Araştırma Makalesi/Research Article

Contribution of Visual Cards Supported by Short Story and Drama Technique to Proverb Acquisition[1]

Küçürek Öykü ve Drama Tekniği ile Desteklenmiş Görsel Kartların Atasözü Edinimine Katkısı

Erol DURAN iD [2] **Ebru ÖZTÜRK** iD [3]

Abstract

It is very important to take advantage of the proverbs that reflect a society's lifestyle, values, education perspective and interpretation of life in the cultural transfer process and children's acquisition of basic language skills. In the research, it was aimed to determine whether the visual cards supported by short story contributed to the acquisition of the proverbs. In this study, mixed method was preferred and quasi-experimental design was used which is one of the quantitative research models. The study group of the research in which single subject quasi-experimental design is used consists of 16 students from 5th grades of a secondary school. In order to provide qualitative data support to the quantitative data obtained from the research, the students of the study group were asked questions in the semi-structured interview form. According to the results obtained from the study, there was a significant difference between the pretest-posttest scores and the posttest-retention scores of the students. According to the results obtained from semi-structured interview form, it was determined that in the instruction through visual cards and drama plans supported by the short story, the students were more entertained that they thought this method helped them learn while having fun, the instruction in this way was more useful, and they could have permanent learning as they were able to participate actively in the learning process. In addition, according to the findings obtained from student scores and interview forms, it was found that drama technique was the most effective instrument on students.

Keywords: Proverb, Proverb Cards, Drama Technique, Proverb Teaching

Öz

Bir toplumun yaşayış biçimini, değer yargılarını, eğitim anlayışını ve hayatı yorumlayış biçimini yansıtan atasözlerinden kültür aktarımı sürecinde ve temel dil becerilerinin çocuklara kazandırılmasında yararlanmak oldukça önemlidir. Araştırmada küçürek öykü ile desteklenmiş görsel kartların atasözü edinimine katkı sağlayıp sağlamadığı tespit edilmek istenmiştir. Çalışmada karma yöntem tercih edilmiş ve nicel araştırma modellerinden yarı deneysel desene yer verilmiştir. Tek denekli yarı deneysel desenin kullanıldığı araştırmanın çalışma grubunu ortaokul 5. sınıf düzeyinde öğrenim görmekte olan 16 öğrenci oluşturmaktadır. Araştırmadan elde edilen nicel verilere nitel veri desteği sağlamak amacıyla çalışma grubu öğrencilerine yarı yapılandırılmış görüşme formunda yer alan sorular yöneltilmiştir. Araştırmadan elde edilen bulgulara göre, öğrencilerin öntest-sontest puanları ve sontest-kalıcılık puanları arasında anlamlı bir farklılık olduğu tespit edilmiştir. Uygulanan yarı yapılandırılmış görüşme formundan elde edilen bilgilere göre; küçürek öykü ile desteklenmiş görsel kartlar ve drama planları aracılığıyla yapılan öğretimde öğrencilerin daha çok eğlendikleri, bu yöntemin eğlenirken öğrenmelerine

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[1] Bu araştırmanın verileri 2019 yılında toplanmıştır.

[2] **Corresponding Author/Sorumlu Yazar.** Prof. Dr., Uşak Üniversitesi, Eğitim Fakültesi, Temel Eğitim Bölümü, Uşak. E-posta: erol.duran@usak.edu.tr

[3] Doktora Öğrencisi, Uşak Üniversitesi, Lisansüstü Eğitim Enstitüsü, Uşak. E-posta:ebruozturkk43@gmail.com,

yardımcı olduğunu düşündükleri, bu yolla yapılan öğretimin daha faydalı olduğunu belirttikleri ve öğrenme sürecine aktif katılım sağlayabildikleri için kalıcı öğrenmeler gerçekleştirdiklerini düşündükleri belirlenmiştir. Ayrıca öğrenci puanları ve görüşme formlarından elde edilen bulgulara göre, öğrenciler üzerinde en çok drama tekniğinin etkili olduğu tespit edilmiştir.

***Anahtar Kelimeler:** Atasözü, Atasözü Kartları, Drama Tekniği, Atasözü Öğretimi*

1. INTRODUCTION

The proverbs being in the vocabulary and also one of the elements of oral culture, are remarkable products in terms of their expression, having a lot of metaphorical and imaginative features, carrying a judgement and reflecting a society's view of life. Proverbs are children of experience and are the fruit of wisdom. The most important element in the proverbs is the association of harmonious expression and deep structure. At the same time, the proverbs are the cultural products used to explain nature events, human behaviors, the thought structure of society, to perceive the individuals' struggle to survive and to help individuals adapt to the world they live in.

Proverb means "Atasözü" in Turkish, "Ancestor's sayings or words". At the etymology of the word, the word "ata" is defined in the Current Turkish Dictionary (TLA, 2019) as "father, one's ancestors". It is possible to define "ancestors" as elders endowed with wisdom, responsibility and exemplary behaviours. The concept of "Ancestor " is sacred to Turkish culture and Turkish society. The sayings of those who fall within this concept are always listened to, and what they say is done. At the same time, the word "ancestor" is a quality that meets the meaning of the word "respect" in the cultural atmosphere. For this reason, the tradition of choosing the name of children from the names of "ancestors" is a sign of respect and courtesy. "Word" is defined as "a sequence of words describing a thought in complete detail." (TLA, 2018). And emphasis has been placed on the influence of the word in Turkish society. As said in Yunus Emre's book "Divan" (Tatçı, 1990):

"Some words end a war, some words cause someone to die

Some words turn poison into honey and butter"

The verses of this poem show what kind of consequences derive from effective words. Therefore, it has always been important to say the word effectively in Turkish society, and it has even been accepted as an art performance. One of the main reasons for the development of rhetoric in Turkish society is the intention to say the word effectively. From this point of view, it would be right to define the proverbs as qualified words spoken by the people who are regarded as honorable to the society.

The history of the proverbs, which are the cultural heritage bearers passed from generation to generation for centuries by the ancestors, is as old as humanity. The oldest proverbs are known to date back to Ancient Egypt. It is also known that Sumerians used some proverbs in cuneiform scripts. Examples of proverbs were also found on Orkhun Monuments. (Alster, 1979; Ölmez, 2008; Aksan, 2012). The oldest work in which the word "proverb" is used is the Kitab-ı Atalar, which was written in 1480-1481 (İzbulak, 1936 cited in Başgöz, 2006). The concept of proverbs continued to be used in language of Gokturk with the meaning of "advice", in Turfan scripts it was clearly used as "the word of the ancestors". In Divan-ü Lugat-it-Türk proverbs are expressed with the words of "mesel" and "sav" meaning "sayings or words of ancestors". In Divan literature, "darb-ı mesel" is considered to have the same meaning. (Sağlam, 2004; İçel, 2009; Artun, 2010; Tepeli & Arıcı, 2012; Beyzadeoğlu, 2014; Öztürk Çetindoğan, 2017).

There are various definitions related to proverbs in literature. In the Current Turkish dictionary (TLA, 2019), the proverb is defined as "advising sayings that are created after long trials and

observations, belonging to a whole public, sayings, mesel, sav or darbımesel." According to Artun (2009), proverbs are "concise words, which are verbally passed from generation to generation mostly, which describe most of the judgements, advices and ideas gained by experiences, in a short and precise manner through metaphor."

Dilçin (2018) defines proverbs as "they are civilized morals that emerged with human society, lived a nomadic life with humans for centuries and finally became a nation." By this definition he mentions leading role of proverbs in community rules and proverbs' existence for ages. It is also possible to define the proverbs as oral products that help us to perceive the basis of human behavior and thoughts. (Gibbs and Beitel, 1995). In addition, proverbs are concise and catchy expressions that are the products of public wisdom in tough living conditions. (Friedman, Chen and Vaid, 2006; Norrick 2015). In the definitions, it is emphasized that proverbs are products of experience, advising, short and they have concise expressions.

The proverbs are products based on the common experiences of a society, reflecting the basic cornerstones of being a nation from the common values of individuals living in that society and from the point of view of the individuals. Proverbs are the mirror of mind maps of individuals in society. (Batur, 2011). Thus, understanding the proverbs enables us to understand the mind structure of individuals and accordingly of society. The fact that cultural elements are effective in proverb preferences is a clear indication that proverbs are social products. (Friedman, Chen and Vaid, 2006; Brown and Wright-Harp, 2011). It is possible to sort the characteristics of proverbs by taking into account the various researches on them (Resnick, 1982; Obeng, 1996; Sağlam, 2004; İçel, 2009; Teksan, 2012; Girmen 2013; Norrick 2015; Öztürk-Çetindoğan, 2017):

Proverbs;

- have an impressive, short, concise and usually poetic narrative.

- are lexical bundles. So, the words in the proverbs can not be changed and replaced by other words.

- are anonymous and are usually in the form of sentences.

- have a leading role because they are results of experiences.

- are usually formed in Simple Present Tense, but some examples are formed in second-person singular or imperative.

- are usually advising so it is pragmatic.

- expression may change according to the culture, oral characteristics and values of the region where they are used.

- are structures that explain a situation through concretization.

- are products of public wisdom and represent social intelligence.

- are structures with intensive expression because the aim is to tell a lot with less words

The proverbs provide qualified information about the concept perceptions of individuals. According to researches (Gibbs and Beiel, 1995), people frequently benefit from the proverbs in interpretations of nature events and human relationships. It has also been found that the meanings extracted from the proverbs reflect human abstract thinking skills and metaphorical perception levels. Therefore, the acquisition of proverbs is very significant in the language teaching process.

According to constructivist approach, traditional methods have lost their functionality in language teaching as in the education. In educational environments, individuals can achieve efficiency to the extent that they are able to participate actively and have fun.

Therefore, in the teaching of proverbs, instead of just giving the proverbs and imposing their meaning through rote learning, proverbs which have quite abstract structure should be embodied with the help of tools such as painting, cartoon, story and drama. (Bağcı, 2010; Tepeli and Arıcı, 2012; Kıvrak, 2016; Batur and Yavaşça, 2018). With the help of tools such as visualization, story making and drama, proverbs can be more fun and more catchy for students. Studies related to the teaching of the proverbs with the poetic and harmonious epic texts are also available in the literature. (Cerrahoğlu, 2013). In addition, it is stated that the teaching of the proverbs can be more effective with activities such as creating stories, preparing proverb puzzles, playing charades about meaning of a proverb. (Girmen, 2013).

1.1. Importance of the study

When the literature is reviewed, it is found that many methods and techniques are used in the teaching of proverbs. However, no research has been found that implements all these methods and techniques with an integrative way. It is thought that the activities in this study will help the students embody the proverbs in their minds and the use of short stories, visual cards and drama technique will be more effective and make teaching more enjoyable.

1.2. Aim of the study

In this study, it is aimed to investigate the contribution of visual cards supported by short stories to acquisition of the proverbs in the teaching of proverbs. For this purpose, the answers for the following sub-problems were sought:

1. Is there a significant difference between the students' pretest-posttest data?

2. What is the students' level of remembering the proverbs after the activities?

3. At which stage of drama activities and visual cards supported by visual short story can the students get the correct meaning and use the proverbs in properly?

4. What are the opinions of the students about the proverb teaching with drama technique and visual cards supported by short story?

2. METHOD

In this section, the model of the study, study group, data collection tools used, data collection process and data analysis will be discussed.

2.1. Model of the study

In this study, mixed model is preferred. Quasi-experimental design, one of the quantitative research methods is used in this research; no control group is formed because of single subject quasi-experimental design. In order to provide qualitative data support to the quantitative data obtained from the research, the students were asked questions in the semi-structured interview form.

2.2. Study group

The study group of the research consists of 16 students from 5th grades of a secondary school in the central district of Kütahya province. The study group is selected with convenience sampling technique.

2.3. Data Collection Tools and Data Collection Process

In the study, data collection tools are proverbs aimed to be taught to the students, visual cards supported by short stories for teaching proverbs, grading key for students' papers, worksheets to evaluate students' knowledge level of proverbs and semi-structured interview form. *(Appendix-1).* Here are the cards that are created for use in teaching activities and drama plan:

<u>A visual card supported by short story and drama plan</u>
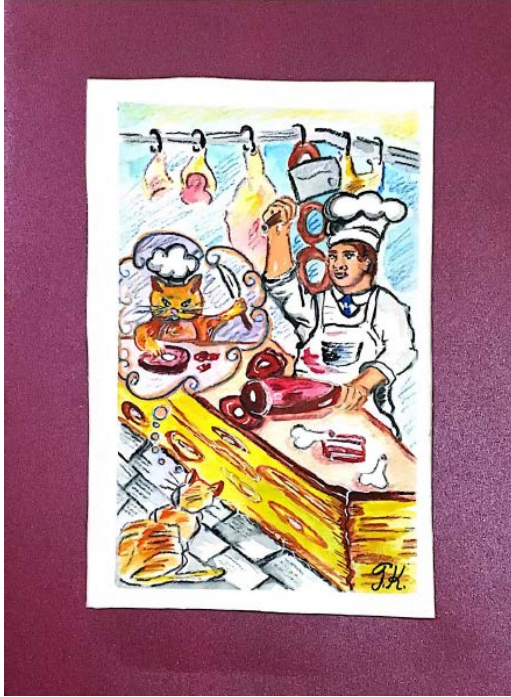
Omelets are not made without breaking the eggs.

"If you want to achieve something, you should practice it or make an endeavour for it."

ζ

He was working as a barber apprentice for a week. He didn't want to complete his education so his family wanted him to work in a barbershop. Because they wanted him to learn a profession. However, he didn't want to work, dry hair or mop the floor. The only thing he did was watching the barber holding the scissors or razor curiously. The barber said nothing hoping that he would be better.

The barber kept his patience for a year because he knew his family. However the boy didn't do anything for a year. He was only watching the barber curiously. In the end, the barber couldn' stand this situation and shouted angrily: "Omelets are not made without breaking the eggs. Take these scissors and show me your abilities."

Drama Plan

Proverb: "Omelets are not made without breaking the eggs."

Grade: 5

Activity Time:10 minutes

Students are told there will be drama activity about the meaning of the proverb "Omelets are not made without breaking the eggs."

Six students are assigned to assist in the drama activity.

Selected students are told about their duties briefly and quietly and the students are placed in the front rows.

Students are shown a paper "music lesson" writing on it.

The teacher gives students seven papers "Flute" writing on them and takes one of the paper.

The teacher says to students "The first rule in playing the flute is to sit upright. Except for the fifth student, they all sit upright.

The teacher says "First, you have to close the hole behind the flute with the thumb of your left hand." Except for the fifth student, the other students do what the teacher tells, but the fifth student continues to look carefully.

The teacher says "Then close the first hole with the index finger of your left hand, the second hole with the middle finger, and the third hole with the ring finger, and blow slowly." Except for the fifth student, the other students try to do what the teacher says. The fifth student continues to watch the teacher carefully.

Students are shown a paper "40 minutes later..." writing on it.

All the students, except for the fifth student, cheer and say "I can play the flute.". The fifth student says "I can't play the flute.".

The teacher says "While your friends were trying to play the flute, you were only watching. There is a appropriate proverb for this situation…." and looks at the class.

In this study, the proverbs that are planned to be taught to students are chosen from proverbs which are present in the 5th grade Turkish textbooks and workbooks of Ministry of National Education determined by Batur and Erkek in 2017. For this study, 25 proverbs were chosen among these proverbs in accordance with the opinions of three academicians who have worked in this field and four Turkish teachers. Later, a visual art teacher was asked to choose 10 portrayable proverbs of these proverbs. 10 proverbs were portrayed to be used in practice based on the opinions of the visual art teacher. The researcher prepared the short stories and the drama plans to be applied during the teaching of these proverbs. In determining the meaning of the proverbs, the Current Proverbs and Idioms Dictionary of the Turkish Language Association was taken as a reference. The visuals of the proverbs prepared by the visual art teacher, the short stories and drama plans prepared by the researcher, were organized in accordance with the opinions of the three academicians who are specialists in the field and some problems were fixed.

To evaluate the students' understanding level of the meaning of the proverbs and using the proverbs in the appropriate situation, grading key was prepared in accordance with the opinions of academicians who are specialists in the field and experienced Turkish teachers in the 5th grade. In table 1, there are some details about the grading key.

Table 1. Grading Key for Students' Activity Papers

	No (0 Point)	Partially (25 Points)	Yes (50 Points)
Does he/she use the proverbs appropriately?			
Does he/she use the proverbs correctly in context?			
Total score of the student			

The students' scores from the activity papers are categorized as 0 points, 25 points, 50 points, 75 points and 100 points. These categories are as follows:

- *0 Point:* He/she doesn't know the meaning of the proverb, and he can't use the proverb properly.

- *25 Points*: He/she knows the meaning of the proverb partially, but he can't use it in a suitable situation, or he doesn't know the meaning of the proverb, but he can use it in a partially suitable situation.

- *50 Points:* He/she knows the meaning of the proverb but he/she can't use it in a suitable situation or he/she doesn't know the meaning of the proverb, he/she can use it in a suitable situation or he/she knows the meaning of the proverb partially and he/she can use it partially in a suitable situation.

- *75 Points:* He/she knows the meaning of the proverb, he/she can use it partially in a suitable situation or he/she knows the meaning of the proverb partially, he can use the proverb properly.

- *100 Points:* He/she knows the meaning of the proverb and he/she can use it in a suitable situation.

A group of the students in the 5th grade of a secondary school are applied a teaching activity and a pilot scheme. The students in the study group in the main application have been informed about how the teaching will take place by making up the deficiencies.

In each application with the same turn, the students were asked the meaning of the proverbs and asked to use the proverb in an appropriate situation. Pretest scores were formed from the data obtained from the students. Later, the visual side of the cards was shown to the students, including the images of the proverbs and the short stories; the students were asked to write the meanings of the proverbs and use the proverbs in a case appropriate to the situation. After the visual, a drama activity was organized by the students of the class and the researcher about the meaning of the proverbs. The students were asked to write the meanings of the proverbs and use the proverbs in a case appropriate to the situation. Finally, the students were read a short story including the meaning of the proverbs. After the activity, the students were asked again to write the meanings of the proverbs and use the proverbs in a case appropriate to the situation. Posttest scores were formed from the data obtained from these activities. After 21 days, to measure recall levels the students were asked to write the meanings of the proverbs that were learnt before and use these proverbs in a case appropriate to the situation. Retention test scores were formed from the data obtained. The research lasted four weeks and the reactions of the students during the process were noted by the researcher.

2.6. Analysis of Data

In order to determine which parametric or nonparametric tests will be preferred for the measurements of the study group's data, the distributions of the pretest, posttest and retention scores were examined and kurtosis and skewness coefficients of the data were determined before the analysis of the research data (Table 2).

Table 2. **Kurtosis and Skewness Coefficients of the Pretest, Posttest and Retention Scores**

pretest	Skewness	1,149	,564
	Kurtosis	1,255	1,091
posttest	Skewness	-,434	,564
	Kurtosis	-,869	1,091
retention	Skewness	,085	,564
	Kurtosis	-1,084	1,091

According to Tabachnick and Fidell (2013), kurtosis and skewness values between +1.5 and -1.5 are considered a normal distribution. As a result of measurements it is found that the pretest, posttest and retention scores of the study group has a normal distribution, so parametric tests were preferred for the measurements.

Starting with the first and second sub-problems of the study, paired students T test was applied in order to determine the differentiation between the pretest-posttest scores and posttest-retention scores of the students. Starting with the third sub-problem of the study, students' scores in the activities were shown in the tables and interpreted in order to determine at which stage of the activities the students got the right meaning and used the proverb in a suitable situation. For the fourth sub-problem of the study, a semi-structured interview form was applied to the students and the data obtained is presented as thematic coding. The statements of the students were included in the study as quotations.

3. FINDINGS AND INTERPRETATIONS

In this section of the research, there are the findings and interpretations obtained from the student data for the research questions.

3.1. Findings and Interpretations About First Sub-Problem

In Table 3, there are the results of paired students T test to answer the question of first sub-problem "Is there a significant difference between the students' pretest-posttest data?"

Table 3. Differentiation of The Pretest-Posttest Data of The Study Group

	$\bar{X}$	n	S. D.	S.Error mean	t	P
pretest	4,84	16	4,22	1,05	-7,474	,000
posttest	54,37	16	27,43	6,85		

According to the mean of pretest data (x: 4,84) in Table 3, it is understood that students have almost no knowledge about using the proverbs in a suitable situation. Data in Table 3 shows that the difference between the means of the scores of pretest and posttest is statistically significant (t: -7,474, p<.05). The mean of posttest data (x: 54,37) is statistically and significantly higher than the mean of prestest data (x: 4,84).

3.2. Findings and Interpretations About Second Sub-Problem

In Table 4, there are the results of paired students T test to answer the question of second sub-problem "What is the students' level of remembering the proverbs after the activities?"

Table 4. Differentiation of The Posttest-Retention Data of The Study Group

	$\bar{X}$	n	S. D.	S.Error Mean	t	p
posttest	54,37	16	27,43	6,85	4,778	,000
retention	37,50	16	18,32	4,58		

According to the data in Table 4, the difference between the means of the posttest-retention tests scores is statistically significant (t: 4,778, p<.05). The mean of retention test scores(x: 37,5) is statistically and significantly lower than the mean of posttest scores(x: 54,37) but it is still significantly higher than the mean of pretest scores.

Table 5. Distribution of Pretest and Retention Scores of Study Group

	0-20 Points	20-40 Points	40-60 Points	60-80 Points
Pretest	O1, O2, Ö3, O4, O5, O6, O7, O8, O9, O10, O11, O12, O13, O14, O15, O16			
Retention	O3	O2, O4, O5, O6, O8, O10, O13, O14,	O1, O9, O15	O5, O7, O11, O12

According to Table 5, the pretest scores of all the students are between 0-20. But posttest data shows that only one student's score is between 0-20, 8 students' score is between 20-40, 3 students' score is between 40-60 and 4 students' score is between 60-80. Consequently, it is clear that knowledge level of the students about proverbs has increased.

3.3. Findings and Interpretations About third Sub-Problem

In Table 6, there are the highest and the lowest points that the students obtained in the activities to answer the question of third sub-problem "At which stage of drama activities and visual cards supported by visual short story can the students get the correct meaning and use the proverbs in properly?"

Table 6. Points of The Students in The Activities

Proverb	Prior Knowledge	Visual	Drama	Short Story
1. He himself was unwelcome, and then he brought a friend along.	0 p: 15 stdnts.	100 p: 2 stdnts.	100 p: 8 stdnts	100 p: 11 stdnts
2. Every family's cooking pot has one black spot.	0 p: 10 stdnts	0 p: 12 stdnts	100 p: 1 stdnt	100 p: 5 stdnts
3. Liberty is better than gold.	0 p: 15 stdnts	0 p: 8 stdnts	0 p: 2 stdnts	100 p: 2 stdnts
4. Actions speak louder than words.	0 p: 16 stdnts	0 p: 14 stdnts	0 p: 8 stdnts	0 p: 3 stdnts
5. Too many chiefs, not enough indians.	0 p: 15 stdnts	0 p: 12 stdnts	100 p: 2 stdnts	100 p: 4 stdnts
6. Although the chimney is curved, its steam smokes vertically.	0 p: 14 stdnts	0 p: 13 stdnts	100 p: 3 stdnts	100 p: 4 stdnts
7. Omelets are not made without breaking the eggs.	0 p: 8 stdnts	0 p: 7 stdnts	100 p: 3 stdnts	100 p: 4 stdnts
8. The shoemaker's son always goes barefoot.	0 p: 14 stdnts	0 p: 11 stdnts	100 p: 3 stdnts	100 p: 3 stdnts
9. Blue are the hills that are far away.	0 p: 15 stdnts 100 p: 1 stdnts	0 p: 13 stdnts 100 p: 1 stdnt	100 p: 4 stdnts	100p: 7 stdnts
10. An enterprise can't be carried out successfully with inadequate means.	0 p: 16 stdnts	0 p: 12 stdnts	100 p: 1 stdnt	100 p: 2 stdnts

*p. : point, **stdnts:** students

According to data in Table 6, it is understood that after visual activity 2 students, after drama activity 8 students and after short story activity 11 students got the exact meaning of the first proverb. Hence, we can say that drama activity is the most efficient technique for the first proverb. The number of the students who doesn't know the exact meaning of the proverb increased after visual activity for the second proverb. It shows that the visual in the activity isn't illustrative enough. After drama activity 1 student, after short story activity 5 students got the exact meaning of the proverb. Hence we can say that short story activity is the most efficient technique for the second proverb.

Until short story activity no student could get the exact meaning of the third proverb, after this activity, 2 students coul get it. We can say that short story activity is the most efficient technique for the third proverb. No student could get the exact meaning of the fourth proverb until the end of the short story activity. It shows that this proverb is above students' level of knowledge.

After drama activity 2 students and after short story activity 4 students got the exact meaning of the fifth proverb. We can say that short story activity and drama activity are the most efficient techniques for the fifth proverb. The number of the students who doesn't know the exact

meaning of the proverb increased after visual activity for the sixth proverb. It shows that the visual in the activity isn't illustrative enough. After drama activity 3 students and after short story activity 4 students got the exact meaning of the proverb. We can say that drama activity is the most efficient technique for the sixth proverb.

After drama activity 3 students and after short story activity 4 students got the exact meaning of the seventh proverb. We can say that drama activity is the most efficient technique for the seventh proverb. After drama activity 3 students got the exact meaning of the eighth proverb and this number didn't change after short story activity. We can say that drama activity is the most efficient technique for the eighth proverb.

After visual activity 1 student, after drama activity 4 students and after short story activity 7 students got the exact meaning of the ninth proverb. We can say that short story activity and drama activity are the most efficient techniques for the ninth proverb. After drama activity 1 student and after short story activity 2 students got the exact meaning of the tenth proverb. We can say that short story activity and drama activity are the most efficient techniques for the tenth proverb.

Students could get the exact meanings of the proverbs and use the proverbs in a suitable situation mostly with the help of the drama activity. The data in the semi-structured interview form also supports this finding. It can be said that drama is an effective technique in the teaching of proverbs because it enables students to be active in the process and take responsibility for their own learning.

3.4. Findings and Interpretations About Fourth Sub-Problem

A semi-structured interview was applied to the students in order to answer the question of the fourth sub-problem of the research "What are the opinions of the students about proverb teaching with visual cards supported by short story and drama technique?" The data obtained from the students was encoded by thematic coding and the statements of the students were presented as quotations.
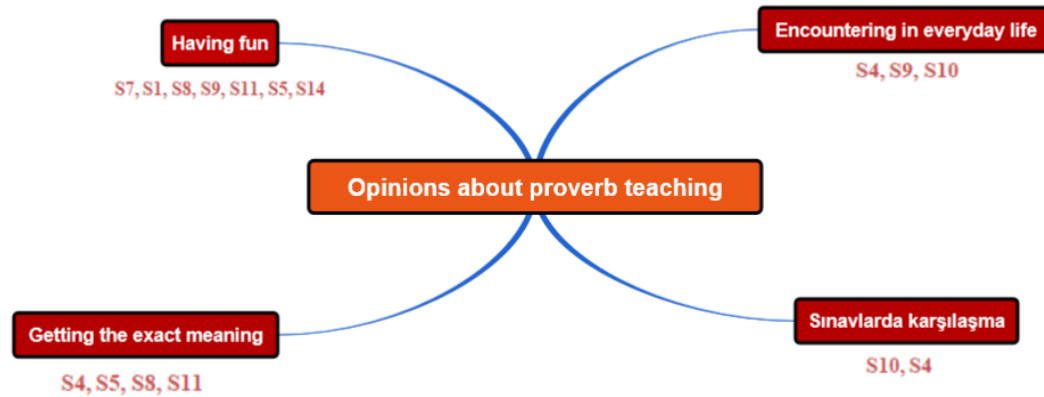

Figure 1. The Opinions of The Students About Proverb Teaching With Visual Cards Supported by Short Story and Drama Technique

Students in the study group gave positive feedback about the proverb teaching. It was determined that the students used positive expressions for proverb teaching because they thought that the proverb teaching was fun, it helped them get the exact meaning of the proverbs, it contributed to the grades in the exams, and they might encounter the proverbs in everyday life. Here are some quotations of the students.

S9: "I had so much fun. We frequently encounter the proverbs in everyday life.

S10: "Maybe we encounter these proverbs in our exams, we can answer the questions about them easily.

S5: "We can encode the meaning of the proverbs easily with the help of case study "

S11: "Without drama or story, the proverbs would be boring, we wouldn't learn their meanings or have fun."
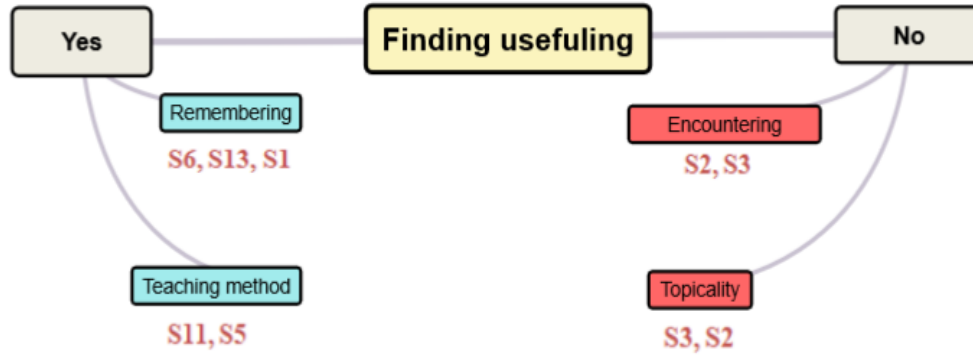

Figure 2. The Opinions of The Students About Finding Proverb Teaching With Visual Cards Supported by Short Story and Drama Technique Useful.

Students in the study group, except 2 students, used expressions indicating that the teaching of the proverb was useful. Students who thought that it was useful stated that the method of teaching was effective and they found it useful because they could remember the proverbs more easily. Students who thought that it was not useful stated that the proverbs were chosen from among the proverbs they had never heard before and they thought that teaching was not useful because they don't encounter these proverbs in everyday life. Here are some quotations of the students:

S2: "No. We don't encounter these proverbs in our everyday life."
S3: "We don't encounter these proverbs in our daily life."
S13: "Drama with visusal cards is very useful for learning. I could easily keep in mind the proverbs."
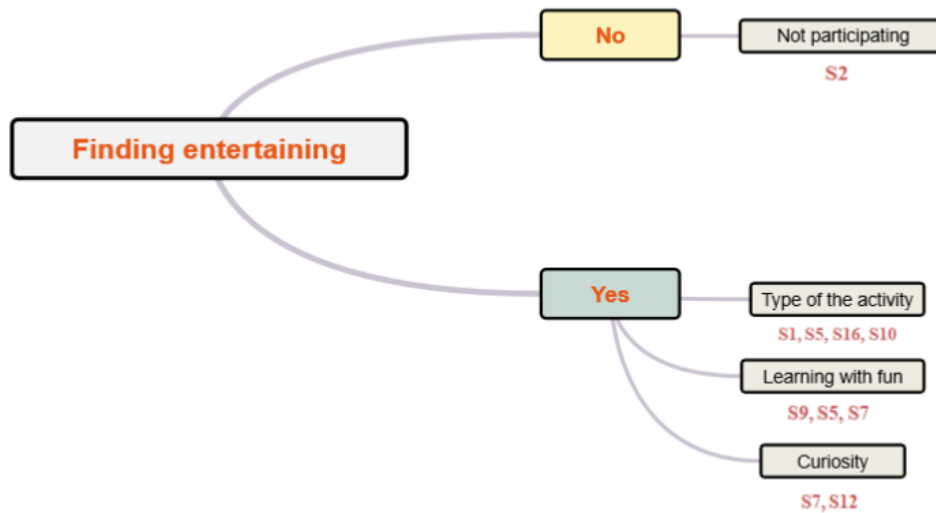

Figure 3. The Opinions of the Students About Finding Proverb Teaching With Visual Cards Supported by Short Story and Drama Technique Entertaining

The study group students were asked if they had fun during activities, and it was observed that students except for one student stated they had a lot of fun during the activities. Students who found teaching fun stated that they found it fun because the activities used in teaching were entertaining and contributed them to learn with fun and cause them to wait for the activities curiously every week. The students who did not find it fun stated that their turn didn't come every week in the activities. Here are some quotations of the students:

  S2: "Every one couldn't take part in the activities every week."

  S1: "We had great fun, I always wanted to take part in drama activities"

  S7: "I had fun because I was curious about the activities every week. I think we learnt the proverbs better with these activities."
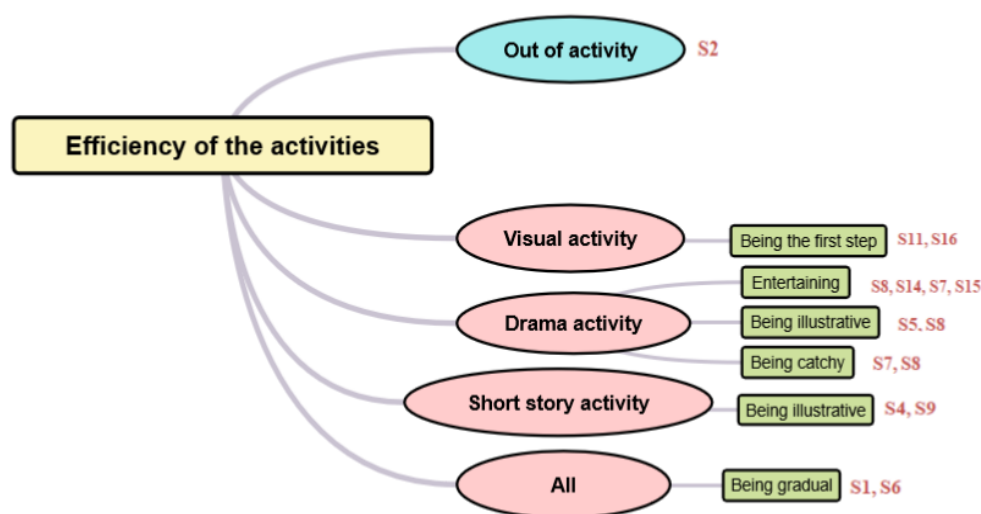

Figure 4. The Opinions of The Students About Efficiency of Activities Used in Proverb Teaching on Getting The Exact Meaning of Proverbs and Using The Proverbs in The Suitable Situation

When the study group students were asked which activity was most effective in getting the exact meaning of the proverbs and using the proverbs in suitable situtaions, it was found that the students except for one expressed positive opinions. Some of the students with positive opinions expressed that visuals were more efficient. Based on researcher's notes during the activities, it can be said that visuals helped the students embody the proverbs. Here are some quotations of the students:

  S11: "I think visuals were more effective. The visual activity was applied first so it gave some clues about drama activity."

Students stating drama activity was effective indicated that they thought it was more effective because drama was more enjoyable, more illustrative, and it helped them remember the meanings of the proverbs easier. Most of the students in the class stated that they understood the proverb more easily in drama activities. This indicates that students are learning more effectively when they actively participate in the activities. Here are some quotations of the students:

  S7: "I think drama activity was more effective because it was more entertaining and more catchy."

  S8: "I found drama activity more effective, it was more entertaining and more illustrative. I could remember the meanings better."

Students who think that story activity was more effective in the process of learning the meaning stated that they think stories were more effective because they were more illustrative. Here are some quotations of the students:

S4: "To me, story activity was more effective because it was more illustrative."

S9: "In my opinion, story activity was more effective because it fully clarifies the event. The meaning of the proverb is easier to learn."

In addition, two students stated that all the activities were effective on the grounds that they thought they contributed to their learning gradually. Here are some quotations of the students:

S1: "I think all the activities were effective because in each activity we got the meaning of the proverb step by step."

A student states that "When my teacher asked the meaning of a proverb for the first time, I always wrote "I don't know" but after each activity I could managed to understand the meaning." This implies how each activity affects the learning process of proverbs gradually. A student who thinks these activities has no effect on the learning process of proverbs states that:

S2: "You could give the meanings of the proverbs directly."(Finding activities unnecessary)

4. DISCUSSION AND CONCLUSION

The proverb teaching is a necessary fact for individuals, beyond all knowledge and skills, to experience their own culture products and to provide cultural continuity by transferring these products to future generations. The developments in science, art and technology have changed the life of society completely. The speed of this change is increasing day by day and it penetrates all key points. As a result of this change, the meanings attributed to education, culture, value judgements and traditions are rapidly changing.

The meaning attributed to the proverb and the way how the proverbs are used have also changed with the evolving technology and changing life conditions (Ulusoy Aranyosi, 2010). This change has not altered the value of the proverb and the fact that children should be taught proverbs. In addition, the proverbs resisted rapid change and transformation and maintained their existence from past to present. As there were proverbs centuries ago, they will continue to exist for upcoming centuries. The only thing that changes will be the form, style of the proverbs and words used in the proverbs. In one of his studies, Başgöz (1993) examined the five hundred years change of a Turkish proverb and found that this proverb remained unchanged during this long period. As it can be understood, proverbs are oral products that have existed in Turkish culture and in many parts of the world for many years. Except for some indian cultures in Australia, South Africa and the United States, traces of proverbs are possible to find in almost every part of the world (Yankah, 1999).

Societies where proverbs are used extensively are considered to be societies with high language aesthetics; because Turks are not the only society where telling the words requiring competence such as proverbs is considered as an art. Telling proverbs is also considered to be ingenious among Arabs, Iranians and Somalians (Yankah, 1999). As the proverbs are accepted as tools improving persuasive ability in rhetorical art, in tribal societies in Africa it is used as persuasive tool in the courts (Yankah, 1986). Proverbs are effective products to transfer social rules, teach manners and gain rhetorical expressions to individuals (Taylor, 2005).

Proverbs are oral tradition products that reflect social norms best. The use of these products is decreasing day by day and has become almost scarcely any, especially for school-age individuals. In spite of the cultural, social, linguistic and educational importance of the proverbs, it seems that the proverbs are not given due importance in terms of usage (Başer-

Çoban, 2010). It is also found that 6th and 8th grade students don't benefit from expression units such as proverbs, idioms and phrases in their written expressions (Çer and Ağrelim, 2016). It should not be forgotten that individuals who gain awareness to their mother tongue and mother tongue products at an early age will be able to approach mother tongue with awareness and protect their mother tongue in coming years. The individuals who have inherited the cultural heritage of their ancestors will protect and sustain this heritage (Aytan, 2016).

The first task to prevent the destruction of cultural codes falls on the language teachers and teachers who try to sustain the necessities of becoming a nation by raising language awareness. Because every society that has forgotten its cultural codes, language, customs and traditions is doomed to disappear. For this reason, in order to establish a healthy relationship between culture and language, elements such as proverbs and idioms should be used in educational environments more (McKenna, 1974).

Piaget states that metaphorical perception in children develops at the age of twelve. According to this theory, abstract thinking skills and metaphorical perception in children between the ages of 7 and 12 are progressing gradually. Researches (Douglas and Peel, 1979) show that there is a metaphorical perception in children of younger age groups, but those children can not show it accurately and completely. In addition, according to the results of the research, proverbs are considered to be the most difficult category for all age groups.

According to another study (Nippold, Hegel, Uhden and Bustamante, 1998; Nippold and Hag, 1996), children's ability to understand the proverbs increases gradually depending on developmental periods and it has been determined that the biggest growth at the level of understanding the proverb occurs in the period between 5th and 8th grade, also known as the adolescence period, the period between the ages of 10-14.

As it can be understood, a great emphasis is put on the the effect of developmental processes for the understanding of the proverbs (Resnick, 1982). Moreover, a study on fourth graders (Nippold, Martin and Erskine, 1988) found that these age group students were surprisingly successful in finding the meaning of the proverb. In fact, it is known that individuals up to the age of eight have abstract skills but they are incapable of understanding abstract linguistic structures (Richardson ve Church, 1959). However, in the periods of old age, there occurs a decrease in getting the exact meaning of the proverb as a result of the decrease in metaphoric perception and abstract thinking skills (Uekermann, Thoma ve Daum, 2008). The proverbs are abstract structures and are greatly influenced by the strength of concrete thinking skills. It is known that an individual can reach the correct meaning of a proverb which is an abstract structure to the extent of his development of concrete thinking skills (Nippold, Allen ve Kirsch, 2001).

In Turkish classes, students should benefit from vocabulary elements of their mother tongue in order to improve their grammar competence and basic language skills such as speaking, listening, reading and writing (Lüle Mert, 2014). Proverbs, among the qualified elements of mother tongue, can be used to improve the vocabulary of children. At the same time, the continuity of cultural structure is ensured by written or unwritten norms. Unwritten norms are a body of rules which don't have a sanction power by a written law, but tolerated or not tolerated by the society. Proverbs can be used to ensure continuity of social structure and attendantly cultural progress (Şahbaz, 2012; Batur and Yavaşça, 2018). Thus, we can transfer the proverbs from generation to generation and provide their permanence.

As a result of this study in which it is aimed that students can understand the proverbs be

tter and also use them in suitable situations, we found that the more active the students can participate in the process, the more permanent their learning will be. This is also true for

proverbs. As a matter of fact, visual activity evoked the meanings of the proverbs in students' minds, drama activity strengthened the meaning and after short story activiy students had enough knowledge about the meaning of proverbs and used the proverbs in suitable situations. When the proverbs are presented in the appropriate context, the process of creating meaning becomes more active (Nippold, Martin and Erskine,1988). For this reason, short stories aimed at presenting the proverbs in the appropriate context were used in the teaching activities. In addition, according to the data obtained from the interview form, it was determined that the students got the exact meanings of the proverbs mostly after drama activity and they enjoyed and learnt the most at drama activity. Finally, the decline of student scores in the retention test data is thought to be due to the limited time of the application. It is foreseen that more effective and permanent learning can be achieved when long-term activities are planned through these practices.

Ethical Statement: In the writing process of this research, scientific, ethical and quotation rules were followed. The Editorial Board of ANKAD Journal has no responsibility for all ethical violations to be encountered. All responsibility belongs to the authors. We undertake that this study has not been sent to any other academic publishing environment for evaluation.

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Online Resources

http://www.tdk.gov.tr

Appendix-1

Semi-Structured Interview Questions For Working Group Students

1. What are your opinions about proverb teaching with visual cards supported by short story and drama technique?

2. Do you find proverb teaching with visual cards supported by short story and drama technique useful? Explain.

3. Do you find proverb teaching with visual cards supported by short story and drama technique entertaining? Explain.

4. Which activity is more efficient for getting the exact meaning of proverbs and using the proverbs in the suitable situation? Visual activity, drama activity or short story activity? Explain.