and branding them with a mark on their bodies visible to others. In Judaism, the punishment for theft is also severe, such as cutting off any organ, selling them into slavery, or even killing the thief, depending on the severity of the theft. In Islam, the punishment for theft is stated in the Quran, Surah Al-Ma'idah, verses 38-39. The following statements are included in its verses: "Cut off the hands of the thief, male or female, as a punishment for what they have done and as an example from Allah. Allah is Mighty and

Wise. Whoever repents after his wrongdoing and makes amends, Allah will accept his repentance. Allah is Most Forgiving, Most Merciful.”

The sanctions and punishments that divine religions impose against theft are very harsh compared to today's legal rules. I would like to say that punishments such as cutting off a person's hand or any other organ, taking their freedom and selling them into slavery, or even killing them no longer exist today. Perhaps not in democratic countries, but it is still possible to encounter such punishments in governments such as kingdoms governed by monarchies.

In the German fairy tale, the innkeeper steals the magic table of his customer, the carpenter, the miller's magic donkey that produces gold, and tries to steal the turner's Cudgel in the Sack—in other words, he commits theft. Here, the innkeeper not only steals but also betrays those staying at his inn for a fee. While the lives and property of the customers should be under the innkeeper's protection while they are there, the innkeeper is also betraying his trust. So, what motivates the innkeeper to steal or commit theft, and why does he feel the need to steal? The reasons for theft in our social life are diverse, including hunger, poverty, famine, greed, the desire to acquire goods and wealth, the desire to be rich, to live in luxury and opulence, the desire to possess something valuable and wonderful, the disease of stealing, and so on. We believe that the innkeeper in the German fairy tale possesses all the characteristics that lead to stealing mentioned in the previous sentence, except for hunger, poverty, and famine. We can say that the innkeeper committed this theft because he was greedy, had a desire to acquire wealth and possessions, to be rich, to live in luxury and opulence, to possess something precious and wonderful, and because he had a habit of stealing. For if he weren't greedy, hadn't he been driven by a desire for wealth, to possess valuable and extraordinary possessions, and hadn't been afflicted with stealing, he would have stubbornly stolen twice and never attempted a third. The innkeeper was caught on his third theft and was forced to return the stolen magic table and the magic donkey. As punishment, he lost both the stolen items and received a severe beating.

In the Turkish tale, "The Cudgel in the Sack" the hero of the tale is a poor Keloglan (Keloglan means a person without hair in Turkish, bald boy. However, the bald boy in this tale is not the bald boy we know in the tales known as "Keloglan Tales." The bald boy in this tale and the bald boy in the "Keloğlan Tales" do not match each other in terms of characteristics. The starting point of this tale is that Keloğlan, a fatherless boy, lives in poverty with his mother and must go to the forest every day to fetch firewood. A similar poverty exists in the German tale; a tailor and his three sons live together. To feed themselves, they must graze their goat daily and obtain plenty of milk. In both tales, extraordinary events are triggered. In the German tale, the goat speaks and lies, igniting the events. In the Turkish tale, when the bald boy, gathering wood, gets tired, he sits down, leans against a tree, and groans "Uff" because he's tired. A miracle happens, and a person named Uff appears before him, and the adventure begins.

In a Turkish fairy tale, the magic box gifted to Keloglan (the table is set with various dishes when it's called a "kurul sofram kurul" (= spread thyself / covered thyself) is stolen. To demonstrate the skill of his magic box and to create an encounter rarely encountered in real life, at least in the fairy tale, Keloglan invites the sultan of the land to dinner. Unexpectedly, the sultan accepts the invitation and goes to Keloglan's house with his vizier. However, after dinner, he signals to his vizier to steal Keloglan's magic box, which the vizier hides under his cloak and leaves the house. After they leave, Keloglan realizes that his magic box has been stolen. Instead of going to court, he runs directly to the black man in the forest who gave it to him. This suggests that the person who stole the magic box is the owner of the country, the highest authority, a person who views others as his servants and has the power to do whatever he pleases, and since his closest associate is the vizier, it seems impossible for Keloglan to retrieve his magic box from them through normal means. During the sultanate's reign, it was impossible for a poor

citizen to take anything from the sultan without his consent, requiring extraordinary powers. Therefore, Keloglan goes to the black man without a second thought.

Another point about theft that strikes us in Turkish fairy tales is why would a sultan—the most powerful person and sole owner of the country, with the authority and freedom to do whatever he wishes, seen as God's shadow and hand on earth—steal? Does he need to steal? Doesn't he also own everything in his country? He could have taken the magic box from Keloglan's hand by force or threat, with or without the latter's consent. This suggests that anyone can steal; title or status is irrelevant; being poor or rich is irrelevant; being in need or not seems to be irrelevant. If a person possesses sound religious beliefs, has received a good family and social upbringing, and is bound and respectful to the laws of their country, is not ill, has not been afflicted with the disease of stealing, will not steal, even if they are hungry or needy, even if they are a sultan or a king. Furthermore, because the theft of the sultan in Turkish fairy tales is an event that should not normally occur, it should be considered a characteristic of fairy tales. As is known, in fairy tales, things that are said to be impossible happen, and things that are said to be possible do not happen, in other words, strange and extraordinary things take place.

The punishment for theft, that is, the penalty imposed on the perpetrator, is currently defined by law and is determined by the nature of the theft, depending on the severity of the damage caused. These include fines, light and heavy prison sentences. From a religious perspective, while punishments such as amputation, branding, and death were used in the past, such punishments (which still exist in countries governed by monarchies) are no longer encountered in democratic countries.

In Turkish and German fairy tales, the thief who commits the act of stealing—that is, the innkeeper in the German tale and the sultan in the Turkish tale—is given the same punishment, a beating with a stick. In most fairy tales, the punishments for lying and theft are generally, as in these tales, beatings and lesser punishments. This suggests that in ancient times, punishments for lying and theft, including amputation and even death, were considered harsh by the public, and that these punishments were used to convey a message to the rulers. Furthermore, in real life, both in the past and today, these kinds of thefts are frequently encountered because theft was often caused by hunger and poverty among the people. Consequently, considering that in the past, even those who stole to satisfy their hunger would have their hands or other organs cut off, or even beheaded, and that today they are sometimes punished with severe prison sentences, we see the public's outcry against these unbalanced and disproportionate punishments reflected in fairy tales. Therefore, because theft was rarely seen in the leadership positions, or even when it was, it was covered up and not reported to the public, only the poor were subjected to such punishments. In both tales, theft is not exclusively committed by the poor. The German tale depicts the theft committed by an innkeeper who owns property, and the Turkish tale depicts the theft committed by a sultan and a vizier, who are rulers without any need. While the people may not actually admit that theft is committed or even possible by wealthy, powerful, and influential individuals other than themselves, they at least include it in the tales.

4. CONCLUSION

It is an undeniable fact that folk tales reflect the cultural elements of their societies and transmit crucial information to the present day. We observed that similar cultural elements were present in the two folk tales we examined, both from the Turkish and German peoples. We focused on two elements we considered more significant than the others: "lying and theft." We examined these two concepts as they appear in both tales and in detail. We attempted to evaluate the reaction and punishment given for these two negative actions by comparing them with the reaction and punishment that Turkish and German societies would or could give today.

Lying and stealing are considered acts that are rejected, condemned, and require sanctions and punishment in both societies. If we compare contemporary societies on this issue, I generally believe that lying and stealing are less common in developed societies than in underdeveloped ones. Because people in developed societies are protected by the social security system—that is, they have security of food, shelter, health, and life—they don't readily lie or steal to achieve these living standards. Unfortunately, in underdeveloped societies, where people live in poverty and hardship, lying and stealing are common occurrences to satisfy hunger, buy medicine, solve housing problems, and simply survive. Anyone who lies should, of course, remember that the truth will eventually come out, and that the liar's candle will burn until nightfall.

Those who learn and teach a foreign language must learn and teach the language and its culture—the way of life of the people who use that language and how they respond to cultural elements. Foreign language instructors can find cultural elements in their history and literature, in fairy tales, novels, films, and plays.

In recent years, it has become clear that simply using a few language teaching methods is no longer sufficient for foreign language teaching. With the rapid globalization of the world, people from different countries are rapidly moving between countries for reasons such as trade, tourism, and education, and staying in these countries for periods of time or even settling there permanently has become commonplace. Therefore, it has become essential to learn the language and culture of a foreign country before even arriving. Therefore, in recent years, the intercultural approach to language teaching, or learning or teaching a language through intercultural communicative methods, has become very popular.

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