

Eflâton Cem Güney In Terms Of Bibliotheraphic Elements: Once Upon A Timeⁱ

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Abstract

Bibliotherapy is defined as “recovery through books” and can be implemented in various ways, one of them is “developmental bibliotherapy” technique, which can be applied at schools, classrooms or libraries under the guidance of a teacher. The objective of this study is to analyse the tales book called “Evvel Zaman İçinde” by Eflâton Cem Güney through developmental bibliotherapy technique. The seven stories called “The Brocaded Shoe, The Beaded Quilt, The Three Oranges, Sedef Sister, The Dough Baby, The Haunted Hand, The Golden Forelocked Boy and The Golden Haired Girl” within the folk tales book mentioned here are evaluated upon the basis of points such as not giving up hope, dealing with various problems, benevolence, recognising others and empathy, developing a more positive sense of self, adapting to different and new situations, forgiveness and tolerance. In this study, the descriptive analysis technique, one of the qualitative research methods, is used. At the end of the research, points such as “benevolence and cooperation, recognising others and empathy (social consciousness), developing a more positive sense of self, perseverance, communication skills” which are involved in the folk tales book called ‘Once Upon a Time’ by Eflatun Cem GÜNEY are presented in details and suggestions are made regarding the findings as well.

Keywords: Bibliotherapy, Turkish education, Folk tale, Eflâton Cem Güney

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Introduction

Definition of Bibliotherapy

Bibliotherapy that is "treatment through books" is a technique based on the use of literature resources under a therapist or the concerned teacher's guidance and intervention in matters necessary for therapy. This method is a process of dynamic interaction between the personality of the reader and literature-an interaction which may be used for personality assessment, adjustment, and growth.

Bibliotherapy, which has been used for treatment in psychology field for a long time, started to be used by teachers and educators within school environments with distinct techniques in recent years (Öncü, 2012:153). Educators and guidance counselors agree upon the bibliotherapy technique which may bring alternative solutions to students' problems. Likewise, books are illustrated among the most efficient tools in solving affective and behavioral problems (Öner, 2007: 136).

The Historical Process, Types and Importance of Bibliotherapy in the Field of Turkish Education

When the historical process of bibliotherapy is looked through, it may be said that the origins of this theory dates back to the saying "the place where human soul is healed" at the entrance of a library at Ancient Greek age. The development of this technique has gained momentum after the First World War. At the beginning of the twentieth century, mental health specialists and librarians have cooperated and used the bibliotherapy technique in the treatment of patients.

Bibliotherapy, with the broadest definition, "individuals" sorting out their problems or getting themselves ready or preparation of an activity" (Bodant, 1980; cited by: Öner and Yeşilyaprak, 2006:559). The purpose of this method is to change the person's wrong attitudes, to encourage him and to manage to come up with alternative ideas with regard to solutions of the problems. In other words, bibliotherapy means "introducing the right person to the right book at right time." (Bulut, 2010: 47).

Bibliotherapy can be analysed in two main groups in terms of implementation areas and shape (Öner, 2007: 140,141):

- 1. Clinic bibliotherapy:** This technique, which is employed by psychological counselors and therapists for therapeutic purposes, also includes the bibliotherapy backed with psychological counseling, book prescription and the bibliotherapy techniques that are supported with a telephone and manual book.
- 2. Developmental bibliotherapy:** It is the sort of bibliotherapy which can be used by the teacher concerned, librarians and non-experts within the school environment or libraries. As it is not carried out by experts, it is rather advisory. Developmental bibliotherapy may be benefitted in finding solutions to problems that a person may face in his/her daily life as well as to more complicated affective and behavioral problems. In addition to assisting the person to get to know himself better and to find solution to his/her problems, this technique is a beneficial and effective means of communication adopted by parents to recognize and define the properties of puberty age.

"Literature is influential upon both cognitive and affective aspects of man. The reading does not only get them to think, but also touches them." (Öner, 2007: 134).

Books display certain properties such as provoking thoughts, healing and finally assisting in finding solutions to problems. Through what he reads, the person gets the opportunity to witness a number of new lives that he/she cannot experience and reach in his/her real life (Rainfield, 2013; Akt: Öner, 2007: 134).

People may turn to books for various reasons. These reasons can be listed as follows:

- a. Finding an outlet for emotions ,
- b. Dealing with the problems that create fear to be confronted with,
- c. Discovering new lives by getting away from the current state,

- d. Being convinced that others also have problems in their lives, , consolidating the sense of not being alone,
- e. Getting to know himself and his needs,
- f. Developing new perspective regarding to the environment,
- g. Reaching from part to the whole,
- h. Comparing the concepts, problems and sentiments with the other one,
- i. Being able to learn what to pay attention to and beware of.
- j. All the factors mentioned above are the skills regarding his/her life. The reader may compare himself with the events of all kinds of lives which are presented to him/her in the book and with the characters through which he can detect various and strong aspects of his/her nature that he/she couldn't not realize and name up to that time (Öner, 2007: 136). So, the purpose of the use of bibliotherapy is to help the person to gain insight through books while taking pleasure (Öner, 2007: 136).

The basic implementation principles of bibliotherapy are listed below: (Pardeck&Pardeck: 1986; cited by Bulut, 2010: 20):

- a. Assistance needs to be given in the application of the material the individual is familiar with.
- b. The counselor/the teacher concerned needs to pay attention to the length of the reading assignments, and the passages which are irrelevant to the target, complicated and unnecessarily long should not be selected.
- c. The reading comprehension level of the counselee/student should definitely be known and the reading passage should be selected accordingly.
- d. If the counselee/student has difficulty in reading the text or cannot read it, audio books should be selected.
- e. The age and the emotional maturity of the counselee/student should be taken into consideration.
- f. The reading preferences and interests of the counselee/student should be selected as the baseline.
- g. The materials that reflect the emotional state of the counselee / student should be carefully selected.
- h. When the necessary materials are not available; visual and audio resources should be alternatively used.
- i. Even if it is incapable of meeting and covering the counselee/student's problem, the reading passage should be as relevant to it as possible.

To achieve the aim of bibliotherapy, in the process of implementation of the basic principles, the counselor/teacher is required to comply with the steps explained below (Pardeck, 1993; cited by: Bulut, 2010: 22):

1. Determining the behaviour or the ability which is intended to be imparted to students by by the counselor/teacher,
2. Determining the appropriate literature and the resources to be used,
3. Initial reading of the selected text by the counselor/teacher,
4. Making the literature and the books perused,
5. Providing a creative discussion environment after the reading session.

According to Öner and Yeşilyaprak (2006:506), the person upon whom to conduct bibliotherapy should have knowledge and ability with regard to the subject. It is essential that practitioners adhere to the steps mentioned above in order for bibliotherapy to be able to be used as a proper technique in Turkish Education. After the reading process , provision of a proper discussion environment by the teacher is highly important in terms of understanding whether the student has perceived the process correctly or not, determining if his/her behaviours and attitudes have changed or not and whether he/she can come up with solutions to his/her problems.

According to Çetin (2013:141), use of bibliotheraphic may not always be the exact solution. However, applying this method within the scope of Turkish language lessons in the framework of objectives and gains of Turkish language education will definitely contribute to students' personality developments and acquisition of positive behaviours.

With the purpose of offering solutions to person's problems, creating a positive sense of self and building identification, developmental bibliotherapy may be said to emphasize the key points below (Çetin, 2013:138-139; Yılmaz, 2014:176-177) :

1. Communication skills
2. Problem solving skills (developing an insight towards problem solution),
3. Anger, stress and time management (catharsis and release of emotional tension),
4. Forgiveness and tolerance,
5. Perseverance,
6. Benevolence and cooperation,
7. Agreeableness
8. Self-awareness, (self-consciousness- the individual's assessing himself honestly),
9. Recognising others and empathy (social consciousness)
10. Getting to know the environment, society and the world
11. Building a more positive sense of self,
12. Being aware of the fact that others may also face the similar problems as his/her own and feeling that he/she is not alone,
13. Deliberation,
14. Identifying and using the opportunities,
15. Not giving up hope,
16. Motivation and planning the future,
17. Softening stereotypes,
18. Adapting to new and different situations and overcoming adaptation difficulties
19. Developing new values, attitudes and behaviours,
20. Resolving the conflicts between parents and children; recognition of children's developmental needs by parents and responding them

The Importance of the Research

Bibliotherapy is the shape that text and therapy are melted into each other. It is stated that the texts within the textbooks need to be qualified to contribute to students' personality development and enable them to gain aesthetic value.

As it is stated within the overall objectives of the National Education Law numbered 1739, "raising individuals who are physically, mentally and emotionally balanced; own a healthily developed personality and character, a free and scientifically thinking competence, a broad view of the world; respect human rights and appreciate enterprise; have sense of responsibility towards society; constructive, creative and productive (NEM:1)." stands out the key objective. Some of the overall objectives of The Turkish Training Programme of 6-8th grades are students are expected to be "tolerant, respectful to human rights, sensitive to national and global problems and to create solutions (NEM:4)." and under the "basic skills" title of the programme, the qualities "communication, problem solving (NEM: 5)." are included as well. Hence it is estimated that developmental bibliotherapy technique will contribute to educating individuals who own the qualities which are expressed within the overall objectives of Turkish National Education Curriculum and also The Turkish Training Programme of 6-8th grades.

Bibliotherapy technique is a method which includes the education of values and contributes to the student's self-development. Based on fiction, Turkish language course seems to be the most suitable course for this technique. In addition, it may not be incorrect to state that bibliotherapy is a highly influential method for improving literacy skills and inculcate basic language skills in the student's life. One of the literary genres to be utilized in the implementation of bibliotherapy technique is fairy tales.

Fairy tales are of instructive value; to express more explicitly, tales are the literary works that treat children's emotions, thoughts and dreams in a written or oral way and enhance their feelings of beauty and while doing this, in addition to making them gain a national identity, they get them to adopt national and universal values without being aware of it. Helimoğlu Yavuz (1997: 55) uses the following statements about tales:

Throughout the history human beings expressed their expectations from life, and solutions to their daily problems through fairytales events and heroes and in this way they meant to warn, educate and equip new generations against the challenges of life for centuries because a parallelism may be drawn between almost all the problems which the heroes of tales face and the realities of actual life."

In addition to enriching children's world of thought and imagination, tales enable them to gain the virtues such as kindness, honesty, diligence and benevolence within the course of events as well.

Tales may be counted to be the literary genre that reflects the childish sensibility best. They prepare the child for life; that is, for future, through nourishing children's soul and enriching their fantasy world. When extracting the symbolic elements from the tales, the real life is revealed. The child gains the experience to prepare himself/herself for future to some extent through tales which are fiction. The child sees the contradictions in tales.

Tales in which good and evil, right and wrong, pretty and ugly, weak and strong come together and fiercely compete with each other draw for the child a realistic picture of the world.

When examined carefully, it is obviously seen that tales actually reveal human life. That is to say, while people go through real events, they dream and imagine as well. Real life and dreams of people come together in fairy tales. Ordinary and extraordinary events are realistically depicted in tales (Karatay, 2007: 472).

The current study is of importance in terms of making bibliotherapy more widely known, explaining its types, determining its place in Turkish language teaching and the roles of the teachers implementing it and revealing how books, stories and folktales can be analyzed in relation to their bibliotherapeutic elements.

Eflatun Cem Güney compiled many legends, fables and folktales and penned these products of oral literature again with his own style. Also known as "Storyteller Father", Güney invested great efforts to reproduce these works in modern Turkish. Therefore, Eflatun Cem Güney's book of folktales "Evvel Zaman İçinde" was selected as the main source of the current study.

The Purpose of the Research

This research aims to identify the bibliotherapeutic elements of the tales book called "Once Upon a Time" by Eflâton Cem GÜNEY and make suggestions about how to use bibliotherapy technique through this tales book. In addition, emphasizing that this technique contributes to the development of students' literacy skills, helps them to overcome their emotional problems, and to gain positive values is another purpose of the current study.

Technique

Research Model

This study was conducted by using qualitative research method. Qualitative research can be described as research in which qualitative data collection methods such as "observation, interview and document analysis" are used. (Yıldırım&Şimşek, 2005:39). The study relies on "descriptive analysis" which is one of the qualitative research methods. The data obtained out of descriptive analysis are summarised and interpreted according to the themes formerly defined (Yıldırım&Şimşek, 2005:224).

Collection and Analysis of Data

A literature review was initially made to identify the bibliotheraphic elements in the tales book called “Once Upon a Time”, which is the subject of the research similar statements identified are subsumed under a heading and a “table of bibliotheraphic elements” which is made up of 20 headings is created. Based on the table obtained, the tales book “Once Upon a Time” was separately read and analysed by the researchers.

Each bibliotheraphic element identified in the tale is listed right below the related section and is supported by examples through the direct quotations from the book.

The bibliotheraphic elements in the book were separately identified for each tale and the tales were ordered from most to least depending on the number of the bibliotheraphic elements in the book. In addition, these elements within the book were ranged according to frequency of use and tried to be interpreted as well.

Validity and Reliability

According to Yıldırım and Şimşek (2005), one of the paramount criteria in a study where descriptive analysis has been used is to include direct quotations and to explain the results based on these quotations. “The colleague test” is used as another criterion of validity (Merriam, 1998: 204).

After the research findings were interpreted, a colleague test was carried out by consulting an expert in order to determine whether the results were accurately assessed or not. In order to ensure reliability in this research, upon the findings of the research, the comments of both researchers were evaluated together and the differences between them tried to be minimised. Yıldırım and Şimşek (2005: 263) emphasized that the internal reliability may be achieved in a study through comparing the analysis that more than one researcher have performed by using the same data.

Findings and Comments

In this section, the findings obtained with regard to the bibliotheraphic elements within the book “Once Upon a Time” by Eflatun Cem Güney are presented in tables.

Table 1: *The Numeric Data with regard to the bibliotheraphic elements of the book called “Once Upon a Time” by Eflatun Cem GÜNEY*

FOLK TALES	HEROES	SUBJECT	MESSAGE
1. THE BROCADED SHOE	1.The Father	It is narrated in the tale that an orphan girl who has lost her mother at a very young age and so has to live with her stepmother, and despite all, she never gives up benevolence and her kindness is rewarded with a marriage to the prince in the end.	All the good and evil deeds will return one day.
	2.The Stepmother		
	3.The Stepmother’s Daughter		
	4.The Orphan Girl		
	5.Granny Akça		
	6.The Brocaded Yellow Cow		
	7.The Rooster with Earring The Haji Butcher		
	8.The Prince		
	9.The Vizier		
	10. The Ak Aghas		
	11. Yenge Sultan		
2. THE BEADED QUILT	1. The Old Horseshoer	The confrontation of The Old Horseshoer’s three sons with the Giant, the Padishah’s three daughters who are captured by the Giant and rescued by them; Mistik, who is the youngest of the brothers, overcomes the	No matter how challenging the conditions are, people with good intentions certainly receive the reward they deserve in
	2. Mistik		
	3. Mistik’s Two Brothers		
	4. The Giant, The Giant’s Wife		
	5. Padishah		
	6. Padishah’s Three		

	Daughters	Giant with the help of his good faith, courage and wit despite his brothers' evil intentions and he is rewarded with a marriage to the Padishah's youngest daughter in the end.	the end.
3. THREE ORANGES	<ol style="list-style-type: none"> 1.The Padishah 2.The Prince 3.The Chief Astrologer 4.The Black Vizier 5.The White Vizier 6.The Poor Orphan 7.The Giantess 8.The Seven-headed Giant 9.The Orange Beauty 10. The Brunette Girl 11. The Old Lady Hatun 	In the tale it is narrated that upon the poor orphan's curse taking effect, the prince sets out to pursue the three oranges and on his way he falls in love with the girl who gets out of the last orange and the sequence of events until they come together in the end.	We may always confront evil people, but no matter what happens, Well-intentioned people will win in the end for sure.
4. SEDEF BACI	<ol style="list-style-type: none"> 1.The Padishah 2.The Black Vizier 3.The Padishah's Second Wife 4.Padishah's Three Sons 5.Sedef Girl 6.The Prince 	This tale narrates about a padishah's three sons who fall in the hands of the stepmother and the events that befall her only daughter; the sacrifices of Sedef Kız in favor of her brothers and her being rewarded in return for that kindness in the end.	Working in a perseverance and self denial way and not letting evil dwell in the heart are sufficient for the solution of a number of problems.
5. THE DOUGH BABY	<ol style="list-style-type: none"> 1.Hılı 2.Dılı 3.Çiçitil Bey 4.Gülfidan 5.Keloglan Bald Boy 	The content of the tale is that having been married for years yet having no children still, a couple called Hılı and Dılı make a dough baby and break it into pieces as they cannot share it, which made their heart sank. However, God sends Keloglan Bald Boy to be adopted by them.	If something is desired too much, God will not leave it unreciprocated. Hope should not be given up.
6. THE HAUNTED HAND	<ol style="list-style-type: none"> 1.Gül Girl 2.Gül Girl's Husband 3.The Cherub Lady 4.The Ten Fingers Fairy 	The content of the tale is that pitying Gül Girl for not being able to finish the heavy chores on time, a fairy who is a witness of her late mother's kindness places a fairy on Gül's ten fingers and annihilates this problem from which she suffers.	Hope should not be despaired of God.
7. THE BOY WITH GOLDEN FORELOCK AND THE GOLDEN HAired GIRL	<ol style="list-style-type: none"> 1.Bert 2.Ernie 3.Two Cherub Fairies 4.The Forelocked Boy 5.The Golden Haired Girl 6.The Crone 7.Goblins 	In the tale it is narrated that a couple called Bert and Ernie have never given up hope although they have had no children for years and they are rewarded with a very pretty boy and a girl in the end.	Even though it may seem impossible to achieve the desired things, hope should not be given up from God.

In Table 1, the heroes, content and the messages of seven folk tales within the folk tales book called "Once Upon a Time" by Eflatun Cem Güney are presented. As the elements of time and place are rather imprecise and are kept beyond the scope of this study, these factors are not included.

When tales are analysed in relation to the heroes, it is defined that the highest number of characters exist in the first, the third and the seventh tale respectively; and a padishah, a prince, a giant, an orphan and a person who do evil appear in more than half of the tales.

The characters in the tales are analysed in terms of good and evil distinction and the names which are given to them are determined in such a way as to imply the personality features of the characters. While good characters are given good names by "The Orphan Girl, Granny Akça, The

Brocaded Yellow Cow, The Rooster With Earring, The Ak Aghas, The Haji Butcher, The Prince, Yenge Sultan, Padishah, The Old Horseshoer, Mistik, The Padishah's Three Daughters, The White Vizier, The Giantess, The Orange Beauty, The Old Lady Hatun, The Padishah's Three Sons, Sedef Girl, Hılı, Dılı, Keloglan Bald Boy, Gülfidan, The Cherub Lady, Bert, Ernie, Two Cherub Fairies, The Crone ", the evil ones are given bad names "The Stepmother, The Stepmother's Daughter, Mistik's Two Brothers, The Giant, The Giant's Wife, The Black Vizier, The Brunette Girl, The Seven-Headed Giant, The Padishah's Second Wife and The Goblins". In the following samples, it is obviously seen that *The Noble-hearted Vizier* is shown to be a good person ,while The Step Mother is depicted as a wicked person.

"...However, the noble-hearted Vizier was an honourable man." "Your Highness," said he," I'd beg you to say the sword is not to be raised towards an orphan; instead, what's best is to conquer hearts, make kaabahs, the dome of God." so pray, Majesty, decree a fountain to be built ,yet what a great fountain! Honey shall flow through one chute, and shall cream through the other one. Hereupon, let those orphan and the fatherless come to this amazing fountain; if he desires honey, let him fill in his bucket with honey; or with cream, whatever he wants! If smile does blossom upon those orphans who have gone through hard times since their birth; then fortune shall smile upon our beloved prince, too." (Güney: 2006: 44)

"...The step mother, getting utterly infuriated; you orphan brat! said she, what on earth you dare to tell me what I should do? You mind your own damn business! Let me drink her three palms of blood first, then I will make you have a hell of a time!" (Güney, 2006: 14)

When the names are analysed in details, it is seen that "white, yellow, haji, beautiful, devine light, mother, sedef, rose, gülfidan, golden, brocaded, orphan, fatherless" are used to indicate good characters, while the concepts "black, step, giant, goblin, seven-headed giant" are used to indicate the evil characters. In the tales while the giant and the giant's wife represent the evil, the giantess represents the good character. This case is thought to stem from the holiness of "maternity".

In tales, typically a simple hero and the events revolving around him/her are depicted. There is a struggle of heroes who are identified with contradictory concepts like good-evil, justified-unjustified, virtue-unvirtuousness, justice-cruelty, and humility-arrogance. (Karatay, 2007:471). The struggle of "good and evil, beauty and ugliness, wealth and poverty, in other words, the positive and negative is narrated. Save some exceptions, tales finish with a happy ending; the good, the beautiful and the wise win in the end. In fairy tales, misfortune and mishaps come up once or in a row and bound together, which is different from real life. After their resolution, new problems do not appear at all; the crown and marriage that symbolize power, success and happiness are not redamaged." (Günay, 1992:326). In all fairy tales, while the good qualities belong to the beautiful and the strong, defects belong to the ugly and the evil (Tezel, 1985:I). In fairy tales, human types of honest-dishonest, courageous-despicable, brave-coward, smart-fool, just-cruel, lazy-hardworking appear. By means of these good and evil characters, types of behaviours to be taken as a model or to be avoided are introduced. At the end of the tale, the hero representing the good always wins; and the evil one is always punished.

While tales enrich children's world of thought and imagination; they also impart some virtues to them such as kindness, honesty, diligence and benevolence that they are supposed to acquire within the course of events. (Karatay, 2007:471).

The contradictions such as good and evil, right and wrong, just and unjust, virtue and unvirtuousness, justice and cruelty within the folk tales book " are presented through the characters of the tales such as The Stepmother-The Orphan Girl, Mistik- Mistik's Two Brothers /The Giant/The Giant's Wife, The Orange Beauty-The Brunette Girl, Sedef Girl-The Stepmother, The Crone-Goblins.

"... Miss Orange, being quite ignorant of people, how on earth can she know?' As she is the lady of that mountain and the moor, so much does she yearn for it! Yet, it would not be fair

to let her hanker after; perhaps, till my valiant sweetheart returns, for me, it shall become a live festive as well.' thought she, and no sooner did she say: Bend down my branch! Bend down!" than one of the branches would bend down the very bottom upon the earth; and no sooner did it lift the pock-marked girl than it stood up into the air." (Güney,2006: 55)

"...at that moment, somehow, Miss Orange turns into a bird and against the breeze flies she away. At that very moment, the pock-marked girl grins fully:" it is better to have good fortune than own a pretty complexion' said that so-called bird-brained fairy girl . However, saying that 'even if the hell breaks loose, the blind luck shall never come and strike me. Hence, for me, what is best to do is to build my own fortune with my own hands and strike that gold called the Prince. Is there a superb chance better than that! ' did she insert the enchanted needle through her hair; put herself into Miss Orange's shoes and eventually replaced her." (Güney,2006: 56)

The seven tales of the tales book "Once Upon a time" reveal similar characteristics in terms of their subjects. In the first four tales "The Brocaded Shoe, The Beaded Quilt, The Three Oranges and Sedef Sister" the struggle of the good against the evil characters is narrated and in spite of all the injustice that they are exposed to, they do not give up their well- intended behaviours, they go on putting forth efforts to overcome the problems that they confront and get the award that they deserve in the end. In the last three tales "The Dough Baby, The Haunted Hand, The Golden Forelocked Boy and The Golden Haired Girl" it is narrated that the characters desire an object such as a child and a skill that they cannot own in their life or feel the absence of it immensely yet they never despair; do their best to that end and eventually get rewarded with them in the end.

When analyzed in terms of their messages, almost all convey the message that no good deed shall remain unreciprocated; the first three tales emphasize it intensely and in the final three tales, the importance of "no despair" is stressed. In the following extract which is taken from the tale called Sedef Sister, it is stated that, Sedef Girl deserves to be rewarded with marrying the son of the padishah in return of her innumerable favours thus the message that even a slightest favour shall remain unreciprocated is implicitly conveyed.

"... The Padishah, upon discerning that Sedef is much purer than even a pearl, married her to his beloved son. He also gave his three daughters to Sedef Girl's three brothers as wives. While the newly-married couples were enjoying their wedding celebration which lasted for fifty days and forty nights; gosh, in the midst of the festive, what a shock! The rumour that their wicked step mother, the daughter of the Evil Vizier would be harshly castigated between a rock and a hard place. Dee, peace is restored in the end; the biter is bit; and those unwicked are fairly rewarded with a happy ending. Three apples fell from Heaven; to those who avoid to soil others' hands!" (Güney, 2006: 70).

Tales guide to good and beauty and remind us our responsibilities. Being an important education tool, tales indicate the ways and conditions of being in agreement with society. They play a great role in gaining acceptable behaviours and disposing of undesirable ones (Gül, 2013).

When reference books are examined, it is observed that the counselee or the student who is involved in bibliotherapy process has relieved from the heavy stress and pressure resulting from strong emotions, gets to know themselves, gains insight and shows tendency to exhibit positive behaviours by taking the heroes of the book as models. (Öner, 2007: 136).

The findings regarding to bibliotheraphic elements which are defined within seven tales of "Once Upon a Time" by Eflatun Cem Güney are given below.

Table 2: *The Numeric Data with regard to the bibliotheraphic elements of the book called “Once Upon a Time” by Eflatun Cem GÜNEY*

BIBLIOTHERAPHIC ELEMENTS	1st TALE	2nd TALE	3rd TALE	4th TALE	5th TALE	6th TALE	7th TALE	TOTAL	%
1. <i>Benevolence and Cooperation</i>	5	5	12	3	0	2	0	27	12.1
2. <i>Recognising others and empathy (social consciousness)</i>	9	5	2	0	6	1	1	24	10.7
3. <i>Developing a more positive sense of self</i>	6	3	4	2	2	0	0	17	7.6
4. <i>Perseverance</i>	1	4	5	3	1	0	2	16	7.1
5. <i>Communication Skills</i>	2	8	1	1	1	1	1	15	6.7
6. <i>Problem solving skills (developing insight regarding to solutions of problems)</i>	1	7	4	1	1	0	1	15	6.7
7. <i>Developing new values, attitudes and behaviours</i>	4	5	2	1	2	0	0	14	6.2
8. <i>Not Giving up Hope</i>	2	2	1	2	3	1	3	14	6.2
9. <i>Self-awareness, (self-consciousness- the individual's assessing himself honestly)</i>	2	3	2	1	1	2	2	13	5.8
10. <i>Seeing that others may also face the similar problems as his/her own and having the feeling of not being alone</i>	3	2	2	3	1	1	1	13	5.8
11. Softening stereotypes	1	1	4	0	3	0	1	10	4.4
12. Anger, stress and time management(catharsis and release of emotional tension)	0	3	1	0	2	0	2	8	3.5
13. Adapting to different and new situations, overcoming adaptation difficulties	1	1	2	0	2	1	0	7	3.1
14. Agreeableness	1	4	1	0	0	0	1	7	3.1
15. Forgiveness and tolerance	3	1	0	0	0	1	1	6	2.6
16. Diligence	0	2	2	0	1	0	1	6	2.6
17. Being aware of the environment, society and the World	1	4	0	0	0	0	1	6	2.6
18. Motivation and planning the future	1	1	0	0	0	0	1	3	1.3
19. Resolving the conflicts between parents and children; recognition of children's developmental needs by parents and responding them	1	0	0	0	0	0	0	1	0.4
20. Identifying and using the opportunities	0	1	0	0	0	0	0	1	0.4
TOTAL	44 (19.7 %)	62 (27.8 %)	45 (20.1 %)	17 (7.6 %)	26 (11.6 %)	10 (4.4 %)	19 (8.5 %)	223	100

In the table above, the bibliotheraphic elements detected in the seven tales within the tales book “Once Upon a Time” by Eflatun Cem Güney are ordered from the most frequently encountered ones to the least. Among the elements, the most frequently encountered one is “benevolence and cooperation” (12.1%), and it is followed by “recognising others and empathy (social consciousness)” (10.7%), “building a more positive sense of self” (7.6%), “perseverance” (7.1%), “communication skills” (6.7%), “problem-solving skills (developing an insight towards problem solution)”, “managing to develop new values, attitudes and behaviours” (6.2%) and “not giving up hope” (6.2%) , “self-awareness, (self-consciousness- individual’s assessing himself honestly) (5.8%), “seeing that others

may also face with the similar problems as his/her own and realizing that he/she is not alone”, “softening stereotypes” (4.4%), “anger, stress and time management (catharsis and release of emotional tension)” (3.5%), “adapting to new and different situations and overcoming adaptation difficulties”, “agreeableness” (3.1%), “forgiveness and tolerance, deliberation, being aware of the environment, society and the world” (2.6%).

In Table 2, it is seen that among the elements that exist within the tales book “Once Upon a Time”, “motivation and planning the future” (1.3%) and “defining the opportunities and using them, resolving the conflicts between parents and children; recognition of children’s developmental needs by parents and responding them” (0.4%) are the least frequently encountered ones.

When bibliotherapeutic elements are evaluated in terms of their presence in the tales, it is found out that the most elements exist in the second tale “The Beaded Quilt” (27.8%) and it is followed by the third tale “The Three Oranges” (20.1%), the first tale “The Brocaded Shoe” (19.7%), the fifth tale “The Dough Baby” (11.6%), the seventh tale “The Golden Forelocked Boy” and “The Golden Haired Girl” (8.5%), the fourth tale, Sedef Sister (7.6%), and finally the sixth tale “The Haunted Hand” (4.4%).

Eflatun Cem Güney's tales book "Once Upon A Time" includes implicit messages related to bibliotherapeutic elements as well as outstanding explicit messages. These can be exemplified as follows:

Seeing That Others May Confront His/Her Problems As Well

“On that unlucky day when her mummy was dead and buried; a fire fell into her bosom and her face turned to ash pale. Hereupon, could a smile blossom upon the poor orphan’s face again? Alas, that father would-be would become a real father and take the poor child under his wings... Before his late wife’s soil dried up, her so-called father had left the orphan into a stepmother’s hands. Well, if we came to her, to our regret, she had a heart of stone. The stepmother made her own daughter lead a comfortable life whilst she took a hard line with the ill-fated orphan; she set her to all chores; exhaust her going up the hill; if not, she even had her carry water in sifter. Still, no matter what the poor child did; all stood out like a sore thumb to the stepmother.” (pg: 7)

“It is inevitable to have a run of bad luck and to suffer all evils in life. If one day those who drop in on a beaten track return and tell their adventures at his bedside, perhaps our beloved prince neglects his own grievances to some extent and hereby feels a bit consoled.” (pg:62)

“Her parents didn’t have their eyes on her and made her lead a comfortable life; yet alas, damn the cruel fate! Before a nightingale perches upon its branch; the dying hour struck on their door. Far from the hearth, both her parents were taken away within the same wooden coffin from her; that rose-faced maiden girl crashed about her ears. Her lamentation screamed the place down in such a manner that her one eye was running for her mother’s sake and the other for her father’s; but, it couldn’t be helped, nothing more could be said about it. Sorrow of heart was it, would not it be halved nor dressed, but then thank heavens! God gave the patience to endure.” (pg:79)

Developing a More Positive Sense of Self

“My girl, Lord only knows who is what. I see the beholder in the point of view he looks at me. As for what I reap and sow; that actually depends on the motive of the heart; I just reap what the other sows.” (pg:12)

“...Once upon a time there were a husband and a wife called Hılı and Bıdı. They were as quiet as a mouse both. They wouldn’t interfere with anybody’s affairs and even forebore to hurt an ant.” (pg:71)

Softening Stereotypes

“Her heart sank; for sure; yet upon interpreting her case as such ‘ Every cloud has a silver lining’ she took a load off her mind a bit.” (pg:17)

“Excellency, I wouldn’t like to sound like giving advice to your Highness ,yet what is destined to be will be, we cannot curb it by throwing the stranger a bone; will it happen what is already predestined, there is no remedy rather than show humility to the will of God, I hope all ends well.” (pg:45)

Forgiveness and Tolerance

“And there is also that this is a mother, too; has also a daughter; for me, it’s no use crying over the spilled milk any more, but do not wish it for her, If her mother pays her misdeed for her blood; then alas, the poor girl falls into a stepmother’s hands. Better tell, I refer it to God; hereupon neither the padishah nor his son should know about it, between us let it be a secret!” (pg:23)

“...what else would her husband do! For the sake of not distorting the peace and harmony of the household,had he endured all at his utmost power,he did not even bother to open his month once and insinuate anything to his wife !” (pg:80)

Adapting a New Situation, Creating Different Means of Solution

“They were damned if they did, and damned if they didn’t. Whilst they were brooding over, ‘My agha brothers’ said Mistik: It is not for me to say in your presence, but even if we catch lighting in a bottle, it is still far from returning our effort. Better tell, let’s seek our fortune elsewhere. It aint the end of everything!” (pg:24)

Benevolence and Cooperation

“...however, from that day onwards, neither moor nor hill; nor grass nor field; a handful of bay for one of them and a slice bread for the other; so that it tended to run off their feet. Yeah, it really did! The orphan girl wouldn’t eat her bread, but damp it with her tears and give it to her beloved brocaded; in return, the brocaded cow would add honey and cream into her milk and have her poor orphan drink it.” (pg:14)

“Your Highness, I’d beg you to say ‘ the sword is not to be raised towards an orphan; what’s best is to conquer hearts, make kaabahs, the dome of God.’. So please decree a fountain to be built, a great fountain! Honey shall flow through one of its chute, and cream through the other one. Hereupon, let those orphan and the fatherless come to this amazing fountain; if he desires honey, let him fill in his bucket with honey; or with cream, whatever he wants! If smile does blossom upon those orphans who have gone through hard times since their birth; then fortune shall smile upon our beloved prince, too.” (pg:44)

“Sisters are bosom friends, do they ever seperate from each other? At nights they would go into a huddle once and unburden their adventures twice.” (pg:64)

“...If you wanna change your ways, neither yield to your flesh nor from society let yourself detach. Cry with the crying one; laugh with the laughing one. If you are more valiant, build a a tavern to the benefit of everybody. Then shall the earth goes on revolving, will do it out of respect to those.” (pg:77)

Perseverance

“I set my heart on it once, hereforth what’s predestined will be on the scene any way. Well, if you ain’t under the oath, show me the garden of that evil giant, and leave the rest to me.” (pg:47)

“I shall find it roaming the hills and down dale or perish for its sake; I descended to earth and and good God, look what I found!” (pg:65)

Defining The Opportunities and Using Them

“To be frank, were there too many good in the city; but the world is the world of the evil, just to be on the safe side says he; and dips his bread upon salt.” (pg:60)

“As they had their fingers burnt by all the world, they drank even water blowing just in case.” (pg:84)

Not Giving Up Hope

“Do not cry my girl, do not; as you own this diamond and heart at hand; may Lord make you laugh if they do not; now come on, and have a go at washing your face and eyes!” (pg:9)

“Sister, sister; my sister whiter than snow, if Lord, who redeemt you from the wound and bruises of your stepmother now saves you from her quill feathers, henceforth in this emerald palace, we can make merry with roses and wed with nightingales!” (pg:67)

“The Lord I worship, has not bestowed us with a child, yet his almighty is not to be despaired; He, who lets green blood flow through the veils of a dry tree is not omnipotent for something? She kneeled down, and asked’how about saying bismillah; kneading that handful flour and making a dough baby with it? Let us make it, and beg Lord to revive it...” (pg:72)

Seeing the environment, Society and the World

“As they had their fingers burnt by all the world, they even drank the water by blowing just in case.” (pg:84)

Conclusion and Recommendations

Books have assisting properties with regard to the subjects such as making the reader witness a number of lives through the books he/she reads, which he cannot experience and reach in his/her real life, they enable him/her to access new information, catharsis, making him think, recover, and get him/her to gain the ability to create solutions to his/her problems (Rainfield, 2013; cited by Öner, 2007: 134). Briefly, developmental bibliotherapy, one of the two of implementation techniques of bibliotherapy, can be defined as healing through books and constitutes the basis of this study.

Developmental bibliotherapy: It is the sort of bibliotherapy which can be used by the teacher concerned, librarians and non-experts within the school environment or libraries. As it is not carried out by experts, it is rather advisory. Developmental bibliotherapy may be benefitted in finding solutions to problems that a person may face in his/her daily life as well as to more complicated affective and behavioral problems. In addition to assisting the person to get to know himself/herself better and to find solutions to his/her problems, this technique is a beneficial and effective means of communication that can be adopted by parents to recognize and define the properties of puberty age (Öner, 2007: 140-141).

This study was conducted with the purpose of defining bibliotherapeutic elements within the folk tales book called ‘‘Once Upon a Time’’ by Eflatun Cem GÜNEY and making recommendations to teachers and students through the findings obtained out of it. The tales book which is mentioned

here is analysed through “descriptive analysis”, which is one of the qualitative research techniques. The findings obtained are presented in tables. The folk tales book “Once Upon a Time” includes seven tales which are “The Brocaded Shoe, The Beaded Quilt, The Three Oranges, Sedef Sister, The Dough Baby, The Haunted Hand, The Golden Forelocked Boy and The Golden Haired Girl” respectively.

It stands out that the names of the fairy tales’ characters which are discussed to make a distinction between good and evil present clues about their nature. The good characters are depicted through the concepts such as “white, yellow, haji, beautiful, devine light, mother, sedef, rose, gülfidan, golden, brocade, orphan, fatherless”, while the evil ones are depicted by “black, step, giant, goblin, seven-headed giant”.

The folk tales carry similarities with regard to their topics and reinforce the elements like “despite the injustice they are exposed to, they do not give up their well-intentioned behaviours; no good deed shall remain unreturned; and they do not despair at all”.

When the messages of the tales book are evaluated in terms of bibliotheraphic elements, it is observed that the elements such as “benevolence and cooperation, recognising others and empathy, developing a more positive sense of self, perseverance, forgiveness and tolerance, not giving up hope” stand out. Moreover, it is thought that these bibliotheprahic elements, which are among our prominent values, may contribute to students’ personality developments as well. Hence it may be recommendable that teachers benefit from this folk tales book and the others as a whole during in-classroom and out-of- classroom activities.

Including the folk tales analysed, the messages within the whole tales match with bibliotheraphic elements directly, which leads to the necessity to emphasize that the “folk tale” genre does not only inculcate the pleasure of reading; but it also heals and guides.

Based on these, the following suggestions can be made:

Considering students' reading levels and personality characteristics, personal reading lists or lists particular to a group or a class can be created.

Bibliotherapy book application can be designed as an event intended to popularize reading. In this case, the book will both guide the students and will be able to improve students' reading skills.

Book and text selection is the key point for bibliotherapy application. For this reason, it is important to introduce students to the right books and texts. In particular, it is expected to benefit from the fairy tales books.

Values education and bibliotherapy are closely related areas. Just like the education of values, bibliotherapic approaches can also be delivered to the students through texts to be selected in textbooks.

It is estimated that the folk tales called “The Brocaded Shoe”, “The Beaded Quilt” and “The Three Oranges” within the folk tales book called ‘Once Upon a Time’ may be effective in imparting significant skills which are included in Turkish Education Curriculum. Besides, these three tales are thought to be influential to the development of important skills such as “benevolence and cooperation”, “recognising others and empathy”, “developing a more positive sense of self”, “perseverance”, “communication skills”, “problem solving”.

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