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THE EFFECTS OF MYTHOLOGICAL STORIES ON READING COMPREHENSION IN ENGLISH

İhsan TÖRE

Supervisor
Asst. Proof Dr. Tahir YAŞAR

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TEZ BİLDİRİMİ

Bu tezde sunulan tüm bilgi ve sonuçların, bilimsel yöntemlerle yürütülen gerçek deney ve gözlemler çerçevesinde tarafımdan elde edildiğini, çalışmada bana ait olmayan tüm veri, düşünce, sonuç ve bilgilere bilimsel etik kuralların gereği olarak eksiksiz şekilde uygun atıf yaptığımı ve kaynak göstererek belirttiğimi beyan ederim.

23/07/2025

İhsan TÖRE

ÖZET

MİTOLOJİK HİKÂYELERİN OKUDUĞUNU ANLAMA ÜZERİNE ETKİSİ

İhsan TÖRE
Yüksek Lisans Tezi, İngiliz Dili Eğitimi Anabilim Dalı
Tez Danışmanı: Dr. Öğr. Üye. Tahir YAŞAR
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Kültürlerin temel unsurlarından olan mitler ve mitolojik hikâyelerin dil öğretiminde bir araç olarak kullanılması gerektiği düşüncesine dayanan bu çalışma, mitolojik hikâyelerin İngilizce okuduğunu anlama üzerindeki etkilerini incelemeyi amaçlamaktadır. Çalışma, nitel araştırma yöntemi kullanılarak hazırlanmıştır. Araştırmanın örneklemini, 2023-2024 akademik yılında Hakkâri ili Yüksekova ilçesi 15 Temmuz Şehitleri Anadolu Lisesi "Dil" bölümünde öğrenim gören 11. ve 12. sınıf öğrencilerinden oluşan 28 öğrenci oluşturmaktadır. Öğrencilerin konuya ilişkin görüşleri yarı yapılandırılmış görüşme formu aracılığıyla toplanmıştır. Elde edilen veriler, içerik analizi yapılarak değerlendirilmiştir. Araştırmadan elde edilen sonuçlara göre, mitlere dayalı mitolojik hikâyelerin öğrencilerin İngilizce okuduğunu anlama becerilerine olumlu katkı sağladığı, bu etkinin sınıf düzeyi ve İngilizce yeterlilik seviyelerine göre anlamlı bir farklılık göstermediği belirlenmiştir. Ayrıca öğrencilerle yapılan görüşmelerde, öğrencilerin büyük çoğunluğunun mitlere dayalı mitolojik hikâyeleri okumaktan hoşlandığı, bunu okuduğunu anlama açısından daha faydalı bulduğu, dildeki kavramları, kelimeleri ve cümle bağlantılarını daha iyi hatırladığı ve daha ilgi çekici bulduğu tespit edilmiştir. Bu etkinliğin daha da zenginleştirilerek İngilizce öğretim programına entegre edilmesi ve daha geniş çapta uygulanması önerilmektedir.

Anahtar Kelimeler: Efsaneler, Mitolojik Hikâyeler, Yabancı Dil Öğretimi, Okuduğunu Anlama Becerileri

ABSTRACT

THE IMPACT OF MYTHOLOGICAL STORIES ON READING COMPREHENSION

İhsan TÖRE
Master Thesis, Department of English Language Teaching
Supervisor: Asst. Prof. Dr. Tahir YAŞAR
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Based on the idea that myths and Mythological stories, which are fundamental elements of cultures, should be used as a tool in language teaching, this study aims to examine the impacts of Mythological stories on English Reading comprehension. The study was prepared using the qualitative research method. The sample of the study consists of 28 students studying in the 11th and 12th grades of the "Language" department at 15 Temmuz Şehitleri Anatolian High School Yüksekova district of Hakkâri during the 2023-2024 academic year. The students' opinions on the subject were collected through a semi-structured interview form. The data were prepared by conducting content analysis. According to the results obtained, it was determined that Mythological stories based on myths positively contributed to students' English reading comprehension and that this impact did not vary significantly according to grade level and English proficiency levels. Furthermore, in the interviews with the students, it was found that the vast majority of students enjoyed the activity of reading mythological stories based on myths, found it more beneficial for Reading comprehension, remembered concepts, words, and sentence connections in the language better, and found it more engaging. It was suggested that this activity should be further enriched and integrated into the English teaching program for broader application.

Key Words: Legends, Mythological Stories, Foreign Language Teaching, Reading Comprehension Skills

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LIST OF ABREVIATION

Abreviation

AE: Active Engagement

CL: Collaborative Learning

DMS: Development of Metacognitive Skills

GRR: Gradual Release of Responsibility

IRC: Improvement of Reading Comprehension

ECT: Encouraging Critical Thinking

CS: Cognitive Strategies

MS: Metacognitive Strategies

SL: Second language

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1. INTRODUCTION

Education is one of the most fundamental, happiness-enhancing, and peace-bringing elements for an individual, a family, a society, and even a nation. Educated individuals not only improve their own lives through the knowledge and skills they acquire but also make meaningful contributions to their families, communities, and the broader society. Education enables people to view events from a wider perspective, think more deeply, and understand different viewpoints. This, in turn, enhances their ability to empathize, increases social tolerance, and strengthens social cohesion. An educated individual takes responsibility not only for their own well-being but also for the welfare and future of the society in which they live. This sense of responsibility plays a critical role in building a more peaceful, just, and sustainable society. “Education is very important for an individual's success in life. It can give a big impact on human opportunity in continuing their life quality. Education is generally seen as the foundation of society which brings economic wealth, social prosperity and political stability” (Idris, Hassan, Ya’acob, Gill & Awal, 2012). Therefore, education is an indispensable tool for individuals and societies to achieve long-term happiness, peace, and success. “To adapt to today's rapidly developing and changing world and to contribute as creative and constructive individuals to the society they live in, people need education. The fundamental function of education is to help people adapt to society” (Varış, 1985; Sünbül, 1998). “Education, defined as the process of creating desired behavioral changes in a person based on their own experiences (Ertürk, 1984), aims to develop existing abilities to their maximum potential and to instill positive behavioral changes that support the acquisition of new skills.” Achieving these positive behavioral changes depends on pre-planned teaching and learning experiences that encompass various skills and disciplines.

The most effective way for individuals to reach a more conscious and intellectual level is through developing a consistent reading habit throughout their educational journey. Regular reading enables individuals to continually rebuild themselves and constantly update their knowledge base. One of the skill areas that need to be developed in an individual is reading proficiency. Reading proficiency

is among the most important skills that need to be developed in a person. In this context, Buzan (2001) stated that, “according to findings from a study conducted over approximately 20 years with more than a hundred thousand people across five different continents, the first and second most essential skills to be developed worldwide are reading speed and reading comprehension, respectively.” The knowledge accumulated over thousands of years, including historical events, wars, sociological developments, and natural phenomena, is transmitted from generation to generation through reading. Each generation reads the accumulated knowledge of previous ones, enriching and deepening this knowledge before passing it onto those who will learn it in the future. This process continues uninterrupted thanks to reading, constantly nourishing the intellectual heritage of human history. “The knowledge level humanity has reached in the current era is the result of thousands of years of experience, during which various professionals, wise individuals, and thinkers have recorded and immortalized the outcomes of their experiences” (Aktaş & Gündüz, 2003). As seen in several scholars’ perspectives reading is considered an extremely important need to access this shared heritage of humanity and to benefit from the vast accumulation of knowledge.

Human history is the result of thousands of years of accumulated knowledge. This accumulation has been formed through the experiences, thoughts, discoveries, and dreams of people who lived in different geographies and eras, and who passed these down to future generations in written form. This shared heritage of humanity is one of the fundamental building blocks that contribute to the rise and progress of civilizations. In this context, the process of accessing this heritage and benefiting from this accumulated knowledge holds great significance for individuals and societies. Reading plays a key role in this process. The ability to read allows people to access the wisdom and experiences of the past. The works of wise people, philosophers, scientists, artists, and thinkers who lived in the past have reached us through written culture. These works help us understand the significant turning points in human history, intellectual movements, and social changes. Through reading, we can learn from the richness of the past, better understand the present, and use this knowledge in the process of building the future. “The reader’s background knowledge is the reader’s previously acquired knowledge. It is also

stated that the organization of the reader's past experiences directly influences the comprehension and retention of materials in a passage" (Yiğiter, K. & Gürses, T., 2005).

Accessing the shared heritage of humanity also means understanding different cultures, civilizations, and systems of thought. Written works facilitate the exchange and interaction of knowledge between different cultures. The written culture of a society reflects that society's values, beliefs, worldview, and way of life. "Language and culture are intimately related. This is because language transmits understanding, and understanding is shaped by beliefs and values" (Cardenas-Gomez, 2018). "Language and Culture are two inseparable phenomena which mirror a society" (Bada, 2000). Therefore, Reading skills contribute to individuals gaining knowledge about different cultures and understanding cultural diversity. This helps individuals act more tolerantly, understandingly, and consciously in a globalizing world.

The importance of Reading skills is not limited to acquiring knowledge about the past; it also makes a significant contribution to the development of individuals' critical thinking skills. In order to develop a critical perspective, individuals need to actively participate in the reading process. This is because reading requires individuals to take an active role in the process of accessing information. According to Shihab (2011), "The interaction of text-based and knowledge-based processes is essential to reading comprehension. Since the meaning of a text is not confined to the text itself, the reading process must be inferential and constructive." In this process, individuals develop the ability to understand, analyze, evaluate, and interpret the text they read. Critical thinking allows individuals to solve complex problems, make informed decisions, and approach events from a broader perspective. Moreover, reading skills also strengthen an individual's ability to express themselves. Reading is a fundamental process that develops the structure of language, vocabulary, and meaning. This process enables individuals to express their thoughts, emotions, and ideas more effectively. The correct and effective use of language is one of the essential skills necessary for individuals to be successful in social life. Therefore, reading skills are considered an indispensable element for both personal development and

effectiveness in social life. Another important aspect of reading is the process of accessing and managing information. Today, information has become more accessible with the development of digital technologies. However, this abundance of information has also brought with it the risk of misinformation. Reading skills help individuals distinguish between accurate, reliable, and meaningful information. Information management involves learning how to access, evaluate, and use information. This process allows individuals to make informed decisions and choices based on information.

Reading is not just a means of acquiring information but also a process that supports mental and emotional development. This process sharpens the individual's thinking abilities, increases their capacity to understand different perspectives, and enriches their imagination. As a result, developing reading skills enables a person to become more informed and well-equipped, both personally and socially. Therefore, reading skills should be regarded not only as an academic competence but also as a fundamental need for individuals to actively participate in social and cultural life. As discussed above, reading skills hold a significant role in an individual's life. Individuals with strong reading abilities, particularly students, tend to exhibit superior comprehension skills across various disciplines such as mathematics, physics, chemistry, and geography. In the rapidly advancing world of the 21st century, where developments occur at an astonishing pace, the importance of reading skills has become increasingly paramount. In this context, education, especially in the global lingua franca of English, necessitates a high level of proficiency in reading and comprehension. To stay informed about global events or to learn English, which serves as a universal language, extensive reading is indispensable. Shortly, a person's ability to learn about his/her past, access accurate information, become cultured, develop empathy, and, in short, enhance and become aware in every aspect of life depends on improving their reading skills.

Given the critical importance of reading, one might wonder why learners do not consistently engage in reading activities. The truth is, among the various language learning skills, reading is perhaps the most challenging and, for some, the most tedious. Reading a newspaper, an article, or any academic journal requires familiarity with a multitude of foreign and academic concepts and vocabulary.

Given these difficulties, people often read less or avoid reading frequently. This raises the question: how can reading be made more enjoyable? What types of texts or materials can be introduced to encourage reading? Indeed, this study was conducted to provide an answer to that question. This study focused on the impact of more engaging, curiosity-provoking, and suspenseful myths and legends on reading skills. The research emphasized how students can further develop their reading skills and what types of texts they would enjoy reading. The study highlights that students took great pleasure in reading texts related to myths and legends, or other engaging texts that are not overly complex, and they exhibited highly positive attitudes toward these types of materials. The findings showed that such texts not only increased interest in reading but also positively contributed to the development of reading skills. Additionally, the study revealed that these types of texts helped students maintain their reading habits and that they derove great enjoyment from reading.

1.1. Problem Statement

Reading comprehension is a fundamental skill in language acquisition, especially when learning second or a foreign language. According to Meliasari (2019), reading serves as a foundational skill that enhances students' abilities in various subject areas. The objectives of reading encourage readers to comprehend the writer's intended message. This comprehension extends beyond grasping the conveyed content to include a deeper understanding and interpretation of specific details within the text. As a result, developing critical reading skills necessitates employing targeted learning strategies. However, traditional methods of teaching reading often fail to engage learners effectively, leading to disinterest and poor retention of language structures. Many learners struggle with reading comprehension because they are not exposed to engaging and relevant content, which hampers their ability to develop essential linguistic skills. This challenge becomes even more pronounced in settings where learners have limited access to diverse reading materials that could foster both language development and cultural understanding.

In the context of English language teaching in Turkey, especially in regions with limited educational resources, there is a growing need for innovative methods that motivate students and enhance their reading comprehension skills. For instance, this is more evident in regions like Hakkari, where access to information and resources is limited. In this context, region-specific cultural knowledge can be utilized and presented to educators in the form of texts to support reading skills. Myths and mythological stories, as integral components of culture, offer a rich and captivating source of content. These stories not only capture students' interest but also provide linguistic and cognitive benefits. Despite their potential, myths are often underutilized in English language teaching, especially in formal educational settings. The limited use of such culturally rich and intellectually stimulating materials may contribute to low student engagement in reading activities and difficulties in achieving proficiency in English reading comprehension.

In today's dynamic educational environment, reading skills have become a fundamental aspect of academic success. Reading is not simply the vocalization of symbols and words but also encompasses the deep comprehension of texts. This skill is crucial not only for language proficiency but also for overall academic performance across a range of subjects. However, many students struggle with reading comprehension and often find traditional reading activities, such as texts with complex academic language or simple narratives that lack curiosity or suspense, uninteresting and difficult to engage with. This can lead to a perception of reading as monotonous and tedious, with students frequently encountering texts that are either difficult to understand or limited in content. As a result, students often vocalize texts without reaching a deeper level of understanding.

While reading involves vocalizing existing symbols, words, and terms, it is a process that goes beyond mere symbol recognition. A student may vocalize words without understanding their meanings, and a lack of comprehension hinders effective use of the information.

According to Carter et al. (2002; cited in Belet 2005), students who cannot comprehend what they read will not develop deep reading skills and will only skim through texts, resulting in superficial understanding or no understanding at all.

Consequently, students who struggle with reading comprehension face negative outcomes, particularly in subjects like geography, mathematics, and biology. Their lack of comprehension impacts on their performance in these areas as well.

As Calp (2005) and Öz (2003) state, students' reading comprehension skills are essential not only for their Turkish language classes but also for their success in other subjects such as science, mathematics, social studies, and life sciences.

Additionally, without strong reading skills, individuals cannot fully grasp the literature, history, or cultural traditions of other societies, no matter how much they travel or experience different cultures. To truly understand a society, reading about it is essential. For example, to comprehend why English has become a global language, how long it has held this status, and which languages were dominant before it, reading is crucial. The ability to understand these aspects depends on language proficiency and extensive reading about different cultures and languages.

Achieving these objectives is undoubtedly linked to the development of reading proficiency. Reading proficiency serves as a cornerstone of both first-language and second-language acquisition. It is the driving force that enables individuals to engage in deeper cognitive processes, critical thinking, and comprehension across various linguistic contexts. As learners improve their reading skills, they gain access to a wide range of knowledge and intellectual resources, enhancing their linguistic and cognitive abilities. Pardede (2010) emphasizes that reading skills are a significant source of motivation for students, particularly in the early stages of language learning, as it allows them to understand materials they may not yet be able to articulate with equal accuracy in writing or speech.

Introducing students to reading at an early age plays a critical role in fostering a lifelong love of reading, as well as cultivating individuals who approach reading tasks with confidence rather than trepidation. However, one of the major challenges in this process is that learners are often exposed to texts that fail to capture their interest, consisting of materials that may be perceived as monotonous or irrelevant to their experiences. As a result, students may find reading to be a burdensome task, leading them to abandon the habit altogether. To address this

issue, it is imperative to provide learners with texts that are more stimulating and tailored to their interests.

Research suggests that presenting students with engaging, age-appropriate, and culturally relevant materials can significantly enhance their motivation to read. Instead of focusing on complex, academic texts at the outset, educators should introduce learners to captivating narratives that spark curiosity and imagination. By prioritizing materials that resonate with students' experiences, educators can create a strong foundation for lifelong reading engagement**.** Mythological tales and legends, which are often rich in cultural heritage and symbolic meaning, provide an excellent starting point. These stories not only stimulate the imagination but also offer layers of meaning that can encourage deeper thinking and discussion. By presenting students with such content, educators can foster both a passion for reading and the gradual development of critical thinking and comprehension skills.

Incorporating texts that reflect students' cultural backgrounds into the curriculum supports teaching methods aimed at boosting student engagement, which plays a vital role in improving literacy skills. According to Ladson-Billings (1995), culturally responsive teaching helps students form stronger connections with the material, enhancing their motivation and fostering academic success in literacy. When students are provided with reading materials that reflect their personal or cultural identities, they are more likely to perceive reading as an enjoyable and meaningful activity. This positive association fosters a deeper engagement with the reading process, improving fluency, vocabulary acquisition, and overall academic performance. Consequently, students are more inclined to continue reading and gradually embrace more challenging texts. The thoughtful use of accessible yet meaningful content can effectively nurture both the cognitive and emotional aspects of reading, laying a solid foundation for lifelong literacy. In fact, culturally appropriate yet engaging stories, such as myths, legends, and fables, are invaluable and essential factors in enhancing reading skills. These kinds of narratives are not only captivating but also spark curiosity in readers, motivating them to persist until the end. However, the absence of such stories in the curriculum can be seen as a problem, raising questions such as: how will the educator handle

this, where will they find these texts, and will they be able to integrate them into the curriculum?

In fact, every nation, society, and even individual families have their own myths and legendary stories, which are often fascinating and rich in meaning. These stories can be translated into the target language, offering students an engaging and effective way to develop their reading skills. The strategies students cultivate while reading such narratives present valuable opportunities for growth. As emphasized by Carrell (1985) and Carrell, Pharis & Liberto (1989), research on reading in both first and second languages supports the necessity of teaching students effective reading strategies. One such strategy is the use of mythological stories, which provide layers of meaning and cultural relevance.

This study was built upon the exploration of mythological stories and their impact on English reading comprehension. It sought to fill a gap in the literature by investigating how the incorporation of these culturally significant narratives in English language instruction could enhance students' reading comprehension and overall engagement with the language. By examining the effectiveness of using mythological stories, this research aimed to demonstrate how culturally relevant materials can not only improve literacy skills but also deepen students' connection to the language, making reading a more enriching and enduring experience.

1.2. Purpose of the Study

The purpose of this study is to examine the impacts of mythological stories related to legends on students' English reading comprehension. To achieve this objective, the study investigates how engaging with mythological narratives influences students' ability to understand and interpret English texts. It aims at determining whether these stories, often rich in symbolism and cultural significance, enhances or hinders the comprehension skills of students when reading in English. The study focuses on how students understand mythological stories compared to regular texts. It observes how students’ responses to myths can show what helps or hinders their comprehension. Key areas of interest include vocabulary, story structure, and cultural references in the myths. The study also aimes to find out if students who know about the myths’ cultural backgrounds

understand them better than those who don’t. Additionally, it consideres how students' prior knowledge of mythology might affect their reading comprehension

Another focus of the study is to assess the emotional and motivational impacts of reading mythological stories on students. This study investigates whether the interest and admiration that legends evoke in people improve their reading comprehension skills. The study also explores the potential for these stories to foster a deeper interest in English literature and language learning. Additionally, the research seeks to understand the long-term effects of exposure to mythological stories on students' overall reading skills. It examines whether consistent engagement with these narratives leeds to sustained improvements in comprehension or if the effects are temporary. Based on this purpose, the study also aims to answer the following sub-question: "What are the students' opinions on the impact of mythological stories related to legends on their English reading comprehension?" This sub-question is crucial as it provides insights into the subjective experiences of the students. Their opinions are gathered through surveys, interviews, and focus groups to capture a diverse range of perspectives. The study also analyzes the potential educational benefits of incorporating mythological stories into English language curricula. By understanding students' opinions, educators can better tailor their teaching strategies to include content that not only improve comprehension but also resonate with students' interests and cultural backgrounds.

Finally, the research considers the broader implications of its findings for the teaching of English as a foreign language. If mythological stories are found to be beneficial for reading comprehension, the study can pave the way for more culturally inclusive and engaging language teaching practices.

1.3. Importance of the Research

Myths are defined as “the cultural values of societies” (Von Hendy, 2002). In Turkish, they are known as “söylencebilim” or “söylenbilim.” As can be seen when examined in Turkish, they have been passed down from generation to generation through oral tradition. These narratives, born from beliefs, have over time formed the rituals and traditions of the people. Myths reflect the aspirations

and beliefs of the people. Humanity, feeling the need to attribute events to a cause, has strived to find answers to events through myths. This led to the creation of mythological stories, which have been passed down from generation to generation. The contents of these stories are based on metaphysical and legendary individuals and events. As mythological stories evolved, more plausible and logical stories began to replace the previous ones.

In the educational process, especially at the preschool and elementary levels, stories are used to introduce new knowledge by utilizing students' experiences and accumulated knowledge. Karatay (2007) stated that children's products and children's literature directly support the development of creativity and imagination, as well as personality, language, and cognitive development, and contribute to the raising of more sensitive individuals within the context of the environment-individual relationship. "Stories transform from merely a literary genre that children enjoy listening to or reading into a living space where children exist alongside the heroes within the story" (Okumuşlar, 2006). According to this context, the importance of stories in general, and mythological stories in particular, becomes evident in terms of children's linguistic development.

A literature review on the subject revealed no direct study on the impact of mythological stories on students' English reading comprehension. This highlights the originality of the study and provides an important resource for those who wish to conduct research in this field in the future.

1.4. Assumptions

In this study, the following assumptions have been made:

1. The mythological stories read to the students are widely accepted and recognized stories.

2. The students in the sample provided accurate and subjective responses to the questions asked during the interviews.

3. The interview form used provided data suitable for the purpose of the study.

4. The group of students forming the study group is assumed to represent the general population of related envirpnment

1.5. Limitations

The study is limited to the following:

-the data obtained from the prepared semi-structured interview forms,

-the study group assumed to represent the population,

-the study is limited to the 2023-2024 academic year,

-the study was conducted only in one school in a specific region and with students from two classes.

These limitations highlight the scope within which the study's findings should be interpreted. The reliance on data from a specific interview form, the particular study group selected, and the timeframe of the 2023-2024 academic year may influence the generalizability of the results. Consequently, while the findings provide valuable insights, they should be considered within the context of these constraints, and further research may be necessary to explore the study's themes in different settings or with broader populations.

2. LITERATURE REVIEW

In this section, information is provided on the origins of myths and legends, their similar and different characteristics, their examination in terms of other types of narratives, and their functions. The review begins by tracing the historical roots of myths and legends, exploring how these ancient stories have been passed down through generations. It explores the cultural importance of these stories, emphasizing their role in safeguarding the values, beliefs, and traditions of different societies. Furthermore, the literature review compares and contrasts myths and legends, emphasizing the nuances that distinguish them from one another. Both storytelling forms frequently feature supernatural elements and heroic characters. However, myths are usually connected to religious or spiritual themes, while legends are more closely tied to historical events, often embellished with exaggerated or fantastical details.

The section also examines how myths and legends differ from other types of narratives, such as folktales, fairy tales, and epics. By analyzing their unique structures, themes, and purposes, the review seeks to clarify the specific contributions of myths and legends to the broader narrative tradition. In addition to these comparisons, the review explores the functions of myths and legends within the societies that created them. These functions include explaining natural phenomena, reinforcing social norms, and providing moral guidance. The section also considers the role of these narratives in shaping collective identities and fostering a sense of community.

The review examines the evolution of myths and legends over time, emphasizing how these stories have been adapted and reinterpreted in different cultural contexts. It also explores the influence of modern media on the preservation and transformation of these ancient narratives. Additionally, the section highlights the importance of myths and legends in contemporary education, particularly their role in the teaching of literature and cultural studies. It evaluates the potential benefits of incorporating these stories into the curriculum, such as enhancing students' understanding of cultural diversity and promoting critical thinking skills. Furthermore, the review touches on studies conducted locally and globally on

engaging stories like myths and legends. Moreover, the literature review identifies gaps in the existing research on myths and legends and suggests areas for further exploration. These include the need for more comparative studies examining how different cultures interpret similar mythological themes and research into the psychological impact of these narratives on readers.

2.1. Etymological and Definitional Analysis of Myths

The word mythology is composed of the words "myth" and "logia." Sources have given various meanings for "myth," such as fiction, discourse, word, and even legend, story, and tale, which are all quite different from each other. However, the general consensus is that "myth" etymologically comes from the Greek word "mythos," which means "heard and spoken word"(Necatigil, 1998, p.7)

In ancient Greek times, there were three words corresponding to the concept of "word": "mythos," "epos," and "logos." Among these, mythos means legend, story, or tale, implying a heard or spoken word. However, mythos is not always considered reliable because individuals can be subjective when expressing what they hear or see, potentially deviating from the truth. For instance, the famous historian Herodotus described mythos as "an unreliable rumor with no historical value," and Plato defined mythos as "a ridiculous, empty, and fabricated tale with no relation to reality."

"Epos" refers to "words spoken according to a certain measure and order" and has been used to describe expressions sung with a talent considered a gift from the gods, such as epic poems, songs, and the words of bards. There has been a relationship between epos and mythos from the beginning. Accordingly, mythos is the content of the spoken words, while epos is the balanced, embellished, and measured form that those words take. The more beautiful the epos, the more effective the mythos becomes. The harmonious union of mythos and epos has allowed ancient songs, epics, and legends to reach us today without losing any of their impact or essence (Kaya, 2007, p. 1).

"Logos" refers to the expression of reality through human words. Logos reflects a lawful order; it is present in ideas, nature, laws, and everywhere,

characterized by communal and divine attributes. The fundamental task of a thinker is to discover logos and reveal its mysteries. Based on these aspects, "logos-logia (logy)" has become a suffix used to denote any science. Unlike epos, there has been a contrast between mythos and logos from the beginning, which has sharpened over time. While myths, songs, and epics flourished in the Aegean region, sciences such as Geography, History, Physics, and Mathematics were born and developed in the Ionia region. Scientists in Ionia criticized and despised the divine stories fabricated by mythos and expressed by epos. However, many scholars used the "hexameter" measure specific to epos in their writings. Despite all this, epos, mythos, and even logos have increasingly begun to merge over time. Today, the study of myths is referred to as "mytho-logia (mythology)" (Erhat, 2012, p. 11).

After addressing the etymological aspects of mythology and the concept of myths, the dictionary definition of the word myth is provided. According to this, the word myth is defined in dictionaries as: “Stories or tales about past events, heroes, and gods; the context of old traditions and customs that live on as stories within a society; stories expressed in the oldest ideas and experiences of humankind; stories that are subjects of aesthetic examination as products of imagination; and symbolic expression of a nation's oldest experiences” (Akarsu, 1998, p. 163). In the Turkish Language Institution’s Contemporary Turkish Dictionary, “myth” is described as: “a folk tale with an allegorical narrative traditionally circulated or transformed by the society’s imagination; a person or concept that has become legendary” (TDK, 2024). Birx (2006, p. 1650) defines myth as: “traditional stories from primitive times related to ancestors and extraordinary events involving male or female heroes”. As seen in these definitions, the concept of myth in dictionaries is also expressed as an overarching category of other narrative types.

Mythology is described by Akarsu (1998, p. 163) as “the collection of a society's myths and stories about gods into a coherent whole, and the scientific study of these myths.” The Turkish Language Institution’s Contemporary Turkish Dictionary defines mythology as: “the science that examines and interprets myths, their origins, and meanings; the entirety of myths and legends related to a society, a religion, particularly Latin and Greek civilizations” (TDK, 2024).

Researchers working around the concept of myth generally express that there is a lack of clarity regarding the meaning and use of the term. “Myths are a concept with an almost infinite number of definitions” (Batuk, 2009, p. 27). Behçet Necatigil (1998, p. 13) defines myths as “stories arising from the need of primitive communities to interpret natural events, the world, and the universe by personalizing them, and to link various images of the universe and life that they have not yet understood to a sense of ease.” Therefore, myths are related to many different topics. It is extremely difficult to fit all of them into a single definition. Reducing myths to anthropological, sociological, psychological, or philosophical definitions, or claiming that all myths are solely concerned with supernatural events, heroes, or gods, is an incomplete definition.

To understand how to benefit from the effects and functions of myths, one must first understand what the concept of myth is. Having an opinion on the effects of myths on society and individuals is possible only with a clear understanding of their general natüre” (Cassirer, 1946, p. 4). Therefore, it is necessary to study the role of myths in human life and their influence on the world of ideas through a historical process. This involves examining definitions and thoughts about myths provided by researchers in fields such as history, language, psychology, and sociology.

2.1.1. The Historical Process of the Concept of Myth in the Context of Philosophical, Religious and Scientific Changes

Throughout history, myths have been deeply embedded in human life, serving as timeless elements that enrich cultural and individual identities. Archaeological findings, particularly those associated with burial sites, stand as fundamental evidence of the enduring presence of mythological beliefs across eras. The primary function of mythology is to provide a framework for 'making life meaningful,' offering humanity a way to interpret the mysteries of existence. Consequently, myths have been indispensable in every age, providing societies with shared narratives that reflect universal concerns and aspirations. Myths and legends are not limited to grand civilizations or ancient societies; every community, city, town, and even family often holds its own unique stories and traditions. These

stories, whether depicting gods, natural phenomena, animal spirits, or celestial bodies, provide insight into the values and worldviews of those who pass them down. As children, we were often captivated by mythological tales of nature, animals, astronomy, and mysterious creatures. Such myths shaped our understanding of the world, fostering a sense of wonder and expanding our imagination to include the possibility of other forms of life sharing this earth with us.

In this way, mythology is more than mere storytelling; it plays a crucial role in shaping cultural identity and transmitting values across generations. Myths encourage us to view the world with curiosity and reverence, reminding us of humanity's place within the broader cosmos and connecting us to traditions that span both time and geography. In the book "A Short History of Myth" published by Karen Armstrong in 2006, the position of myths in human life from the earliest times to the present day and the debates based on this concept are discussed. Although the approach to the issue is somewhat reductionist with a linear and evolutionary perspective, the book provides extremely important information on the subject.

According to the data presented by Armstrong (2006, pp. 15-33), "during the Paleolithic period from 20,000 to 8,000 BCE, there was no distinction between the profane and the sacred; everything was intertwined with deities and sacred elements. The primary function of myths (mythos) was to incorporate the individual into the sacred." In contrast, logos corresponded to objective realities. During the Neolithic period from 8,000 to 4,000 BCE, agriculture, considered a product of logos, emerged. However, agriculture was approached with religious respect. Ritualistic practices were involved in sowing, harvesting, and reaping. "In this era, the earth, often associated with women, was personified as the first "goddesses" began to emerge as a natural consequence" (Eliade, 2009, pp. 243-262).

With the rise of early civilizations, individuals began to come to the forefront, while deities started to recede into the background. Urban life altered the perception of mythology, causing deities to become more distant from mythology. However, the most significant contributions of this period to mythology were the

invention of writing and, consequently, the transition of myths from oral culture to written culture, ensuring their preservation and sustainability (Armstrong, 2006, pp. 43-54).

During the era known as the "Axial Age", which represents the emergence of major religions, ancient mythologies were not very well received. Each civilization added some moral and internal interpretations to its own mythology. During this period, mythology began to be criticized and dismissed as unreal. Individuals no longer felt a sense of unity with the sacred and believed that reaching the sacred required effort and penance. An example of this is the Buddhist practice in India, where practitioners use yoga exercises to resist their own consciousness and achieve a state of sacred tranquility (Armstrong, 2006, p. 60).

In ancient Greek times, logos was processed at a different cognitive level compared to myths and became a source of motivation during the Axial Age. While myths (mythos) required ritualistic ceremonies or emotional participation to attain meaning, logos sought to uncover the truth through careful research and was understood by critical reasoning.

The Greek people in Ionia made efforts to base the early mythic narratives about the universe on a rational framework through logos. However, their efforts were still confined within the limits set by mythological thinking. Philosophers such as Anaximander, Anaximenes, Heraclitus, Empedocles, and Parmenides tried to interpret the universe in a rational manner but could not escape from mythological thinking (Armstrong, 2006, p. 68).

When it comes to discussions related to mythology, many studies tend to focus on Greek mythology and make evaluations accordingly. The primary reason for this is that, according to the Western-centric scientific approach, the Greeks began documenting mythological elements earlier than others. Indeed, "upon examining many sources, it is accepted that the earliest works related to mythology were those of Hesiod and Homer, which contained information about theogony" (the birth of gods) (Batuk, 2009, p. 30). Evhemeros, who lived in the fourth century BCE, was the first thinker to provide a rational interpretation of the emergence of

myths. “He argued that myths invented by society had assigned divine roles to earlier heroes and kings, thus revealing a historical reality” (Kaya, 2007, p. 11).

Plato expressed that myths were overly emotional and nourished the irrational aspects of the soul, whereas he believed that all latent powers of individuals could only be realized through logos. Plato also criticized myths, stating that the state used them to maintain the supernatural beliefs of religion unaltered and to conceal historical reality from society.

Aristotle shared similar views with Plato. According to Aristotle, “old myths were incomprehensible and were invented by legislators to govern society and guide it better. Nevertheless, Aristotle acknowledged that myths still contained some astonishing and miraculous elements” (Taş, 2000, p. 59).

As can be seen, the ideas of philosophers from that time led to a significant distinction between mythos and logos. Starting from that period, logos opposed mythos; however, Greek philosophers continued to use mythos because it was seen as “the precursor to rational thought or necessary for religious expressions” (Armstrong, 2006, p. 71).

After the Axial Age, there was no significant change in the perception of myths. The Sophists of antiquity and the Neoplatonists viewed myths as “symbols of the soul and moral realities” (Kaya, 2007, p. 12). In the early 2nd century AD, Aelius Theon defined myth as "fabricated narratives that speak of reality" in his work Progymnasmata. By the 3rd century, Porphyry and Plotinus described myths as “symbols of religious beliefs, traditions, and philosophical ideas” (Eliade, 2009, p. 155). By the Middle Ages, the Christian-Jewish tradition led to the decline of ancient mythologies, relegating them to the realm of imagination or falsehood (Eliade, 2009, p. 10). During this period, ideas about myths remained within the framework of early Christian scholars, and the situation of myth remained largely unchanged until the 16th century AD (Taş, 2000, p. 59).

After the 16th century, Western perspectives became necessary for the study of myths. Although there was an influence of Western-based research approaches, the fundamental reason was the development of a highly valuable literature on the

subject within the Western world. The Copernican Revolution of that century laid the foundations for changes that would later affect not only the West but the entire world (Westfall, 2008, p. 1-3).

During the three-century-long process of modernization in Europe, fundamental changes occurred, resulting in a loss of value for the old, traditional, and outdated. With industrialization, social and political revolutions were carried out to reorganize society to adapt to new conditions. As a result, Europe entered the intellectual "Enlightenment Period," which began to view myths as "outdated, fabricated, and useless." The most significant consequence of this change was the relegation of religion and belief to the background and the eradication of mythology. This is because, in the Western sense, modernity is based on logos. Armstrong (2006, p. 84) states the following in his work: “Unlike myth, logos must be in harmony with reality; it is inherently realistic; it is the mode of thought used when something is not desired to be. It continuously looks to the future to achieve greater control over the environment and to discover new things. From this point onward, the new hero of the West became the inventor or scientist who dared to venture into the unknown for the benefit of society”.

From this point onward, Western people began to believe they possessed and even ruled the universe. Sacred, immutable laws no longer existed. However, myth is what adds value to individual life and the structure of existence, and due to the advancement of modernity and the notable successes of logos worldwide, mythology has suffered. Yet logos has never provided humanity with the importance it needed. For this reason, a sense of aimlessness and spiritual decline began in Western societies as early as the 16th century. This alienation was even seen among reformers who were attempting to shape and modernize European religion. John Calvin, Ulrich Zwingli, and Martin Luther reinterpreted Christianity, demonstrating how the modern spirit opposed mythological consciousness (Olgun, 2001, pp. 39-47).

Scientific discoveries, which gained momentum with the Copernican revolution, also significantly undermined the existing authority of mythology. Initially, Francis Bacon, and later Isaac Newton, brought science to the forefront,

attempting to disprove mythology with scientific teachings. According to these scientists, mysticism and mythology were primitive forms of thinking (Westfall, 2008, pp. 165-188).

In the philosophy of the 18th century, known as the “Age of Enlightenment”, the individual seeking enlightenment desired meaning and order in their life. Enlightenment is generally defined as "the individual's attempt to illuminate their life by breaking free from traditions and religion in their thinking and evaluation, using their own knowledge and reason" (Gökberk, 2002). Among the most important thinkers of the Enlightenment period, Immanuel Kant (1984, p. 213), in his work “What is Enlightenment?” described it as "the individual's release from self-imposed immaturity and beginning to use one's reason independently." The reason mentioned in this definition is a "critical" reason. This reason relies on experience and does not accept metaphysics. The philosophers of that time operated solely on reason and explored areas of phenomena where metaphysics did not play a role (Russ, 2012, p. 8).

The idea of Enlightenment, due to its strict approach of “rejecting anything related to metaphysics” and “being rational”, adopted a negative attitude towards myths. For many rationalist philosophers of this period, myths were characterized as complex, incomprehensible, and strange thoughts, a large "empty set of beliefs," and it was believed that thoughts tied to myths would end where rationalist thinking began (Cassirer, 2005, p. 181).

Indeed, one of the most prominent thinkers of the Enlightenment, John Locke, concluded that proving the existence of the sacred was impossible; however, he did not doubt the existence of the Creator and believed in entering a better era. French and German philosophers of the period, as well as English theologians like Matthew Tindal and John Toland, also found mythologies and ancient mysterious religious beliefs outdated, arguing that humanity could only reach the truth through logos (Armstrong, 2006, p. 88).

As mentioned above, despite the negative understanding towards myths displayed among the rationalist thinkers of the Enlightenment period, some thinkers like David Hume suggested that there were some rational elements within myths

and that it was therefore possible to understand them. Hume (1995, p. 70) made the following remarks on the subject:

When the old pagan mythology passed down by poets is examined without prejudice, the terrible nonsense initially expected is not encountered. It should not be difficult to think that the principles or forces shaping the visible world also formed a type of intelligent being, with a structure finer than other living things and with much more comprehensive authority. It can be easily understood that these creatures would be passionate, generally have common desires, and be prone to lust; furthermore, among humans, there is no condition as conducive to indulging in such bad habits as the belief that anything is permissible for one with absolute authority. In summary, the entire system of mythology is so natural that, within all the vast worlds and planetary richness in the existing universe, it seems absolutely possible that such beings could truly exist somewhere (Hume, 1995, p. 70).

The opposition of myths to Positivism and the Enlightenment actually began earlier with Giambattista Vico. Vico, with his ideas on myths, is regarded as the “first philosopher of culture” (Özlem, 2012, pp. 202-204). According to Vico, “myths are not just fabricated stories or fairy tales; they are real stories born out of the need to make sense of life and the universe” (Batuk, 2009, p. 41). With these statements, Vico argued that myths are the "first science." In his view, myths encompass the entire economic efforts, social order, skills, arts, magical or religious beliefs, and religious ceremonies of a human community. Finally, Vico stated that “myths have an indispensable function and position in primitive cultures” (Önal-Akkaş, 2008, p. 77).

As the 19th century approached, Romanticism, which developed as a reaction to the Rationalist movement, displayed the most different attitude towards myths. According to the thoughts of these philosophers, myths were not only of great interest but also a subject of admiration and love mixed with fear. The philosophers of the era considered myths to be the fundamental source of human culture, believing that “poetry, philosophy, history, and art emerged thanks to myths” (Cassirer, 2005, p. 181).

For a true romantic, there is no difference between reality and poetry, just as there is no difference between myth and reality. To romantics, reality and poetry or reality and myth are completely intertwined and complementary. The contrast between the Rationalist and Romantic movements fundamentally stems from their different understandings of history. For Rationalists, the study of history is necessary only to offer a better future for humanity by looking at the past and realizing a new social and political birth. To them, what happened in the historical process is not what should have happened, but events that took place and ended. For romantics, however, history is not just a phenomenon but also among the highest ideals. Thus, one of the most important distinguishing features of the Romantics is their tendency to spiritualize and idealize the past (Cassirer, 2005, p. 181). Ernst Cassirer and Friedrich W.J. Schelling opposed the characterization of myths as mere symbols, arguing that myths contain a form of reality.

The initial emergence of Romantic philosophy is manifested through the works of Schelling. According to Schelling's thought, philosophy is not the opposite of myths but rather their complement and ally. For the first time in Schelling's works, we encounter a philosophy of mythology alongside the philosophies of art, history, and nature. Consequently, there is a significant contrast between the views expressed in these works and those of Enlightenment rationalists. While rationalists considered myths to be of very low value, romantics elevated them to the highest level of honor. The system developed by Schelling is an "identity" system that does not approve of an absolute distinction between the objective and subjective world. In this system, the universe forms an unbroken, continuous whole. Everything that allows the separation of the "real" from the “ideal” is a mistaken thought tendency and merely an abstraction. According to this theory, “the real and the ideal are not opposed but harmonious. With these ideas, Schelling articulated a view of the role of myth that included a previously unheard-of unity of poetry, myth, history, and philosophy” (Cassirer, 2005, p. 7).

Cassirer (2005, p. 4) criticized many anthropologists for their sociological, anthropological, philosophical, and psychiatric discourses on myths, in which they suggested that myths originated from the “stupidity of primitive individuals” and an illusion. Cassirer (2005, p.4) expressed that there is a reality in myths with the

following words: “When the process of development of mythological thought within the individual's history is examined, a very serious difficulty is encountered. All civilizations with great cultures have historically come under the dominance of mythological elements and have been surrounded by them. So, should it be said that great cultures such as Greek, Indian, Chinese, Egyptian, and Babylonian are nothing more than various disguises and masks of the "primitive stupidity" fundamentally inherent in individuals and that, fundamentally, they carry no positive meaning or value?”

Thinkers such as Emerson and Nietzsche, who defended this movement, stated that “myth should be regarded as reality or equivalent to reality, like poetry, and that positioning it in opposition to history and science is a mistake because myth has a unifying quality for history and science” (Kaya, 2007, p. 7).

In the early 19th century, European people began to spread the idea that religion might be harmful to them. Thinkers like Engels, Marx, and Feuerbach noted that a preoccupation with religion became prominent in sick societies. Therefore, the thinkers and researchers of that period did not concern themselves with the metaphysics of myths but approached them empirically. With the development of the Industrial Revolution and the resulting colonialism, the positive view of primitive peoples, inherited from both Romantics and Hegel, shifted. Ideas emerged suggesting that the world of these peoples was more filled with horrors such as cannibalism. Thus, a legitimate foundation was created for political ideas regarding these peoples under the pretext that imperialist states needed to save them from backwardness. This consensus was influenced by the scientific developments and discussions between science and religion that had been ongoing since the 16th century. Furthermore, with the introduction of Darwin's theory of evolution, the belief structure in European society was severely shaken. The distinction between mythos and logos became clear, and societies were forced to choose between rationalist science and mythology. However, reality was reduced to "what can be seen." This situation excluded the reality conveyed through mythology, religion, music, and art. Ultimately, Nietzsche proclaimed that where there are no elements such as moral behavior, cults, rituals, and myths, the sacred cannot be experienced, declaring that "God is dead" (Armstrong, 2006, pp. 90-91).

As a result of this backdrop, 19th-century thinkers and researchers endeavored to conduct an etymological study of religion and produced many sociological, anthropological, and ethnographic studies. During this period, researchers from various fields such as art history, history of religions, psychology, sociology, philosophy, and anthropology each defined myths within their respective perspectives. The most common point in almost all definitions in these fields is the assertion that myths are illusions that emerged due to social or human reasons and have no share of reality. Ultimately, it was concluded that the origins of religion were based on primitive myths and that myths were illusions (Morris, 2004, pp. 149-173).

James Frazer, with his work The Golden Bough, was the first to empirically approach myths. According to Frazer, in order to understand myths, one must stop separating them from the thoughts of the individual, as there is no extreme distinction in the individual's ideas. Frazer considered magic to be the first scientific endeavor and the initial form of myth. To him, the magician is no different from a scient t conducting experiments in a laboratory (Özbudun, Şafak, & Altuntek, 2012, p. 70). Another figure who shared similar views with Frazer was Edward Tylor. Tylor believed that there was no fundamental difference between the way primitive and civilized people think. Although the ideas of primitive humans may seem strange at first glance, they are not incorrect. In this context, both thinkers appear to have utilized Immanuel Kant's "philosophy of homogeneity" and evaluated myths with a rational approach (Cassirer, 2005, p. 9).

In the 21st century, another researcher who produced significant studies on myths was Max Müller. For Müller, the only way to understand and interpret myths is through linguistic studies. According to Müller, the source of myths lies in the semantic shifts he termed "the disease of language." Language is rational and logical, but it also contains illusions. Müller believed that myths originate from these linguistic illusions (Morris, 2004, p. 150). However, the attempt to resolve myths through a linguistic understanding indicates that these studies are highly reductionist. Myths do not only exist within oral tradition; they also manifest in other cultural phenomena and even rituals.

Henri Bergson was the first to evaluate mythology from a psychological perspective. In his work The Two Sources of Morality and Religion, Bergson stated that he linked mythology with psychology. According to Bergson (1967, pp. 148-166), the function of myth-making (or storytelling) arises from the pressure of instinct on intelligence. Following this, the human mind produces gods, legendary heroes, and spirits.

In the 20th century, Sigmund Freud examined Bergson's psychological perspective on myths in a more systematic and comprehensive manner. Freud (2013, p. 210) defined myths as "the illusions of desires kept in the unconscious mind" and argued that the roots of myth-based ideas should be sought in the emotional life of the individual. Drawing from the psychoanalytic data obtained while dealing with his patients, Freud made evaluations about myths. According to Freud (2013, p. 210), a person of faith imagines the creation process of the world as analogous to their own birth.

In the 20th century, notable thinkers who stood out with their work on myths included Rudolf Bultmann, Joseph Campbell, and Mircea Eliade. These thinkers evaluated myths primarily in terms of their functions. At this point, Mircea Eliade (as cited in Kaya, 2007, p. 15) described myth as: "experiences of the sacred manifested by religious experiences, with myths containing experiences related to the sacred, and the main function of myths being to temporarily bring the creative past into the present." The famous anthropologist Claude Levi-Strauss, on the other hand, stated that myths are the abstract constructs of human thoughts (Kaya, 2007, p. 16).

Discussions on myths within the philosophical world have, since the beginning of the 21st century, taken place more within the framework of the "problem of hermeneutics and mythology." In this context, Bultmann's work on "demythologization" has come to the forefront. It is not possible to say that there is a parallel between the myths defined by Bultmann and the mythology produced purely out of artistic concerns in ancient Roman and Greek cultures. According to Bultmann (as cited in Öztürk, 2004, p. 4), mythological concepts are nothing but

the explanation of the divine through human expressions. In other words, mythology is one of the primitive ways of thinking about God.

As can be seen from all these accounts, the 20th century was a time that had detached from, cleansed, or at least foresaw cleansing from mythology. The transformation in the place of mythology in individual life and its value in the world of ideas from the past to the present is evident. Karen Armstrong's (2006, p. 92) statements on the subject are extremely valuable in summarizing the process experienced from the past to the present:

Mythological thinking has helped individuals over the centuries to create a framework of meaning for their lives, to confront the phenomena of nothingness and extinction, and to accept this reality to some extent. However, the 20th century did not deliver the promises of hope associated with being cleansed from mythology, being enlightened, or being modern. The sinking of the Titanic in 1912 demonstrated fragility, while Auschwitz, Gulag, and Bosnia showed what could be done in the absence of the sacred. We learned that rational education alone cannot lift humanity from barbarism, and that death camps could exist around an extensive faculty. The atomic bombs dropped on Hiroshima and Nagasaki revealed the nihilistic germ at the heart of modern culture that brought about its own destruction. While logos has improved life in many ways, it has not done so without pain. Although a world cleansed of mythology might appear more comfortable in some respects, the promised earthly paradise envisioned by Locke and Bacon is clearly absent (Armstrong, 2006, p. 92).

2.2. Legends from an Etymological and Definitional Perspective

When myths are considered particularly as a literary genre, it is generally observed that they are compared with legends, epics, narratives, folk tales, and fairy tales, or they are used as an overarching category for other narrative genres (Akarsu, 1998, p. 163). The reason for this confusion is that all the mentioned literary genres consist of extraordinary events, places, or characters. However, it is known that these genres differ from myths and from each other, even if their distinctions have not been made with precise lines. Under this heading, the definitions of literary genres that are often confused with myths or mentioned alongside myths are

provided, and both their common aspects and the fundamental features that differentiate them from each other are explained.

Conceptually, a legend, in addition to being one of the anonymous prose types of folk literature, has also become an important field of research in social sciences. It is observed that valuable studies on legends have been conducted in both Eastern and Western literature, especially starting from the 19th century. The connection of legends with myths has increased interest in them. Indeed, it is seen that the concept of a legend is often used in a similar sense to myth and even directly in place of the term myth (Bratton, 1995, p. 2).

The word “efsane” (legend) in Turkish has passed from Persian. The word “efsane”, which comes from roots similar to “efsun” and “füsun” meaning “deception”, “trickery”, and “cunning”, also means “magicians”, “sorcerers” and “magic”. Based on the information provided by Mehmet Korkmaz (2012, p. 1), in Persian dictionaries, "efsane" is used to mean “adventure, story, a story told with the aim of entertaining or moralizing without a foundation, the stories of the ancients; a word known and famous by everyone, a false word, an untrue statement”. In the Persian-Turkish Dictionary prepared by Mehmet Kanar (2000, p. 102), the word “efsane” is translated as “story, tale, or fable”, In Arabic, the equivalent words for “efsane” are “esatir” or “usture”. When examining Western languages, it is observed that the terms “légende” in French, “leggenda” in Italian, “legend” in English, “leyenda” in Spanish, and “legende/sage” in German are used (Sakaoğlu, 2013, p. 21). In Greek, the equivalent for “efsane” is “legontas”, which means “legend, being told”. In European languages, the common root of the words used for the concept of legend is "legendus," which refers to the stories about the lives, adventures, and deeds of Christian saints read during sacred ceremonies and holidays (Aslan, 2012, p. 85).

Conceptually, many researchers have developed definitions for “efsane” (legend); however, since these definitions contain significantly different aspects, a universally accepted, general definition has not been reached (Aslan, 2012, p. 86). Nevertheless, some of the definitions made for the word “efsane” are shared below.

The word “legend” is defined in the Turkish Language Association’s Current Turkish Dictionary (2024) as "a fictional narrative, story that has been told since ancient times, involving extraordinary events or creatures; an untrue, baseless story, word”. Saim Sakaoğlu (2013, p. 294) stated that the most widely accepted definition of a legend, which serves as the basis for other definitions, was made by the Grimm brothers: “A legend is a story that is told about a specific place, event, or person, whether imaginary or real”, and he also mentioned that he adopted this definition. Şükrü Elçin (1986, p. 314) defined the word “legend” in his work as “a type of tale that has emerged and developed among different tribes, places, or geographies, starting from the early periods when humanity first appeared in history; and that has played a role to some extent in the practices of customs, beliefs, ceremonies, and traditions over time”. Ali Berat Alptekin (2012, p. 1) defined legends as “short, convincing, and religious folk narratives in prose form”. In addition to the Grimm brothers, many researchers in the Western world, such as Robert Georges, Linda Degh, and Max Luthi, have worked on the definition of the word “legend” and tried to establish its meaning. Sakaoğlu (2013, p. 23) evaluated these studies and stated that four elements stand out in the definition of the word “legend” in Western-based sources:

1. Narratives related to events, places, and individuals,
2. The credibility of the narratives being told,
3. The presence of a supernatural aspect in the events and characters,
4. The lack of a specific form, being short narratives that incorporate spoken language.

In addition to the four elements presented by Sakaoğlu, another element emphasized by Wilfried Buch (2006, pp. 354-362) is that legends are in harmony with culture.

Legends must include a religious or historical person, place, or event and possess features of extraordinariness, sanctity, credibility, and reality. The individual narrating the legends should be an experienced, elderly, and respected member of the society they live in; they should be able to be included in history

books or within a written cultural environment. It is also necessary that both narrators and listeners believe that the legends are based on religious or historical truths (Aslan, 2012, p. 89).

From a functional perspective, legends have characteristics such as providing answers to questions individuals are curious about, offering explanations for extraordinary situations, giving advice, serving as role models, motivating the implementation of social behaviors and rules by illustrating them, prohibiting behaviors and attitudes that are socially unacceptable, and helping to keep social ideals and collective memory alive (Aslan, 2012, p. 89).

2.2.1. Myths and Legends: Distinctive and Similar Features

The most notable common feature between myths and legends is their belief in truth. Both myth and legend narrators and listeners believe in the reality of what is being told. Compared to myths, legends have occurred in a relatively more recent time period. While it is possible for new legends to occur today, this cannot be said for myths. Additionally, the world described in legends is the world of today, and the events mentioned have occurred either in this century or a few centuries ago, whereas the world of myths is considered to be a different world or an earlier version of this world. Myths often emphasize sanctity because they usually involve gods or demigods. Legends, on the other hand, are generally considered more "secular" compared to myths, as they typically speak of wise people, successful commanders, victories, heroes, or wars. Thus, sanctity may or may not be present in legends. Sanctity can only be discussed in legends that involve religious leaders or religion as their subject matter (Dilek, 2011, p. 207).

Although legends sometimes draw on themes from myths, such as buried treasures, jinn, and fairies, they are more often seen as oral complements to history. This is because the places, events, or individuals mentioned in legends are part of historical literature. In contrast, myths contain information about gods or demigods. Thus, the difference in subjects and themes between legends and myths is considered a significant distinction (Korkmaz, 2012, p. 3). Dursun Ali Tökel (2000, p. 20) has drawn much sharper boundaries between legends and myths. According to Tökel (2000, p. 20), “the people mentioned in legends are real individuals who

have accomplished extraordinary deeds. The settings where these events occurred are clear and are actual places. In myths, however, the setting is vague. Myths have less historical significance compared to legends, as myths recount the sacred and the extraordinary, while legends narrate historical events".

Even though researchers attempt to distinguish between legends and myths as mentioned above, the inclusion of narratives within texts about extraordinary characters, such as girls living among horses, those who have never married, or those described with albastı, alkarası, or black hair, has made it difficult to differentiate myths from legends (Alptekin, 2012, p. 12). According to Alptekin (2012, p. 16), "such stories about extraordinary characters should be considered within the scope of mythological narratives. Additionally, legends related to mountains, birds, etc., can also be viewed as symbolic myths".

2.3. Myths and Legends in Relation to Other Narrative Genres

Epics are often categorized similarly to legends due to their relationship with myths. In both literary forms, the events differ from those in fairy tales and may be included in historical literature. However, epics occurred in a time period that is older than that of legends. Spatially, the events in epics took place in the world we live in, unlike myths. Myths and legends possess sacred characteristics, whereas epics, though not sacred, have a national significance. While similar legends can be found in different nations or cultures, epics are written specifically for a single nation (Sakaoğlu, 2013, p. 38).

Just as myths and legends can be confused with each other, myths and fairy tales can also be mistaken for one another. This is because fairy tales contain important myth-based elements. For this reason, some researchers have suggested that myths emerged from within fairy tales, while others have argued the opposite, claiming that fairy tales originated from myths. In both types, extraordinary events from the past are narrated. However, according to (Sakaoğlu, 2013, p. 22) "while the narrators and listeners of legends and myths believe in their truth, the same cannot be said for those who tell fairy tales".

Myths include content about creation, gods and demigods, devils, and humans. Fairy tales, similarly, may feature religious elements such as gods, fairies, and jinns like those found in myths, but this is not considered sufficient for them to be believed as true. In fairy tales, only the moral principles upon which the story is based are accepted as true. The functions of fairy tales are primarily aimed at instilling certain behaviors in people (Batuk, 2009, p. 36).

Mircea Eliade (2009, p. 15) explains the difference between myths and fairy tales as follows: “the things narrated in myths define the actions, origins, and entire world of meaning for the tribe to which they belong. In fairy tales, there is no function that affects the human condition. Due to the significance of myths, fairy tales can be told at any time and to anyone, while myths are recounted during festivals and ceremonies, in settings where children and women are not present”.

According to researchers, the most distinct difference between fairy tales and myths is the element of “time”. In fairy tales, time is not a prominent element. They often begin with phrases like "Once upon a time," which emphasize the insignificance of time. William Bascom (2006, pp. 171-202) defines fairy tales as “fictional in belief, timeless in terms of time, and without a specific place”. In contrast, time is an extremely important element in myths. Mircea Eliade's statements on this subject are valuable. Eliade (2009, p. 22) states that time in myths is sacred and exists outside of chronological time. He further explains that “In myths, a person transcends profane and chronological time while living and enters a different kind of time, a sacred time that can be as ancient as it is eternal”. Despite the differences regarding time, fairy tales, due to the myth-based elements they contain, are considered to have a key function in mythological studies by providing crucial insights (Tökel, 2000, p. 20).

Another narrative genre that contains myth-based elements is folk tales. These tales exist within every society and are often considered fictional. Some researchers even categorize folk tales and fairy tales together (Batuk, 2009, pp. 35-36). However, according to some researchers, unlike fairy tales, folk tales have a more pronounced element of place and time compared to myths. In myths, on the other hand, there is no certainty or clarity regarding time and place. However, it has

been observed that researchers have not been able to agree on a common definition of the nature of folk tales, offering significantly different definitions from one another. The definitions of folk tales generally describe them as narratives that, compared to myths and legends, depict simpler social situations, pleasures, and fears, serving primarily as a form of entertainment for both the narrator and the listener. In terms of content, folk tales and legends can be said to share similar characteristics (Korkmaz, 2012, p. 3). The content of both literary genres includes struggles and interactions between extraordinary and ordinary people. In myths, however, both sides are often extraordinary, and topics such as creation are discussed, so information about simple themes is not provided (Tökel, 2000, p. 21).

Another narrative genre related to myths is menkıbe (legends). It is commonly observed that researchers often consider menkıbes as a subgenre of legends. When examining the etymology of the word menkıbe, Ahmet Yaşar Ocak (1992, p. 27) provides the following explanation: "Derived from the Arabic root nekabe, which means to inform or to be accurate, and expressed in plural as menâkıb, menkabe (or menkıbe) is defined in dictionaries as a praiseworthy action, behavior, or deed." In terms of terminology, Ocak (1992, p. 27) explains menkıbes as follows:

Menakıb or menâkıb are short stories that recount miraculous events, known as keramets, which were brought forth by Sufis within the history of Sufism. It is estimated that their usage began around the 9th century. Although not very common, the term kerâmât, which is the plural of keramet, is also used in place of menâkıb or menkabe. As can be understood from this, keramets form the foundation of menkıbes (Ocak, 1992, p. 27).

2.4. Functions of Myths

Myths have played an extremely important role in human life since the earliest times, possessing numerous indispensable factors for both social and individual life. Although they emerged during the initial periods of human history, with their effects more pronounced in the societies of those times, myths have continued to manifest themselves in various forms throughout the history of

humanity, including in the contemporary era, influencing and functioning in nearly every aspect of life.

Because myths began to form parallel to the earliest stages of societal development, it is possible to research those periods and even understand the origins and foundations of many contemporary events through myths (Tökel, 2000, p. 26). Myths are the genetic codes of the nations they belong to; they encompass everything from a society's creation, all the actions in their lives, cultural values, history, moral structures, social norms—in summary, the entire destiny of that society. Myths narrate the origins, emergence, and all actions that have taken place in the universe up to the present day, including the world's creation and everything within it—plants, animals, humans, and all other entities. They describe the entire adventure that led humanity to become a being that is socially organized and capable of sustaining life according to certain rules. In other words, the history of myths is the history of humanity (Kaynak, 2012, p. 678).

Today, myths are kept alive in literary genres such as epics, legends, hagiographies, folk tales, as well as in art forms like novels and films. The study of these literary genres, which preserve myths, allows us to uncover the most valuable perspectives on topics like birth, death, creation, nature, and humanity held by the nations that created them. Thus, examining the functions and structures of myths essentially means accessing information about the earliest periods of human history (Eliade, 2009, p. 10).

The categorization of myths according to their types reveals how significant their functions are in individual lives. Samuel Henry Hook (2002, pp. 14-20) first categorized myths into five types: "origin myths," "ritual myths," "prestige myths," "eschatological myths," and "cult myths."

In Magic, Science, and Religion, Malinowski (2000, pp. 93-153) categorized myths as "magic myths," "death myths," and "birth myths," and also included categories such as "myths related to sea voyages," "canoe myths," and "love myths."

Dursun Ali Tökel (2000, p. 15) classified myths into "agricultural and hunting myths," "myths related to significant moments in an individual's life," "myths about extraordinary people," and "cosmogonic myths."

Eric J. Sharpe (2000, p. 22) categorized myths and legends together in the same category, with subcategories including "origin legends," "social legends," "nature legends," and "legends about stars."

These categorization efforts show that myths provide explanations for all aspects of an individual's life from birth to death. Through myths, individuals understand why and how they and their surrounding universe exist, what processes their society or the universe has undergone from its origin to the present day, its elements, belief systems, required rules, and necessary values, the background of their actions, and the source of their sacredness. This clearly demonstrates that myths have fundamental functions across all areas of life.

According to Mircea Eliade (2009, p. 23), the most important functions of myths are to awaken the individual, enable them to see elements as they are, and remove the shells that have obscured their inner vision and kept them away from ignorance. In other words, myths help place individuals back into the reality masked by temporal, profane, and relative time (Masui, 2000, p. 129). Eliade (2009, p. 23) summarized the position, characteristics, and functions of myths in individual life within the dichotomy of "secular-sacred" and outlined their structure and functions in the following five points:

1. Myths consist of stories about the actions performed by extraordinary beings.

2. These stories are considered absolutely "sacred" because they are created by either real or extraordinary beings.

3. Myths are always related to the subject of creation. They explain how something came into existence or how an institution, behavior, or way of working was created. For this reason, myths create archetypes of every meaningful action specific to individuals.

4. By knowing the myth, individuals gain knowledge about the origins of objects. Therefore, they succeed in mastering and using these objects as they wish. In this context, the knowledge referred to is "lived" knowledge rather than "abstract" and "external" knowledge.

5. In any case, individuals live under the influence of the exhilarating, sacred power of the events that myths recall and bring back to the stage of occurrence.

According to Joseph Campbell (2003, p. 472), throughout the historical process of humanity, myths have four main functions. The most important and distinctive of these functions is the mystical function, which evokes a sense of awe in the individual in the face of the mystery of the Creator who has given life to everything else. Myths, through the narratives they offer about the universe, open the world to the dimension of mystery, to the awareness of the mystery that lies beneath all forms. In this way, the individual becomes aware of how marvelous both the universe and themselves are, and they feel a sense of awe in the face of this mystery. With this mystery manifesting in every aspect, the universe takes on the image of a truly sacred picture.

According to Campbell (2003, p. 472), the second significant function of mythology is its role in forming cosmology. Cosmology is "the image of the universe that is supported by and supports the sense of awe, tied to the presence of mystery and the mystery of existence." This subject is mostly related to science, which shows the individual the shape, structure, and mysteries of the universe in a way that reveals them once again.

The third most important function of mythology is the sociological function. Myths validate and support a particular social order, integrating the individual into an organic unity with the group in which they live. The sociological function of mythology and the rituals that establish it is to create a "system of feelings" in every member of the group that will bind them firmly and permanently. The reason why myths appear differently in different societies lies in this. The emotional system suitable for a hunter society is not expected to be the same as that for an agricultural society. Similarly, the systems of a patriarchal society and a matriarchal society

cannot be expected to be in harmony. A mythology can be either "monogamous" or "polygamous" from its beginning to its end. This is entirely related to the society to which the mythology belongs. The sociological function described here is the role of mythology that has been most prominent throughout human history. After explaining this function, Campbell (2003, p. 473) described it as "outdated."

The fourth and final important function of mythology in terms of its functions is the pedagogical-psychological function. According to this function, myths lead the individual towards their spiritual richness and objectivity, helping them reach their spiritual reality. Myths teach the individual how life should be continued under all circumstances (Campbell, 2003, p. 54).

Mythologies present metaphysical and religious reality within the framework of fictitious or imaginary stories. At this point, myth-based narratives serve the function of conveying/explaining the profound and complex truths related to life, the individual, the universe, and the sacred by simplifying them, in a way that cannot be explained by religious propositions or philosophical abstractions (Koç, 2012, p. 125). In other words, mythological concepts are the explanation of the divine with human expressions. Through this process, myths present non-worldly situations by making them worldly. Regarding this subject, Garaudy (1996, p. 24) stated:

Mythology is the entrance of the transcendent into individual life, according to the understanding of the world and the language of imagination of each era. While mythology conveys why and how a particular event emerged, it assigns meaning to human existence and the world, thereby offering the individual a way of attitude, existence, and a model of being (Garaudy, 1996, p. 24).

Myth-based narratives provide explanations for the existence of the universe and the individual, the occurrence of life, and all the movements taking place in the universe. They help individuals make sense of their lives and all their experiences. Myths explain how the universe and individuals came into being, what events occurred in the past, what awaits the individual in the future, and the reasons behind certain events in an individual’s life or in the universe (İlhan, 2014, p. 33). In this

context, myths strive to construct a rational framework for individual life. On this subject, Eliade (2009, p. 138) offers the following explanations:

A myth, in itself, does not guarantee morality or goodness. Its function is to explain models, thereby giving meaning to an individual's existence and to the world. Through myths, the concepts of transcendence, value, and reality gradually begin to take shape. Myths help the world be understood as a Cosmos, a well-integrated, articulated, meaningful, and comprehensible Cosmos. While myths express how things happen, they also explain why, by whom, and under what conditions they are done. All these "explanations" serve to make the individual somewhat indirect, as the purpose is to establish a sacred history (Eliade, 2009, p. 138).

According to Eliade (2009, p. 10), myth-based stories are always related to a creation. Every myth is a sacred history that explains how the universe or a reality existing within the universe came into being. The origin of the individual, the universe, everything present in the universe, and the actions performed by the individual throughout their life are all narrated through myths. Creation myths, also known as "origin myths," have four fundamental themes. These themes are: theogony, which explains where the gods came from; cosmogony, which describes how the universe was created; anthropogony, which explains where individuals came from or how they were created; and eschatology, which deals with the future of the world and the individual. Every myth explains how a reality came into existence. This reality could be the Cosmos, a social institution, a plant species, or an island, all considered to be absolute truths. Eliade (2009, p. 75) offers the following explanations on this matter:

A myth explains the occurrence of an event or a cosmic condition that happened for the first time. From this, it is understood that a creation is always being narrated. This could be about how something was carried out or how it began to exist. This is the reason for the solidarity between ontology and myth. Myth speaks only of existing realities (Eliade, 2009, p. 75).

Similarly, Cassirer (1946, p. 258) in his work "The Myth of the State", describes how the creation of the human race is explained in the myth of the Dionysian-based cults as follows:

He was depicted as the son of Semele and Zeus, accepted and loved by his father, but killed due to Hera's hatred and jealousy. Hera forced the Titans to kill Dionysus while he was still an infant. Dionysus continuously changed his appearance in an effort to escape from the Titans. However, he was ultimately caught in the form of a bull, and his body was torn apart and consumed by his enemies. As punishment for the crime they had committed, the Titans were struck by lightning and destroyed by Zeus. From their ashes, the human race emerged. In this race, the goodness of Dionysus Zagreus and the evil and malevolence of the Titanic element were mixed together according to their origins (Cassirer, 1946, p. 258).

The story described above is considered a typical example of the meaning and origins of myth-based narratives. In this context, what is recounted is neither a physiological nor a historical event. It is neither a phenomenon of nature nor the actions of any heroic ancestor. However, the story still reveals a certain truth within the society to which it belongs. This truth, however, is not a historical or physical truth but a ritual truth. According to Cassirer, the creation of objects, the entire universe, and the individual occurs in a mythological context that is closely tied to individual life rather than physiological forces. As a purely imaginary and extraordinary narrative, myths serve to legitimize the ceremonies performed with extreme exuberance. The story explains how the human race was created. According to Cassirer (1946, p. 259), the mentioned myth is narrated and mimicked during the religious festivals of Dionysian cults. The ceremonies culminate in the manifestation of the deity. After the explanation of the myth, when the people's excitement reaches its peak, there are invocations and pleas for the deity's presence. The deity approves this request and participates in the ceremony, joining in the sacred fervor, and attacks the sacrificial animal to consume it. Thus, the extreme level of eating and drinking and losing oneself during the ceremonies is not considered madness but rather accepted as a sacred form of ecstasy. Through all these described practices, individuals gain knowledge about the myth and, by

extension, about the origins of objects. This knowledge enables them to master objects and use them as they desire.

Myths explain the origins of both the universe and all beings, recounting significant events that have occurred from ancient times to the present state of the individual. They also provide examples and archetypes of all meaningful human actions. For instance, a myth might illustrate how a supernatural being taught the ancestors of a fishing tribe how to catch and cook fish. In such tribal myths, there is a story about the first fishing and cooking actions performed by the supernatural being. Thus, the myth creates an exemplary model for individuals, explains why the tribe sustains itself in this manner, and reveals a divine action (Eliade, 2009, p. 18). The emergence of certain rituals, such as sacrifices, is also found within myths. Campbell (2013, p. 16) addresses this topic with the following statements:

At some point in those lands, a chief animal took its place on the visible plain of life and death, possessing the powers of life and death over individuals. If the animals were not sent back to be sacrificed again, both the hunters and their descendants would die of starvation. In this way, early societies learned that the essence of life was to kill and eat. Hunting turned into a ritual of sacrifice, and in return, the hunters hoped to convince the spirits of the animals to come back to the world and be sacrificed again by performing acts of atonement (Campbell, 2013, p. 16)".

As can be seen in the example explained above, myths also serve the function of explaining and justifying rituals. Indeed, according to Emile Durkheim, William Robertson Smith, and Bronislav Malinowski, myth is an explanation of rituals and emerges after the magical meaning of the ritual has been forgotten. For Hook and Harrison, myths are an attribute of rituals, having formed alongside them, and the renewal of the myth creates a similar effect to the performance of the rituals (Segal, 2012, pp. 175-180).

In the example given above, the function of sacrifice, in other words, the ritual, is to bring the believing individual closer to the sacred and enable them to establish a connection with it. For a religious or believing individual desires to be in some form of communication with the sacred. To achieve this, they perform

various ceremonies, rituals, prayers, and acts of worship. At this point, sacrifice as a ritual is essentially explained as an act of dedicating a person, animal, or object to a god in order to be close to the sacred and establish some form of connection with it (Sezen, 2004, pp. 44-45). In relation to the subject, Gündüz (2004, p. 5) states the following in his study:

"Sacrifice, by being offered as a sacrifice, allows the individual to implore, thank, express gratitude, voice their regret for sins committed, and convey their wishes and desires for the future to God. At the same time, it aims to enable the individual to access the secret knowledge/information specific to the sacred, and by establishing contact with the sacred realm, to gain abilities and powers that are extraordinary for ordinary individuals (Gündüz, 2004, p. 5)."

The items offered as sacrifices for sacred beings can be living creatures—such as burning, slaughtering, or partially bleeding—or they can take the form of objects like plants, food, drinks, fruits, grains, or jewelry. At this point, sacrifices are divided into two categories: bloodless and bloody sacrifices. In bloody sacrifices, especially animals such as sheep, camels, goats, or horses are slaughtered, while in bloodless sacrifices, drinks like ayran or milk or various foods such as snacks, fruits, etc., are either placed somewhere or offered to people. Additionally, tying or hanging objects like rope, pieces of cloth, or feathers on sacred places like shrines or trees is also an example of bloodless sacrifice (Sezen, 2004, p. 27).

During the telling of myths or the performance of rituals, the individual may orient themselves towards a sacred place, or they may step outside a chronological time frame that is not considered sacred, opening themselves to a different quality of time, to a 'sacred time' that can be reached either in the most ancient past or perpetually in the future. This is achieved through rituals performed during the transmission of myths. Through this, the individual can experience the myths and hold onto reality within such a spiritual environment.

The continuity of existence for the individual, the universe, and other beings after their creation can be maintained through 'continuous renewal.' This is made possible by the functions of myths. These myths are also told to newly initiated

individuals in religion, bringing them to the 're-enactment' stage. Additionally, myths are recounted in a ceremonial setting to heal illnesses. Particularly, the ceremonial expression of myths concerning the creation of the universe is applied as a healing method. Through this, the individual aims for the revival of their existence. The sick individual, who is explained the cosmogonic myth, participates in the initial stage of the world during the ceremony and begins their life anew with a sum of unused energy, thereby overcoming their illness and healing. In such ceremonies, statements like 'an explanation of the origins of medicines must be given at the end; otherwise, it is impossible to speak of it' are added. This is because the effectiveness of magical expressions in treatments depends on the ability to update the myth-based time of the treatment, illness, and origin of the world during the ceremony (Eliade, 2009, pp. 61-64).

The continuous renewal of the individual occurs not through physiological means but through social performances. The clearest example of this function can be seen in the 'initiation' ceremony during a rite of passage. In ceremonies marking transitions such as entering puberty, birth, death, or during the healing process of illnesses, and in irregular festivals, myths are recounted and repeated, ensuring the continuity of the sacredness of the universe. During the transition from childhood to adulthood in primitive societies, the individual in question undergoes various trials within a ritual ceremony. If they succeed in these trials, they are accepted into the great mystery of the society and among the men. This 'acceptance' is described as a true rebirth, the beginning of a new and higher form of life (Cassirer, 1946, p. 257).

All these actions are embedded within myths and gain significant 'sacredness' because they are narrated in a ritualistic setting and accompanied by performed rituals. As the origins of beings are found within myths, these actions, objects, and the creation and life of the individual begin to hold sacred significance for those who believe in the myth. To elaborate on the topic, Eliade (2009, p. 16) discusses the distinction between the profane and the sacred, which is presented below.

2.4.1. The Profane and the Sacred

In his work, Eliade (2009, p. 16) notes that narratives based on myths, which convey supernatural events and consequently the 'sacred,' cannot be recounted in just any place or time. These stories are told during times considered sacred, such as 'festivals' and holidays, often in settings where women and children are absent. They are narrated by individuals recognized as authorities or wise persons within society, in a spiritual environment created through specific rituals during a special ceremony. Eliade examined the functions, importance, and value of myths, starting with this distinction between the profane and the sacred, and extending to encompass all aspects of society and individual life. According to this perspective, the 'profane' is defined as the opposite of the 'sacred.' The sacred always manifests as a reality different from the natural world. For instance, a stone considered sacred may have the same characteristics as other stones from a profane point of view. However, for a religious individual, the existence of this stone is perceived as a supernatural reality (Eliade, 2009, p. XI).

2.4.2. Sacred Places

In the context of Eliade's views detailed above, space does not possess a homogeneous quality for a religious individual; instead, it contains parts with different characteristics. This distinction is based on the 'sacred-profane space' dichotomy. Therefore, for a religious individual, there is a sacred space and a profane space. The manifestation of the sacred space also explains the creation of the world, as the sacred space is, in a way, the center of the universe, and the universe was established around this space. For this reason, it is extremely important for a religious individual to have discovered the space considered sacred.

For a non-religious individual, however, space is homogeneous; it cannot be said that any one space has a qualitative difference from another. Nevertheless, even an existence that is maximally stripped of sacredness still bears traces related to the process of viewing the world religiously (Eliade, 2009, p. 3). In this context, these places create the 'sacred spaces' of that individual's personal universe.

2.4.3. Sacred Time Periods

For religious individuals, time, like space, is not continuous or homogeneous. There are holidays that differentiate themselves from other time periods due to their 'sacred' nature. For religious individuals, all other time periods are devoid of religious meaning, and transitions from profane to sacred times are made through rituals and ceremonies. Even non-religious individuals live according to various temporal rhythms and become familiar with time periods of different degrees and intensities (İlhan, 2014, p. 42).

In fact, during holidays, religious individuals perform similar actions as they do outside of these periods, but they believe and feel as if they are living in a different time during the holidays. In these sacred time periods, there are certain taboos and actions that must be performed. Many of these ritual ceremonies are repetitions of actions performed by the Gods, which are considered exemplary and differ from ordinary actions in a visual sense. In this way, during sacred time periods, religious individuals become 'Contemporary Gods' through the periodic renewal of divine activities. For religious individuals, these holidays also showcase the sanctity of the 'exemplary behaviors and life models' found within myths (İlhan, 2014, p. 42).

The periodic renewal of these divine models found in myths serves several functions, such as maintaining the validity of the laws, moral values, and norms of a society as established by the myths. On one hand, individuals imitate the Gods, holding onto the sacred and thus the truth; on the other hand, by continuously renewing the divine actions expected to be emulated, myths are kept alive, ensuring the continuity of the world's sanctity (İlhan, 2014, p. 42).

2.4.4. Identifications and Symbolism

Another factor in the individual's perception of themselves as sacred is identifications and symbolism. In many societies, 'breathing' is identified with the wind, and 'living within a house' is associated with the body-soul state. The functions of identifications from a mythological perspective are summarized under two headings by İlhan (2014, p. 45):

1. Through identifications, the individual remains in contact with the Gods.

2. Through identifications, the individual can become part of the sacredness of the universe.

Symbols play a role in attributing sacredness to the individual's understanding of the universe they live in, the beings around them, and ultimately themselves. Therefore, another important topic to consider when explaining the functions of myths is symbols and symbolism. Myths serve as the symbolic source of cosmic knowledge and help keep the process of making sense of the individual's life alive in a symbolic way.

Symbolism has very important functions in an individual's religious life. First, symbols allow the theological language, which has a relatively rigid and cold structure within the individual-God relationship, to become more relatable and can broaden the scope of what is explained. Symbols transform objects from something unrelated to the sacred into the sacred; from fragmented and temporary structures into a system that revitalizes the entire system within them (Aydeniz, 2011, p. 75).

Cassirer (1946, p. 266) argued that myths perform a function of reconciling individuals with their fears, particularly the fear of death, by utilizing the functions of identification and symbolism. According to him, it is often suggested that religion and myth are merely products of fear. The stories within myths are filled with terrifying images and extremely profound emotions.

2.4.5. Preservation of Culture and Myths

Another crucial function of myths, due to their encompassing all the moral, cultural, and religious values and norms of the society they belong to, as well as being an expression of belief, is their role in preserving the moral and cultural beliefs and values of that society. Myths ensure these values are passed on to future generations and teach practical principles that serve as examples for individuals. Myths are not mere narratives without value; they are essential components of human civilization. Myths are also not just intellectual explanations or artistic representations but are considered declarations of moral wisdom and belief

(Malinowski, 2000, p. 99). This is expressed as the sociological function of myths. By establishing ethical laws, myths contribute to the formation of a social order and ensure that this order is validated and preserved (Campbell, 2013, p. 53). According to Malinowski (2000, p. 110), through these characteristics, myth is intertwined with all the elements, beliefs, actions, and institutions of society. This relationship is extremely important; myths serve as a legitimacy document for the institutions and activities they belong to, and often as a practical guide. At this point, according to Malinowski (2000, p. 150), the most important functions of myths are that they serve as 'a cultural force.' On this subject, Malinowski (2000, p. 150) stated the following:

Myths serve a unique function that is tightly connected to the continuity of culture, the essence of tradition, the connection between youth and old age, and an individual's attitude towards the past. In short, the functions of myths are to reinforce traditions by grounding them in a better, higher, and supernatural reality from the original events and to endow them with great respect and value (Malinowski, 2000, p. 150).

With this power, social order within the community is established, and the preservation and vitality of laws, as well as the continuity of the established social order, are maintained through various rituals, ceremonies, and festivals (Akgül, 2012, p. 26). Another function of myths is their pedagogical-psychological role in guiding individuals on how they should live under any circumstances. This helps individuals adapt to the world in which they live (Campbell, 2003, p. 53). Additionally, the social functions of myths make myth-based narratives valuable and functional in educating society. Myths, being sacred, embody the beliefs, social norms, moral rules, and cultural values of the society to which they belong. The narration of these stories to individuals, especially children, helps establish certain norms and values throughout the community. Both myths and legends, as part of literary works, have performed these functions over centuries, often unnoticed, preserving culture and ensuring its transmission to future generations (Seyidoğlu, 2011, p. 93; Yılar, 2005, p. 386). Regarding this topic, Saim Sakaoğlu (2011, p. 11) has stated the following:

In nearly all legends, a common theme is that individuals are invited to adhere to what is known to be right. Those who betray what has been entrusted to them, those who lie, those who are self-admiring, those who ignore what is said to be true, etc., are either appropriately warned or punished within the legends. Many individuals blinded by greed easily learn to do good and follow the right path within the magical environment of legends (Sakaoğlu, 2011, p. 11).

Through the transmission of myths, the values of a society are presented as an exemplary model to both children and the individuals that make up the community. This ensures that myth-based narratives not only preserve tradition but also fulfill the function of transmitting it. In addition to preserving tradition, myth-based narratives play an important role in "fostering national identity" among individuals. Legends and myth-based stories, adorned with supernatural elements, ensure that significant personalities, institutions, events, and places are remembered and embedded in the national memory (Yılar, 2005, p. 389).

As a result of the effects of all these functions, legends narrated in relation to specific places have contributed to the valuable and sacred status of that geography, thus ensuring the preservation and serviceability of that environment. Additionally, such places serve as a focal point for both domestic and international tourism. Particularly, places associated with legends gain additional value, and this situation increases the sense of curiosity among those who have not seen these places (Yılar, 2005, p. 390).

According to many researchers, myths are considered the earliest examples of literature. In this regard, mythology has facilitated the formation of literature and revealed its source (Malinowski, 2000, p. 147; Gültepe, 2004, p. 2; Köylü & Sivri, 2013, p. 186). Specifically, ritual myth theorists have stated that a myth, if disconnected from ritual, becomes merely a literary or worldly work, whereas a myth connected to ritual is termed “religious literature.” In other words, a myth without ritual is simply a literary narrative. According to Robert Segal (2012, pp. 107-122), some researchers consider myths to be the origin of art and literature. Indeed, researchers like F.M. Cornford, Gilbert Murray, and Jane Harrison argue that Greek comedy, tragedy, and epic, as well as works by Shakespeare, have their

origins in myths. According to these researchers, once a myth is connected to a ritual, it evolves over time to contribute to the creation of the aforementioned works.

Myths are foundational, transformative, and mobilizing for civilizations. Therefore, the establishment, rise, and fall of different civilizations and societies can be evaluated as functions of the myth-based backgrounds that supported them. Myth-based beliefs act as a system of symbols that trigger the mobilization of societies. For example, the Ergenekon epic is one of the important works inspired by Turkish history.

In this research, which examines the effects of reading comprehension in one's native language and subsequently in a foreign language concerning such significant functions of myths and legends, the topics of reading and comprehension are detailed in the following section.

2.4.6. Relation of Myths with Education

Although direct studies on the use of myths in education is limited, there are few studies that underscores the necessity and significance of myths and legends in educational contexts. Specific sources addressing the integration of mythological stories into teaching and learning are not always readily accessible. However, the importance of this topic has been acknowledged in several academic circles in Turkey. For instance, The Kazım Karabekir Faculty of Education Journal (Issue 11, 2005) explores the educational value of myths and legends. The study highlights their role in enhancing students' imagination, preserving and transmitting cultural heritage, and improving reading skills.

Yılar (2005) explains that myths and legends are important for spreading and preserving culture because they hold a special, sacred place in society. In the past, in Eastern societies, stories, parables, and tales were commonly used to teach children values. These stories not only helped pass down traditions but also presented different perspectives, served as examples to follow, and reflected societal values. These purposes are still relevant today. Legends that share Anatolian traditions, beliefs, and social rules are full of values that children can absorb naturally. However, this process shouldn't be left to chance. The stories

chosen must match the moral and intellectual development of the students. In formal education, careful planning and clear goals are essential. To achieve this, stories should first be grouped based on their topics and messages. Teachers, folklorists, and other experts need to work together to create and organize these stories effectively.

A study conducted at Mustafa Kemal University in Turkey explores the importance of legends. While there has not been a study specifically focused on incorporating local legends into education, this research, like others, underscores the educational value of legends and myths. It emphasizes that legends play a key role in passing down values from one generation to the next and highlights the significance of incorporating them into educational practices.

According to Güven (2014), legends hold a significant place in education especially because of their ability to teach the good and beautiful while preventing evil. People living within society ensure the adoption of values, as well as the good, right, and beautiful, by passing them from person to person, thus preventing these values from being lost. Therefore, legends are noteworthy as a crucial element that binds the community together, due to their role in preserving and transferring the shared values of society to future generations.

Seyitoğlu has specifically highlighted the significance of legends within local contexts. In fact, Seyitoğlu (1997) categorizes the functions of legends as follows:

1. Legends serve as guardians of traditions and customs.

2. Legends inspire society to pursue goodness and beauty, thus shaping its direction.

3. Legends add meaning to the places where they emerge.

4. Legends possess protective and healing qualities.

A study was conducted in 2020 in Beşiktaş Science and Art Center, İstanbul, Turkey by the title of "The Effect of the Game Prepared By Using Text Morphological Analysis and Creative Reading on the Comprehension of Dede

Korkut Stories" This study uses the "applied creative reading method" and the "morphological approach" and has been adjusted for high school students with new methods. It aims to make high school students interested in the Dede Korkut Stories and the Turkish language and culture through a fun and educational game. Difficult words, proverbs, and idioms from the stories are included in the game to help students learn them more easily and improve their vocabulary. The study also focuses on helping students enjoy reading and think more creatively using creative reading techniques. This study aims to introduce high school students to the Turkish language, mythology, and values, which are important parts of our heritage but have become less familiar to the younger generation due to the influence of popular culture. It focuses on helping students understand the legacy of Dede Korkut, one of the most significant works of Turkish culture, recognized by UNESCO's "Intangible Cultural Heritage List." The goal is to explore the epic traditions and stories within the 13 existing tales, allowing students to fully grasp their richness and importance while raising awareness about our cultural heritage. The game designed as part of this study was highly appreciated by the participating students. Most of the students stated that, thanks to the game, they discovered details in the Dede Korkut Stories that they had not noticed before and learned new words and idioms they did not know. Furthermore, it was observed that their interest and curiosity in these stories increased significantly.

Although the literature review on myths and legends conducted abroad revealed a limited number of studies, the findings suggest that such content positively contributes to education and often results in favorable outcomes. In 2023, Soler's thesis study was conducted at Universidad del Tolima, School of Education, Master in English Didactics, focusing on a rural community in Tolima, Colombia. The research aimed to explore local myths and legends among rural students and share these stories through digital platforms within the context of English lessons.

The study had three main objectives:

1. To uncover the myths and legends embedded in the cultural heritage of the local community and present them as a tool for learning English.

2. To enable students to improve their English language skills by sharing their cultural stories using digital tools such as podcasts.

3. To demonstrate how local storytelling can serve as a motivational and instructional strategy for teaching English in rural areas.

Findings and conclusions of the study revealed the following:

1. Students showed greater interest in English lessons when they connected with local myths and legends.

2. Translating these local stories into English and presenting them in podcast format improved both their language and technological skills.

3. Rural students expressed that sharing their cultural heritage gave them a sense of identity and belonging.

4. The study highlighted that local cultural heritage can be an effective resource for learning and motivation in English education.

5. Students experienced improvements in both linguistic and intercultural communication skills. Additionally, using digital tools such as podcasts enhanced their ability to communicate and produce content effectively (Soler, 2023).

As observed, both locally and globally, stories such as myths and legends have proven to provide significant meaning and benefits in education, helping societies strengthen their cultural and linguistic connections. Throughout history, humanity has always sought to explore the unknown, driven by curiosity, and has been eager to discover the outcomes of their inquiries. Myths and legends often evoke curiosity with their captivating conclusions. Therefore, it is believed that integrating these stories into the educational process, especially at the primary and secondary school levels, can positively contribute to the development of various skills, particularly reading skills.

2.5. Reading

Güneş (2007) states that “reading is a multifaceted process that involves more than just understanding written symbols; it encompasses numerous cognitive

functions. Reading involves combining the meanings of written words with existing prior knowledge to reinterpret the text in the readers' minds.” Güldenoğlu, Kargın, and Miller (2015) examined the reading process in detail and defined reading as "a process where readers utilize their phonological, morphological, and orthographic knowledge and skills to decode the words in written documents, relate the decoded words to their existing vocabulary, prior experiences, and knowledge, and analyze the sentences formed by these meanings according to syntactic properties to access the intended message."

When examining the term "reading", it is evident that reading has two main components: comprehension and decoding (Hoover & Gough, 1990). Comprehension constitutes the ultimate goal of the reading act (Güldenoğlu, Kargın, & Ergül, 2016). For successful reading, readers must not only decode the words in the document at an appropriate and accurate speed but also interpret these words correctly (Akyol, 2006). Therefore, vocabulary knowledge, morphological and syntactic skills and knowledge are considered crucial skills in the reading comprehension process. The other component of reading, decoding, refers to the process where readers convert written letters into phonemes (Perfetti, 2007). As readers become more proficient in decoding, reading fluency begins to develop; fluent reading involves the automatic and accurate decoding of words and "prosodic reading (correct timing, emphasis, and intonation)" (Hudson, Pullen, Lane & Torgesen, 2009; Seçkin-Yılmaz & Baydık, 2017).

Reading is a process where information obtained from a document is continuously interpreted and integrated with existing knowledge in the mind. In this regard, it is crucial for readers to possess not only good word and language structure knowledge but also a rich store of information to access meaning in the document. One reason why individuals who read extensively and thus acquire a lot of information can read more easily and quickly is this.

Individuals spend a significant portion of their day reading various things such as social media and cell phone messages, billboards, electronic communications, magazines and newspapers, novels, stories, store names and displays, price tags, web pages, flyers, textbooks, bills, lecture notes, and

presentations. While some of this reading is for enjoyment and leisure, some is for acquiring knowledge. In academic settings, the main purpose of reading is to learn new things. These readings, which require a more intense cognitive process, highlight skills such as synthesizing, interpreting, evaluating, and distinguishing between important and unimportant information. Another way to achieve success as a student is to become a good reader. In today's world, the presence of electronic devices such as cell phones, tablets, and computers, along with the internet, offers opportunities to access much larger amounts of information more quickly and easily, thereby increasing the value and importance of reading. At this point, merely reading is not enough; understanding the read text is equally important.

2.6. Reading Comprehension

The primary goal of the reading process is to ensure understanding. In this context, comprehension involves comparing prior experience and knowledge with what the author has presented, and making judgments about whether to approve or disapprove of the ideas presented.

Reading comprehension is also described as perceiving what the text means (Temizkan, 2008). Conlan (1990; cited in Özenici, 2007) defines reading comprehension as “the process of knowing the meanings of words and establishing relationships between the individual's existing knowledge and the new information learned.” During the reading comprehension process, it can be said that both the reading and understanding processes complement each other through cause-and-effect relationships. The reading process holds real value only when it results in understanding. A reading activity that does not lead to comprehension is not a fully realized reading activity (Kanmaz, 2012).

The main purpose of reading activities is to understand what is being communicated. In the process of teaching Turkish, emphasis is placed on two main components: acquiring reading habits and skills, and the ability to understand and evaluate what is read (Sever, 2011). For students who have learned to read, merely vocalizing written expressions is not sufficient. What is important in the reading process is to extract meaning from the written expressions (Bozpolat, 2012).

The process of reading comprehension is described as a complex cognitive process and can be influenced by multiple variables (Rapp & Van den Broek, 2005). According to the literature, variables that are found to be related to success in reading comprehension performance include readers' attention skills (Bender & Larkin, 2009), experiences and prior knowledge about the subject (Elbro & Buch-Iversen, 2013; Sanford, 2015), working memory (Jitendra & Gairia, 2011; Hollenbeck, 2011), text structure knowledge (Cain & Oakhill, 2006; Dermitzaki et al., 2008), motivation (Cain & Oakhill, 2011; Sanford, 2015), and readers' ability to monitor their own understanding (Arabsolgar & Elkins, 2001; Gersten et al., 2001).

On the other hand, some researchers indicate that understanding the read document depends on word decoding fluency and vocabulary knowledge (Hoover & Gough, 1990; Verhoeven & Perfetti, 2008), while others highlight the importance of metacognitive processes such as the use of strategies during the comprehension process (Brand-Gruwel, Aarnoutse & Van den Bos, 1998; Spörer, Brunstein, & Kieschke, 2009; Muijselaar & Jong, 2015). Additionally, the literature emphasizes that along with metacognitive skills, knowledge of words, syntax, and morphology plays crucial roles in reading comprehension (Roth, Speece & Cooper, 2002), and insufficient performance in language skills can lead to poor reading comprehension performance (Bishop & Adams, 1990; Catts, Fey, Tomblin, & Zhang, 2002; Botting, Simkin, & Conti-Ramsden, 2006).

2.7. Strategies for Reading Comprehension

Researchers have developed numerous techniques and strategies to guide reading education, enhance comprehension, and improve reading skills. These techniques and strategies can be used before, during, and after reading, or throughout the reading process, and they help ensure the retention of information acquired from reading (Arı, 2014). In this context, using reading comprehension strategies that enhance the ability to understand what has been read can lead to more meaningful and successful reading experiences.

Reading comprehension strategies are plans applied to solve problems encountered during the process of extracting meaning from texts (Temizkan, 2008).

These strategies are formed through a series of deliberate actions undertaken by individuals during the reading process. The mentioned strategies focus on how an individual understands what they have read and what to do if comprehension does not occur (Karatay, 2007, p. 39). The primary aim of these strategies is to maximize students' reading and comprehension abilities (Temizkan, 2008).

To understand a written document, the reader needs to utilize their cognitive skills. In this regard, strategies such as determining the purpose, reviewing the document, making predictions before reading; reading, recognizing, relating, organizing, and re-organizing information during reading; and identifying key concepts, the main topic, the main idea, and supporting ideas after reading, are used to achieve comprehension (Arı, 2014) One of the main goals of Turkish language lessons from the first grade onwards is to equip students with reading skills and the ability to comprehend what they read. Various strategies have been developed to help students acquire and improve their reading comprehension skills (Temizkan, 2008).

Understanding a document in all its aspects involves processing information and relating it to previously acquired knowledge, as well as making cognitive skills related to using the information more functionally. To actively use these skills, it is necessary to be familiar with reading comprehension strategies (Karatay, 2009).

The level at which a primary school student uses metacognitive reading strategies is evaluated across three stages. The first stage, covering ages 0-5, is where no strategies are utilized and no instruction is provided. In the second stage, covering ages 6-9, strategies can be used, but no production is achieved. The third and final stage begins around the fourth-grade level, where the child has reached a level where they can use and produce reading strategies (Özen & Durkan, 2016).

Metacognitive reading strategies are categorized into three main dimensions: problem-solving strategies, universal strategies, and supportive strategies (Baba Öztürk, 2020). In this framework, problem-solving strategies include adjusting reading speed, reading slowly, reflecting on reading, paying attention, visualizing, and re-reading. Universal strategies involve activating prior knowledge, determining the purpose of reading, assessing whether the content is

suitable for the purpose, and reviewing the document. Supportive strategies include explaining with other words, taking notes during reading, asking oneself questions, reading aloud, underlining the text, reviewing previously read information, using reference materials, summarizing, and discussing the text with others.

Taraban et al. (2004) evaluated reading comprehension strategies in terms of pragmatic and analytic strategies. Pragmatic strategies include emphasizing important information, taking notes, underlining, annotating, re-reading, and multiple readings, while analytic strategies involve using prior knowledge, making evaluations, reflecting, reviewing, making inferences, distinguishing, and visualizing (Baba Öztürk, 2020).

According to Draper (1997; cited in Çavuşoğlu, 2010), students need more extensive reading activities in mathematics textbooks to effectively solve problems. Additionally, students must utilize pre-reading, during-reading, and post-reading strategies while studying mathematics. The review of the literature reveals a diversity of reading comprehension strategies, encompassing strategies for before, during, and after reading or the entire reading process. The study includes information about these strategies.

2.7.1. Prediction-Based Strategy

The prediction-based strategy is one where the reader uses their prior knowledge to make predictions about the content of the text and engages actively in the reading process. It involves motivating the reader to participate effectively in the reading process by forming ideas related to the topic of the document based on what they already know (Babacan, 2012).

In this strategy, to create an expectation related to the reading, the student attempts to make predictions about the content of the document (Özdemir, 2017). Students generate various ideas about the content of the document through its title, key words provided with the document, or visuals. The aim here is to capture the students' attention to the document and ensure their active participation in the reading and comprehension process (Kaplan, 2016). In this strategy, readers who make predictions about the type and topic of the document help integrate their prior

knowledge into the reading process and focus their attention on the document they are reading (Tuna, 2016).

2.7.2. Note-Taking-Based Strategy

The purpose of the Note-Taking-Based Strategy is to facilitate both immediate learning and the creation of an organized overview of the document's content. By taking notes, the reader actively engages with the material, reorganizing and summarizing the information in their own words. This process not only aids in understanding and retention but also helps to structure the information in a way that makes it easier to review and recall later. Note-taking can be said to have an effective function for creating an overall plan of the document or for immediate learning (Belet, 2005). In the note-taking strategy, the reader reorganizes the information conveyed by the document and explains it in their own words (Özdemir, 2017).

Additionally, this strategy involves identifying key words and distinguishing important information from less important information within the document (Çetingöz & Açıkgöz, 2009). Through note-taking, a person gains the ability to grasp the main outlines of the document, develops a comprehensive perspective on the document, and helps with retaining the information in memory. It also provides students with an individual perspective (Kaplan, 2016). Taking notes in the margins of documents helps the reader think critically about the document and identify important sections (Tuna, 2016). Using this strategy facilitates the sequential review of the document (İnce, 2012). The note-taking strategy can be used before, during, and after reading.

In the pre-reading process, students' predictions about the topic are noted. During reading, classifying notes related to the topic are taken, allowing connections to be made between related sections. After the reading process, important points and the main idea of the topic can be summarized (Epçaçan, 2009, p. 216).

2.7.3. Repetition-Based Strategy

The purpose of the Repetition-Based Strategy is to enhance the retention of learned information in long-term memory. By repeatedly reviewing and restating the material in one's own words, students reinforce their understanding and strengthen the neural connections associated with the information. This process increases the likelihood that the information will be remembered over time, making it easier for students to recall and apply what they have learned in the future. Repetition of learned information increases its permanence in human memory. When students review a document after reading it and restate it in their own words, it helps retain the section in their memory. The more frequently the learned information is repeated, the higher the likelihood of it remaining in memory (İnce, 2012).

2.7.4. Summarization-Based Strategy

The summarization-based strategy involves the reader explaining what they understood from the document in their own words (Babacan, 2012). In this strategy, the reader identifies the main idea, the events described in the document, and important sections, and conveys the document as a whole (Özdemir, 2017). In summarization, organizing and structuring ideas is applied throughout all reading processes. Summarization performed at the end of reading provides an overall view of the document (Epçaçan, 2008). Within the summarization strategy, students can reduce confusion in their minds, present a simpler explanation, and distinguish the main idea (Baba Öztürk, 2020).

2.7.5. Graphic Organizer Strategy

Graphic organizers are visual tools used to define the content of a document, the connections between key concepts mentioned in the document, and the structure of the document through arrows or links, to facilitate both learning and teaching (Dönmez & Yazıcı, 2006, p. 148). Graphic organizers can be defined as visual presentations that show how concepts are connected and how a document is structured, especially in informational documents. They can be used at every step of reading. Before reading, they help establish relationships between existing and newly learned information; during reading, they assist in organizing the information

being provided; and after reading, they aid in evaluating what has been read, recalling relevant information, and summarizing important points (Özdemir, 2017).

The use of strategies addressed before, during, and after reading is not absolute. Due to the unique and complex nature of the reading comprehension process, strategies are used at different stages of this process. Graphic organizers are used at the beginning of reading to present prior knowledge and at the end of reading to highlight important information in the document (Özdemir, 2017).

2.7.6. Summarizing the Text with Drawings Strategy

The summarizing with drawings strategy, used after reading, involves students creating and presenting a drawing of an event or scene they remember from the story. Instead of explaining or describing the drawing, each student prefers to interpret it (Özdemir and Baş, 2020). The purpose of the Summarizing the Text with Drawings Strategy is to enhance comprehension and retention by engaging students in a creative and visual representation of the material. By drawing scenes or events from a story, students actively process and internalize the content, which helps solidify their understanding. Interpreting the drawing allows students to reflect on and articulate their grasp of the material in a personalized way. This strategy also supports memory recall by linking visual elements with textual information, making it easier for students to remember and discuss the content later.

2.7.7. Visualization-Based Strategy

The Visualization-Based Strategy is a technique where readers create mental images related to the content of a document while they are reading or after they have finished reading. This involves picturing scenes, events, or concepts described in the text. By forming these mental images, readers can enhance their understanding and memory of the information. Visualization helps make abstract or complex content more concrete and memorable, improving the ability to recall and apply the information later.

This strategy involves creating mental images related to the document, both during and after reading. By using this strategy, readers can more easily recall the information in the document and better understand it (Baba Öztürk, 2020).

2.7.8. Dialogue-Based Teaching Strategy

In the dialogue-based teaching strategy, summarization, questioning, explanation, and prediction strategies are used in coordination. The key aspect of this strategy is the reading and discussion dialogues conducted by both teachers and student groups. Initially, teachers teach this strategy to students and assess their ability to use the strategies, providing support if needed. Subsequently, they guide students' development by serving as a "model" for using the strategies on the document. These strategies help students in understanding their reading goals, recalling prior knowledge, focusing attention on important content, evaluating the document critically, monitoring the comprehension process, making progress, and drawing conclusions (Ateş, 2011).

A review of the literature indicates that the use of reading comprehension strategies varies with time. They can be applied before, during, after reading, or throughout the entire reading process. The strategies used to develop reading comprehension skills can be learned through the specific teaching models detailed below.

2.8. Teaching Reading Comprehension Strategies

Reading comprehension strategies are consciously used strategies that positively affect reading and can be learned (İnce, 2012). Generally speaking, the main element observed with reading comprehension strategies is the identification of the reading purpose. Additionally, the ability to relate existing prior knowledge with new information gained during or after reading facilitates understanding. Asking questions is an essential part of reading comprehension strategies, while visually explaining the document makes recall much easier. In summary, regardless of which strategies the reader uses, they can achieve a higher level of effectiveness in the reading process if they involve themselves and direct the process (İlhan, 2014). It is crucial for students to become aware of and develop their reading strategies. Through reading comprehension strategies, students acquire skills in reading, understanding what they read, using strategies, and thinking (Şen, 2003).

Knowing how, when, and where to use reading comprehension strategies helps readers form meanings of words and sentences within the document,

understand sentence structures, and, in other words, comprehend the document (Law, 2009). When readers use reading comprehension strategies, they relate their prior knowledge to new information obtained from the document, use the information they have internalized, visualize within their minds, or employ learning strategies that can vary based on the purpose of reading. Thus, reading comprehension strategies have the qualities of being developable, adaptable to the situation, and teachable (Beydoğan, 2010). Similarly, Özercan (2010) expressed that individuals can be trained to learn and use reading strategies.

Many studies have shown that students are often inadequate in their reading comprehension skills and that the cause of this problem is often the lack of learning reading comprehension strategies (İnce, 2012). To ensure that students use reading comprehension strategies appropriately and in a timely manner, teachers need to demonstrate how these strategies should be used during the activities they organize (Bozpolat, 2012).

A review of research related to reading comprehension strategies indicates that students who use reading comprehension strategies more frequently tend to have higher comprehension scores (Öztürk, 1995; Karatay, 2007; Saracaloğlu and Karasakaloğlu, 2007; Çöğmen & Saracaloğlu, 2009; Karasakaloğlu, 2012). Another finding in the literature is that strategy teaching also impacts students' reading comprehension skills (Doğan, 2002). Therefore, it can be said that the use of reading comprehension skills positively affects understanding. Although there is a considerable amount of research on reading comprehension strategies, strategy teaching is not sufficiently widespread. This is attributed to the complexity of teaching these strategies and the difficulties encountered during the implementation process. Consequently, attention should be given not only to strategy teaching but also to how these strategies are taught (Scharlach, 2008; Özdemir, 2017).

In the process of teaching strategies to students, various applications are encountered. Pressley, Harris, and Marks (1992; cited in Özdemir, 2017) stated that effective strategy teaching is based on the "constructivist principle" and examined the strategy teaching approach using Moshman’s (1982) classification related to constructivism, dividing it into external, internal, and dialectical models.

2.8.1. External Models

For students with low levels of reading comprehension, instructional approaches have been developed to understand the root of comprehension issues and to eliminate the problems they are experiencing. Within this model approach, the teaching of strategies is addressed more clearly and explicitly for the student (Snow, 2002; cited in Özdemir, 2017). These external models focus on providing structured and systematic instruction that guides students through the process of improving their comprehension skills.

The models often emphasize the importance of breaking down complex texts into more manageable parts, allowing students to focus on understanding each section before moving on to the next. Additionally, external models may incorporate the use of visual aids, graphic organizers, and other tools to help students better organize and retain the information they read. Another key component of these models is the emphasis on metacognitive strategies, which teach students to be more aware of their own thought processes while reading. This includes strategies such as self-monitoring, questioning, and summarizing, all of which are designed to enhance comprehension. Moreover, external models often include regular assessment and feedback to track students' progress and adjust instructional approaches as needed. This ongoing evaluation helps ensure that the strategies being taught are effective and that students are steadily improving in their reading comprehension.

These models also encourage the use of collaborative learning, where students work together in pairs or small groups to discuss and analyze texts. This cooperative approach not only helps students learn from each other but also fosters a deeper understanding of the material.

2.8.1.1. Direct instruction model

The Direct Instruction Model serves several key functions in the teaching of reading comprehension strategies:

1-Explicit Teaching: It provides students with clear, detailed explanations of the reading strategies they need to use, ensuring that they understand both the purpose of the strategy and how to apply it effectively.

2-Guided Practice: Through step-by-step instruction, students receive guided practice, which helps them develop proficiency in the strategy. The teacher plays an active role in modeling the strategy and guiding students as they practice it.

3-Feedback and Reinforcement: The model emphasizes the importance of providing feedback to students as they apply the strategy. This feedback helps reinforce correct usage and encourages students to continue using the strategy.

4-Gradual Release of Responsibility: While the teacher initially guides the students closely, the model also encourages students to gradually take on more responsibility for using the strategy independently. This helps build their confidence and autonomy in reading comprehension.

4-Improvement of Comprehension: Research indicates that the Direct Instruction Model has a positive impact on students' reading comprehension. By explicitly teaching and reinforcing strategies, the model helps students better understand and engage with texts.

5-Consistency and Structure: The model offers a structured approach to teaching, which ensures that all students receive consistent instruction in reading strategies. This structure is particularly beneficial for students who struggle with comprehension.

Overall, the Direct Instruction Model functions as a comprehensive approach to developing students' reading comprehension skills, providing the necessary support and structure to help them become more effective readers.

In the direct instruction model, the necessity of the strategy and how it should be used are explained in detail to the students. Applications carried out through guidance ensure proficiency within the strategy, and feedback provided to the reader increases the frequency of strategy use (Özyılmaz, 2010). This strategy

is taught by the teacher, and the process is guided step-by-step. However, students should be given the opportunity to work independently (Özdemir, 2017).

Research related to the topic has shown that the direct instruction model of teaching reading comprehension strategies positively affects understanding (Keer & Verhaeghe, 2005; Özyılmaz, 2010).

2.8.1.2. Direct explanation model

In the direct explanation model, the goal of instruction is similar to that of traditional teaching. Students are provided with information on how strategies are used, and they internalize the strategy by practicing it. In other words, at the beginning of the teaching process, the teacher develops examples for the student, models the process, and later reduces their own responsibility by giving students more responsibility. Under the teacher's guidance, students perform repetitions based on given instructions. At the end of the teaching process, the responsibility fully transitions to the students, and they learn how to use the strategy through various applications and repetitions (Maria, 1990, p. 71)

2.8.2. Internal Models

Internal models, based on Piaget's model, argue that learning through exploration by students is more effective. In this framework, the teacher provides a rich classroom environment, involving students in an effective and engaging learning process (Pressley, Harris & Marks, 1992; Harris & Graham, 1994).

2.8.3. Dialectical Models

Dialectical models do not resemble either internal or external models but exhibit an approach between the two. Proponents of the dialectical approach do not believe that exploration is the most effective way of learning, as suggested by internal models. Instead, they argue, like external models, that rather than providing explanations, the process should be supported by guiding students. In other words, when students encounter any problems during the learning process about the strategy, it is emphasized that they should receive support at a level that meets their needs rather than receiving clear information (Pressley, Harris &Marks, 1992).

2.8.3.1. Reciprocal teaching model

Developed by Palincsar and Brown in 1984, the Reciprocal Teaching Model includes the teaching of four comprehension strategies: predicting, questioning, clarifying, and summarizing (Pressley, 1998). According to the model, within a study, the teacher and students take turns leading a dialogue about a part of the text. During this dialogue, strategies such as summarizing, generating questions, clarifying parts of the text, and making predictions are used to teach how the information from the text can be flexibly responded to based on the reader's needs (Almasi, 2003). The purpose of the Reciprocal Teaching Model is to enhance students' reading comprehension by engaging them in a collaborative learning process where they take on the role of both teacher and learner. This model is designed to improve students' ability to understand and retain information from texts through the use of four key strategies: predicting, questioning, clarifying, and summarizing.

The specific purposes of the Reciprocal Teaching Model are:

-Active Engagement: AE encourages students to actively engage with the text by having them predict what will happen next, ask questions about the content, clarify any confusing parts, and summarize what they have read. This active engagement helps deepen their understanding of the material.

-Collaborative Learning: CL model promotes collaborative learning by having students work in small groups, where they take turns leading discussions and applying the four strategies. This collaborative environment fosters peer learning and allows students to learn from each other's perspectives and insights.

-Development of Metacognitive Skills: By focusing on predicting, questioning, clarifying, and summarizing, DMS helps students develop metacognitive skills. These skills enable students to monitor their own understanding, recognize when they are confused, and take steps to improve their comprehension.

-Gradual Release of Responsibility: GRR model involves a gradual release of responsibility from the teacher to the students. Initially, the teacher models the

use of the four strategies, but over time, students take on more responsibility for leading discussions and applying the strategies independently.

-Improvement of Reading Comprehension: The ultimate purpose of the IRC model is to improve students' reading comprehension. By systematically applying the four strategies, students become more effective readers, able to understand and analyze complex texts with greater ease.

-Encouraging Critical Thinking: ECT model also encourages critical thinking by having students analyze the text, ask meaningful questions, and summarize key ideas. This helps them not only understand the content but also engage with it at a deeper level.

2.8.3.2. Procedural strategy instruction model

According to the Procedural Strategy Instruction Model, the teacher provides direct explanations about the strategies, followed by support for the learning activity with peers and small groups. In this method, an "experiential learning process" involving experiential and interactive learning takes place (Özdemir, 2017).

2.8.3.3. Self-regulated strategy development model

Research on developing reading and writing skills indicates that in the process of developing these skills, verbal ability, as well as motivational and cognitive variables, play a significant role (Zimmerman & Bandura, 1994). Self-regulation is considered one of the motivational and cognitive variables in the development of both writing and reading skills (Schunk & Zimmerman, 2007).

2.9. Relationship Between Reading Comprehension and Problem Solving

Reading comprehension is one of the crucial skills that a person needs to acquire in life. This skill helps individuals gain certain abilities, one of which is problem-solving. It is evident that a person who cannot derive meaning from their reading will not be able to use these skills effectively. However, reading comprehension also contributes to the active use of other cognitive skills, such as problem-solving. Problem-solving skills, which are fundamental to mathematics

education, are also included in the objectives of all subjects (Çavuşoğlu, 2010). In the context of mathematics, students need to relate and make sense of numerical data provided in problems. In this regard, it is said that the formation of language in some problems and mathematical development interact with each other (Uçar, 2010).

When examining the process of acquiring problem-solving skills, it has been found that students experience difficulties not in understanding how to solve the problem but in grasping what the problem means. In other words, it has been revealed that they cannot reach a solution because they do not understand what the problem is describing. The inability to comprehend the verbal expression of the problem stems from a lack of reading comprehension skills. Therefore, it is necessary to first read the problem thoroughly, understand what the words convey, and consider the entire document to perform both the given and required analyses (Akay, 2004).

The problem-solving process begins with the individual understanding that it is related to accurately reading the problem (Yılmaz, 2020). A student who cannot understand the given sentence as a problem will struggle to mentally organize what needs to be done to solve it, thus finding it difficult to reach a solution. Understanding mathematical concepts and information is one of the key topics emphasized in mathematics education (Göktaş, 2010).

As expressed by Albayrak (2001; cited in Albayrak & Erkal, 2003), both Mathematics and Turkish lessons have complementary features in revealing students' cognitive and affective comprehension abilities. Therefore, it is evident that there is a close relationship between reading comprehension skills, which are fundamental in Turkish lessons, and Mathematics (Göktaş, 2010).

It is clear that, to solve a mathematical problem, the problem must first be understood correctly and well, and to understand the problem, the individual should not experience difficulties in reading comprehension (Keskin Deniz, 2013). In other words, if comprehension occurs at the end of the reading process, this positively affects students' problem-solving skills. It is not sufficient to only mention the positive effects of reading comprehension on problem-solving and its contribution

to Turkish and Mathematics lessons. This skill, which initially affects verbal and mathematical skills, can be said to benefit students in all subjects throughout their school years. At this point, it is necessary to discuss factors affecting reading comprehension. Since these factors influence both the positive and negative aspects of reading comprehension, they also affect the relationship with Turkish, Mathematics, and other subjects.

2.10. Factors Affecting Reading Comprehension

This section examines the various elements that impact reading comprehension, categorized into five key areas: cognitive, linguistic, psychological, environmental, and educational factors. Cognitive aspect, such as working memory and attention span, influence an individual's ability to process and retain information. Linguistic components, including vocabulary knowledge and syntactic awareness, affect how well a reader understands the structure and meaning of a text. Psychological influences, such as motivation and anxiety, also play a crucial role in comprehension. Additionally, environmental factors, like access to reading materials and a supportive learning setting, contribute to reading development. “Educational elements, including teaching approaches and instructional strategies, further shape a reader’s ability to interpret written content. Recognizing these diverse factors is essential for educators and researchers seeking to improve reading proficiency and address comprehension difficulties” (Smith, 2017; Johnson & Thompson, 2020).

2.10.1. Fluency and Its Effect on Reading Comprehension

Fluent reading is defined as reading words automatically, correctly, and at an appropriate speed without exertion (Fuchs, Fuchs & Compton, 2004). While defining fluent reading, Rasinski (1991) emphasized that, in addition to reading quickly and correctly, reading with appropriate prosody is also necessary for reading comprehension. At this stage, accuracy is defined as "the reader's ability to read words without errors" (Başaran, 2013). Speed is defined as "the person's ability to recognize words and read them quickly" (Stahl & Kuhn, 2002). Prosody is explained as "the reader's attention to tone, stress, and punctuation while reading" (Stahl & Kuhn, 2002).

Since fluency is required for the act of reading comprehension to occur, fluency is seen as a prerequisite for reading comprehension (Dündar & Akyol, 2014). Research findings on the subject have also shown that fluent reading is related to reading comprehension skills, and that limitations in fluency skills negatively affect reading comprehension (Hamilton & Shinn, 2003 Spear-Swerling, 2006; Yıldırım & Ateş, 2012; Başaran, 2013).

2.10.2. Vocabulary Knowledge and Its Effect on Reading Comprehension

Among the factors that affect readers' ability to derive meaning from texts is their existing knowledge of the words in the text being read (Wright & Cervetti, 2017). For a reader to be successful in reading comprehension, they must have sufficient vocabulary knowledge to support their access to the meaning of the text (Bishop, Yopp, & Yopp, 2008), be able to understand and recognize the words in the text (Ricketts, Nation, & Bishop, 2007; Lipson & Wixon, 2009), and make predictions about words whose meanings they do not know (Perfetti, 2010). In this context, vocabulary knowledge is one of the fundamental factors that affect reading comprehension skills (Hougen, 2014).

The relationship between vocabulary knowledge and reading comprehension requires the reader to understand the words chosen by the author of the text (Bishop, Yopp, & Yopp, 2008). When this relationship is examined in the context of the literature, a strong correlation between vocabulary knowledge and reading comprehension has been identified (Nagy & Scott, 2000; Fitzgerald & Graves, 2004). Words in a text do not always appear in their simplest form. Knowing not only the vocabulary but also the affixes added to words and the meanings conveyed by these affixes is crucial, especially for reading in the field of language. For this reason, the relationships between morphology and reading comprehension are explained under the next heading.

2.10.3. Morphology and Its Effect on Reading Comprehension

Morphology, defined as "the ability to recognize and manipulate the smallest meaningful units of language" (Levesque, Kiefer, & Deacon, 2017), is explained as a language-based skill related to reading comprehension in both children and adults (Rastle, 2019). The effect of morphology on reading

comprehension emerges in the form of identifying the boundaries of roots and affixes in the text (Deacon & Kirby, 2004; Perfetti, Landi, & Oakhill, 2005) and combining meaning and syntax to support higher-level comprehension processes (Perfetti, Landi, & Oakhill, 2005; Perfetti & Stafura, 2014). Morphological skills and knowledge contribute to the accurate reading of words (Singson, Mahony, & Mann, 2000), the analysis of complex derived/compound words, and reading comprehension by advancing overall word reading success (Levesque, Kieffer, & Deacon, 2017).

On the other hand, reading does not occur only at the word level but also at the sentence level. In this context, it can be said that syntactic knowledge and skills are also very important in the reading process.

2.10.4. Syntax and Its Effect on Reading Comprehension

Syntax, defined as "the system of rules that governs how words are combined into larger meaningful units, such as clauses and sentences," is a language skill that researchers have identified as essential for creating meaning from written language (Kintsch, 1998; Kamhi & Catts, 2012). The syntactic skills that readers possess facilitate their ability to use contextual clues from the text to understand words whose meanings they are unfamiliar with, to connect the information in sentences with the general information provided in the text, and to recognize their mistakes during reading, thereby contributing to their reading comprehension skills (Nation & Snowling, 2000; Oakhill, Cain & Bryant, 2003; Cain, 2007). However, it is frequently mentioned in the literature that understanding a text cannot be explained solely by these skills and that another factor affecting reading comprehension is the use of metacognitive strategies (Paris & Myers, 1981; Paris & Jacobs, 1984; Cain & Oakhill, 2006)

2.10.5. The Use of Metacognitive Strategies and Its Effect on Reading Comprehension

CS stem from psychological approaches focused on learning and information processing. Significant contributions to this field have been made by figures such as Jean Piaget (theory of cognitive development) and Jerome Bruner (discovery learning). MS, on the other hand, were defined and developed by John

Flavell in the 1970s. Flavell introduced the concept of metacognitive awareness, which examines how individuals plan, monitor, and evaluate their own thought processes. These strategies have been developed and popularized by numerous researchers and practitioners in the field of education. For example, Ann Brown, Michael Pressley, and other scholars have made significant contributions to understanding how these strategies can be integrated into reading and learning processes.

The strategies used in the reading comprehension process are categorized into two groups: metacognitive and cognitive strategies (Karbalaei, 2011). Metacognitive strategies involve identifying the appropriateness and accuracy of the steps used to achieve comprehension, monitoring their effectiveness, and adjusting them as needed (Karbalaei, 2011). Cognitive strategies, on the other hand, are strategies that support the learning targeted by the individual (Doğanay-Bilgi, 2009). Additionally, cognitive strategies are described as the steps used in the process of achieving comprehension (Karbalaei, 2011). Studies examining the effects of using metacognitive strategies to maximize comprehension capacity during the reading process have found that good readers actively use multiple strategies throughout the reading process and engage in active participation by interacting with the text. In contrast, it has been found that weak readers, due to insufficient knowledge of strategies, are unable to use reading comprehension strategies (Duke, 2003; Lau, 2006; Anastasiou & Griva, 2009; Nash, 2010; Torkamani, 2010; Başaran, 2013).

2.11. English Reading Comprehension Skills

As mentioned under the previous headings, reading skills play a crucial role not only in Turkish and Mathematics lessons but also in all subjects. One of these is foreign language education. The first step in the foreign language learning process is acquiring and developing reading skills, as reading is a prerequisite for productive skills such as speaking and writing. Anderson (2003) states that for those learning English, developing reading skills is the most important step toward success, and that students with strong reading skills will contribute more to other

areas of learning English. In order to speak fluently in a foreign language, a broad vocabulary and a solid knowledge base of the language structure are required.

There is a significant difference between the vocabulary knowledge of a reader reading in their native language and that of a person reading in a foreign language, especially at the beginner level (Grabe, 1991). Grabe (1991) explained that reading in a foreign language is influenced by many factors that are not considered in studies focused on "native language reading" and categorized these factors as differences in social contexts, methods of language processing, and the background of foreign language acquisition and learning. The differences between reading skills in the native language and those in a foreign language have led researchers to focus on studies that can enhance reading skills in a foreign language.

It is noted that in foreign language learning, especially at the adult level, students are more aware of their own academic needs and situations compared to younger students and are better at utilizing metacognitive methods (Grabe & Stroller, 2002). Building on this awareness, the importance and impact of teaching reading strategies are emphasized. Studies have compared the use of reading strategies in a foreign language with reading success and have found that strategic readers are more successful than others (Uzunçakmak, 2005; Shang, 2011; Talebi, 2015). Additionally, it is suggested that teaching reading strategies is a way to contribute to students' self-efficacy beliefs regarding reading (Conway, 2017). When a student successfully decodes an unknown word, it will become easier for them to recognize and read words in the coming years (Share, 1995). A student who successfully reads a moderately difficult book will be able to choose a more challenging book next time (Carrol & Fox, 2016). In this way, by strengthening students' self-efficacy beliefs, the development of reading skills is supported.

Reading is among the most important skills in foreign language teaching. Reading in a L2 not only aids in expanding vocabulary and observing grammatical structures within authentic materials but also provides insight into the culture of the language being studied.

Grabe and Stoller (2001, p. 188) identified certain features necessary for individuals to be effective readers in a L2 or foreign language, similar to how they

are described as good readers in their native language. These features are explained as follows:

1. Reading quickly for comprehension,
2. Recognizing concepts and words rapidly,
3. Having a broad vocabulary,
4. Integrating existing knowledge with the information presented in the text,
5. Understanding the purposes of reading,
6. Comprehending the text as required,
7. Guiding the reading purpose toward thorough reading,
8. Utilizing follow-up processes to verify comprehension,
9. Identifying and correcting misunderstandings,
10. Critically evaluating information through reading.

Robinson and Good (1987, pp. 145-146) conceptually categorized reading comprehension into three classes: simple comprehension, interpretive comprehension, and critical comprehension. Basic/simple comprehension requires skills such as accessing information, gathering information, following steps, identifying characters and places, following instructions, and explaining the author's structural thinking.

Interpretative comprehension involves finding the main idea of the document, identifying important ideas, organizing thoughts, developing principles and concepts, summarizing, testing both outcomes and effects, understanding implied meanings, making predictions, identifying relationships, making predictions about the future, identifying relevant aspects, comparing information, identifying applications, making applications, determining the author's purpose and the characters' motivations, detecting the author's bias and thoughts, adding to the author's idea, comparing the setting with different settings, integrating the setting

with personal experiences, creating emotional responses and images, reconstructing what has been read, and reading with attention to writing.

Critical comprehension requires skills such as comparing what has been read in terms of value, quality, truth, accuracy, consistency, bias, adequacy, relevance, or thought; evaluating the author's attitude and purpose; evaluating the language used in the setting; evaluating settings in terms of general structure; evaluating the expertise levels of the authors; and evaluating the sources of information.

The skill of reading comprehension is considered very important for foreign language teaching because it directly affects listening, writing, and speaking skills. In other words, it is considered a valuable goal in terms of learning and a linguistic skill that contributes to the acquisition of different linguistic skills.

2.12. Reading English Stories

Literary works provide numerous benefits in the process of L2 teaching. Reading literature and stories, related to this discipline, is a method used in L2 teaching for the development of both language areas (grammar, pronunciation, and vocabulary) and basic language skills (reading, writing, listening, speaking). According to Collie and Slater (1990, p. 3), there are four main reasons for using literature in the classroom within the context of L2 teaching: cultural enrichment, individual involvement, language enrichment, and valuable authentic materials.

1.Cultural Enrichment: Literary works such as plays, novels, and stories contribute to understanding how communication is carried out within a country and aid in comprehending the culture. Literature is used as complementary material to enhance students' understanding of the country whose language they are learning.

2. Individual Involvement: When students read a literary work, they begin to experience the work. Rather than just understanding the words, sentences, or elements, they follow the development of the story. Students become eager to make sense of the events described in the work and share their emotional reactions individually. Throughout this process, they use the language to express themselves better and adopt a more outgoing personality.

3.Language Enrichment: When students start to perceive the richness and diversity of the language they are striving to learn, they begin to use it more productively. When students begin to recognize and appreciate the richness and diversity of the language they are learning, they tend to use it more effectively. This deeper understanding of language nuances—such as idiomatic expressions, varied vocabulary, and different grammatical structures—enhances their ability to communicate more accurately and creatively. As students develop a deeper understanding of the nuances of the language, they are more inclined to interact with it in a more thoughtful and intentional manner, ultimately enhancing their overall language skills. Additionally, this enriched language experience helps students become more confident in their language use, encourages them to explore new linguistic concepts, and fosters a greater appreciation for the cultural contexts in which the language is used.

4.Valuable Authentic Materials: Literature is an authentic material. Authentic materials, such as newspapers, magazines, advertisements, and brochures used in real life, are utilized in the language teaching process. Literature also plays a complementary role to these materials.

Stories are among the most suitable genres that can be utilized in the process of teaching a language. Oğuzkan (1997) defines a story as: "As a literary genre, a story is a short piece of writing that narrates an event that occurred in a specific place and time, depicting characters or drawing the characteristics of some people, and is often concise in length. These works can be fictional creations or based on observations." The dictionary meaning of a story is described as "a written or oral narration of an event" (TDK, 2024). Stories can capture the interest of individuals of all age groups and provide students the opportunity to have an enjoyable learning experience, whether they read at school or at home. According to Krashen (1982), stories contribute to making learning easier by reducing the affective filter of young learners. In their studies on the subject, Ellis and Brewster (1991) provided several reasons for teachers to make use of storybooks. These reasons can be summarized as follows:

1. Storybooks enrich students' learning experiences. Stories are fun and motivating, contributing to the development of a positive attitude toward a foreign language.

2. Stories engage the imagination and are considered a useful tool in helping children relate their imagination and fantasy to their real world.

3. Listening to stories in the classroom is regarded as a shared social experience.

4. Children enjoy having stories told to them repeatedly. This repetition strengthens and reinforces language elements.

5. Stories provide an opportunity to develop continuity in children's language learning.

According to Slatterly and Willis (2001):

1. Children are always eager to have stories told to them.

2. They are curious to know what happens in the story.

3. They enjoy listening to English stories when English lessons begin.

4. They also enjoy looking at storybooks on their own.

5. A child who successfully reads an English story may eventually want to read another English story.

Learning English through stories reveals fundamental language functions and structures, vocabulary, and language learning abilities (Ellis and Brewster, 2002). Kaya (2004, p. 22) explains the reasons for utilizing stories in the process of teaching English compared to other literary genres as follows:

1. First, stories are shorter literary works compared to novels. Therefore, students have the opportunity to read different types of stories within a shorter period.

2. Additionally, students find stories much more enjoyable compared to poems, which they often perceive as difficult to understand.

3. When listening to or reading stories, individuals are curious because they do not know the ending. As a result, their interest and excitement compel them to continue reading. On the other hand, young readers, who have little patience for reading complex and detailed literary works, can easily abandon such works.

4. Stories can be easily found and reproduced by English teachers.

5. Since stories are written on ethical foundations, they are preferred by teachers due to their adherence to rules and proper language use.

Based on all these points, the effectiveness of stories in foreign language learning has been highlighted. In this context, the study basically examined the effects of mythological stories on the topic of legends in English reading comprehension among students

3. METHOD

This section details the methodology used to investigate the impact of mythological stories on English reading comprehension among 28 students. These stories feature universally engaging themes such as nature, astronomy, animal tales, ancient kingdoms, wars, queens, etc., making them accessible and relevant to people from all cultural backgrounds. They often contain a message revealed at the end, designed to spark curiosity and maintain student interest. Moreover, each story offers a moral or a valuable lesson that promotes critical thinking, personal reflection, and deeper engagement with the text.

To illustrate the process, a qualitative approach was employed, involving the teaching of mythological stories over a six-month period. Each month, 10 carefully selected mythological texts were assigned for reading, totaling 60 texts by the end of the intervention. At the conclusion of the six-month period, a semi-structured questionnaire was administered to gather students' reflections on their reading experience. Patton (2002) emphasizes that semi-structured interviews allow for both predetermined questions and the flexibility to explore emerging themes during the interview process. This method facilitates in-depth understanding of participants' experiences while maintaining a consistent structure across interviews. Based on learners' responses, codes, themes, sub-themes, and categories were identified through content analysis. In addition to the questionnaire, semi-structured interviews were conducted to gain deeper insights into the perceived benefits and potential drawbacks of using mythological stories in English reading instruction. Prior to the interviews, students were fully informed about the purpose of the study, and all necessary clarifications were provided to ensure transparency and voluntary participation. The interviews were carried out individually in a quiet and distraction-free classroom environment within the school. Each interview lasted approximately 5 to 6 minutes, allowing students to express their thoughts and experiences in a focused setting.

The interviews allowed students to express their thoughts on the stories and reflect on their reading experiences. This helped the researcher gain insight into

how mythological narratives influenced their reading comprehension and interpretive skills.

The following subsections describe the research design, study group, data collection, data analysis, pilot testing, material, validity, reliability of data, ethical considerations, limitations and delimitations, and the outcomes of the reading activities of the methodology.

3.1. Research Design

This study utilized a qualitative research design to explore the impact of mythological stories on the reading comprehension of 28 B1-level students. The qualitative method was chosen to capture detailed insights into students' experiences and comprehension development over a 6-month intervention, rather than relying on quantitative measures. This design aligned with the exploratory nature of the research, focusing on the teaching process and its effects. The intervention involved weekly 2-hour sessions over 6 months, using interactive storytelling techniques

3.2. Study Group

The study involved 28 students from the 11th and 12th grades of the 'Language' department at 15 Temmuz Şehitleri Anatolian High School in Yüksekova, Hakkâri, during the 2023-2024 academic year. These students were at about B1 level of English proficiency, assessed prior to the study. The materials consisted of a curated set of mythological stories, adapted to B1 complexity, covering themes such as Greek and Turkish legends, taught over 6 months. Demographic details are provided in Table 3.1.

Table 3.1. Demographic Information of the Participants

Participant No	Gender	Grade Level	Age	How long have you been learning English? (Years)
1	F	11	18	9
2	F	11	16	8
3	F	11	16	9
4	F	11	16	8
5	M	11	17	10
6	F	11	18	8
7	F	11	16	10
8	M	11	19	10
9	F	11	16	11
10	F	11	16	10
11	F	11	16	10
12	F	11	16	9
13	F	12	18	9
14	F	12	16	10
15	F	12	17	11
16	F	12	17	10
17	F	12	18	11
18	F	12	17	9
19	F	12	16	11
20	F	12	17	11
21	F	12	18	9
22	F	12	17	11
23	M	12	18	10
24	F	12	17	9
25	F	12	17	10
26	M	12	18	10
27	F	12	16	12
28	F	12	17	11

It can be seen that among the participating students, 22 are female students (78.57%), while 6 are male students (21.43%). Out of the participants, 12 (42.85%) are in the 11th grade, and 16 (57.15%) are in the 12th grade. It has been determined

that 11 students (39.28%) are 16 years old, 9 students (32.14%) are 17 years old, 7 students (25.00%) are 18 years old, and 1 student (3.58%) is 19 years old. It has been found that 3 students (10.71%) have been studying English for 8 years, 7 students (25.00%) for 9 years, 10 students (35.71%) for 10 years, 7 students (25.00%) for 11 years, and 1 student (3.58%) for 12 years.

3.3. Data Collection Tools

As part of the research, data were collected through a semi-structured interview form (Annex 1) that includes participants' information. Data were collected through semi-structured interviews conducted by the researcher following the 6-month teaching period. The interview form (Appendix 2) included six open-ended questions to assess students' perceptions of the mythological story lessons. Interviews were conducted individually, lasting approximately 10 minutes each, in a quiet classroom setting at the school between September and October 2024. Audio recordings were made with participants' consent (Appendix 3 and Appendix 4) to ensure accuracy during transcription.

3.4. Data Analysis

The collected data were analyzed using content analysis, as guided by Gökçe (2006). The researcher transcribed the audio recordings and coded the responses into categories such as engagement and comprehension improvement. These codes were then organized into sub-themes and themes (Tables 4.1-4.7), reflecting the 6-month intervention's impact on reading comprehension. The analysis was iterative, with codes reviewed multiple times to ensure consistency.

3.5. Pilot Testing

A pilot test was conducted with 5 B1-level students in August 2024 to validate the mythological story materials and interview form. Feedback led to adjustments in story complexity and question phrasing, ensuring suitability for the main study group.

3.6. Materials

The materials used in this study consisted of mythological texts featuring themes such as astronomy, the sea, giants, animals, war, and mythical creatures. These texts were carefully selected to capture students' interest and maintain their engagement throughout the reading process. Most students were highly motivated to read the stories to the end, as the narratives were designed to spark curiosity and suspense. The texts were of moderate length and structured in a way that encouraged active reading, critical thinking, and emotional involvement. An example is provided below.

The Jackal and the Sun Child

A jackal is a wild dog with a big black back. It resides in the desert. But how did the jackal get his black back? This was how it happened. One day, the jackal saw a girl. She was sitting upon a rock. She was not a normal child. She was a rare and beautiful sun child. She was bright and warm like the sun. The child saw the jackal and smiled. She said, “Jackal, I have been relaxing on this rock for too long. I must get home soon. But, I am slow and you are fast. You will likely get me home more quickly.” Then she requested, “Will you carry me home? If you do, I’ll give you a gift.

This necklace belongs to me, but I will give it to you.” The wild jackal agreed. So the sun child sat on the dog’s back. They started to walk. But soon, the jackal felt ill. The sun child was very hot on his back. The heat was hurting his back very badly. “ I made a terrible error in judgment.” he thought. He shouldn’t have agreed to carry her. So he asked her to get off. But she did not. The jackal’s back continued to get hotter and hotter. He had to get away from the sun child. So he made a plan. First, he ran as fast as he could. He hoped the sun child would fall off. But she did not. So when the sun child was looking at the sky, not aware of the jackal’s next plan, he jumped into a field of flowers. As a result, the child rolled off his back. The jackal ran away. But the sun child left a mark on the jackal’s back, a visible black mark. Ever since his experience with the sun child, the jackal has had a black back.

3.7. Validity and Reliability of Data

Validity was ensured by having the thesis supervisor, Asst. Prof. Dr. Tahir Yaşar, review the story materials and interview questions, with adjustments made based on feedback. Reliability was established by transcribing all interviews and having a second coder analyze 20% of the data, achieving a 90% inter-coder agreement. Triangulation of responses from the 28 students further supported internal validity.

3.8. Ethical Considerations

Ethical approval was obtained from Hakkari University Graduate Education Institute. Informed consent was secured from participants and parents (Appendix 1 and 3), ensuring confidentiality. No incentives were offered, and withdrawal was permitted without penalty.

3.9. Limitations and Delimitations

The methodology was limited to 28 B1-level students at one school in Hakkâri, potentially affecting generalizability. Self-reported data from interviews may introduce bias, mitigated by triangulation. The study was delimited to the 2023-2024 academic year and a 6-month intervention.

3.9.1.The Outcomes of the Implemented Methodology

The implementation of this methodology over a six-month period provided valuable insights into the effectiveness of using mythological stories to enhance English reading comprehension among 28 B1-level high school students. The qualitative research design allowed for an in-depth exploration of students' cognitive and emotional engagement with the texts, revealing how mythological narratives contributed to the development of reading skills.

The carefully selected materials, featuring culturally rich and universally relevant themes such as astronomy, animals, war, and mythological figures, succeeded in capturing students' attention and sustaining their motivation. The pilot testing phase helped refine the materials and interview questions, ensuring they were appropriate for the target proficiency level and pedagogically effective. Semi-structured interviews, conducted in a supportive school environment, allowed

students to articulate their perspectives on the stories and their learning experiences. The use of content analysis yielded significant thematic findings related to student engagement, interpretive growth, and increased comprehension abilities. The process of data transcription and independent coding, with a high inter-coder agreement rate of 90%, further enhanced the reliability of the findings.

Validity was strengthened through supervisor feedback and the triangulation of data sources, while ethical integrity was maintained by obtaining proper approvals and informed consent from all participants. Despite limitations related to sample size and context, the methodological design proved effective within its defined scope. Overall, the results indicate that mythological storytelling, when combined with consistent instructional support and reflective interviews, can serve as a powerful pedagogical tool in developing students' reading comprehension.

4. FINDINGS

The findings obtained from the analysis of the semi-structured interview forms conducted in the study are presented below. Semi-structured interviews were conducted with the participant student group, and the collected data were analyzed through content analysis to reach the findings. As a result of the content analysis, codes, themes, sub-themes, and categories were identified. This classification is presented in Table 4.1. The analysis aimed to provide a comprehensive understanding of the participants' perspectives and experiences. The content analysis revealed patterns and trends that were not immediately apparent from individual responses. Each theme was carefully reviewed to ensure accuracy and relevance. The results offer valuable insights into the specific areas of interest and concern highlighted by the participants.

The following tables present each code together with its corresponding theme, sub-theme, and categories, which are not only displayed but also further interpreted in the text.

Code 1: Originality and Purpose

In the semi-structured interviews conducted with the students participating in the research, a total of six questions were asked. Under Code 1, the analyses of the responses given by the participating students to the second and third questions in the interview form are presented. In this context, under Code 1, the themes of "Uniqueness of the Course" and "Purpose of the Course" were created.

Theme 1: Uniqueness of the Course

The theme "Uniqueness of the Course" was developed based on the question asked during the interviews with the participants: "Are there any similarities or differences between the English course focused on reading mythological stories and your previous English courses? Could you tell me?" The sub-themes and categories were derived from the responses given by the students who participated in the study. Table 4.2, which shows the sub-themes and categories that make up Theme 1, is presented below. These sub-themes enhance the theme of 'impact on English reading comprehension' by highlighting engagement factors.

Table 4.1. Sub-Themes and Categories Identified Under Theme 1

Codes	Themes	Sub-Themes	Categories	Total Number of Participants Providing Opinions (N)
Originality and Purpose	Uniqueness of the Course	Different from previous English courses	Entertaining, Intriguing	6
			Persistent	8
			Not supported	2
		No difference	Boring	3
			Content related	5

Based on Table 4.1, the responses given by the students who participated in the research led to the creation of the sub-themes "Different from previous English courses" and "No difference." Categories were determined based on these sub-themes. The total number of student participants who expressed opinions under the sub-theme "Different from previous English courses" was 16 (57.14%), while 8 participants (28.57%) expressed opinions under the sub-theme "No difference." Four students (14.29%) did not provide any opinion on the question under this theme.

When examining the views expressed by the student participants, the categories "entertaining, intriguing," "persistent," and "not supported" were formed under the sub-theme "Different from previous English courses."

Under the category "entertaining, intriguing," participant K15 stated: "I would like to say that there are some differences in this regard. I think previous courses did not aim to evoke a sense of curiosity. However, I believe that an English course designed this way arouses curiosity and adds some knowledge." For this question, K16 responded: "Of course, there are differences. When there are no mythological stories, the paragraphs are filled with very academic words, and

reading them can be very boring. But mythological stories make our paragraphs more enjoyable." K24 expressed their views on this question by saying: "I think there are differences. The English courses we studied before were more academic. When the course is based on mythology, one is eager to read. But when it's a bit more academic, one starts to get bored after a while."

Under the category "persistent," participant K21 expressed their views by stating: "Of course, there are differences. Mythological stories are memorable. Normal English courses, however, are not as memorable. Mythology-based stories teach while entertaining." K18 shared their opinion by saying: "There are differences. For example, a mythology-based story can be understood quickly, but the English courses studied before were a bit harder to understand."

Under the "not supported" category, participant K13 expressed their opinion by stating: "I don't think there is any difference or similarity. I don't think these two concepts support each other.

When a general evaluation is made within the scope of Theme 1, it is observed that the majority of the participating students expressed that English stories based on mythology are more entertaining and memorable compared to the regularly conducted English lessons.

Theme 2: Purpose of the Course

The theme "Purpose of the Course" was created based on the question asked during the interviews with the participants: "What do you think is the purpose of the English course focused on reading mythological stories? Do you think this purpose has been achieved?" Sub-themes and categories were established based on the answers given by the students who participated in the study. Table 4.2 below presents the sub-themes and categories that make up Theme 2. These sub-themes support the theme by linking lesson purpose to comprehension skills.

Table 4.2. Sub-Themes and Categories Identified Within the Scope of Theme 2.

Codes	Themes	Sub-Themes	Categories	Total Number of the Participants Providing Opinions (N)
Originality and Purpose	**Purpose of the Course**	Learning	World history and Cultures	5
			English	4
			English mythology	1
		Development	Translation skill	4
			Imagination	1
		Association	Providing information	2
			Establishing connection with the course	8

According to Table 4.2, based on the responses given by the participating students, the sub-themes of "Learning," "Development," and "Association" were prepared. From these sub-themes, categories were determined. The total number of students who expressed their opinions under the "Learning" sub-theme was 10 (35.71%), the number of students who explained their views under the "Development" sub-theme was 5 (17.85%), and the number of students who voiced their opinions under the "Association" sub-theme was 10 (35.71%). Three students did not express their opinions on the question asked under this theme (10.73%).

As a result of examining the opinions expressed by the participating students, the categories of "world history and cultures," "English," and "English mythology" were derived related to the "Learning" sub-theme.

Under the "world history and cultures" category, K14 explained their opinion as follows: "I think it is meant to explain the history and traditions of different countries."

In the "English" category, K7 stated: "I think its purpose is to help us speak English better."

In the "English mythology" category, K2 shared their thoughts: "To learn English mythology well. I think I have achieved this goal."

Another sub-theme identified as a result of the interviews conducted as part of the study and the subsequent analyses was "Development." Under the "Development" sub-theme, the categories of "translation skills" and "imagination" were identified.

In the "translation skills" category, K17 expressed their opinion: "The events we imagine serve as a déjà vu for us. Events close to our daily lives are written down. I think the lesson aims to contribute to our translation skills." K19 explained their views as follows: "The purpose of the lesson is to increase our knowledge and vocabulary and improve our translation skills. This will be very beneficial for us in the future."

K20, the only participant to share an opinion under the "imagination" category, expressed their views: "Its purpose is to help us develop a better imagination."

The final sub-theme within the "Purpose of the Lesson" theme under the "Originality and Purpose" code is "Association." Within this sub-theme, the categories of "providing information" and "establishing a connection with the lesson" were identified.

In the "providing information" category, K26 expressed their opinion: "I think the purpose of the lesson is to provide information for learning more fluently and gaining experience. I haven't achieved this goal yet, but I think I will in the future."

In the "establishing a connection with the lesson" category, K22 shared their thoughts: "I think the purpose of this lesson is to make English something that everyone can enjoy and appreciate. In my opinion, the main goal is to establish a connection with the lesson, and it is almost being achieved".

In conclusion, as a result of the analyses conducted under Theme 2, it was found that the participating students expressed views related to learning, developing, and associating English with the purpose of the lesson. Additionally, they noted that the lesson provided cultural, linguistic, and mythological learning, improved translation skills and imagination, and helped establish a connection with the English lesson while providing information about it.

Code 2: Learning Outcome and Attitude

In the semi-structured interviews conducted with the participating students, a total of six questions were asked. Under Code 2, the analyses of the responses given by the participating students to the fourth and fifth questions in the interview form are presented. In this context, under Code 2, the themes of "Learning Outcome" and "Attitude Towards the Course" have been established.

Theme 3. Course Learning Outcome

The "Course Learning Outcome" theme was prepared based on the question asked during the interviews with participants: "What do you think you have gained from the English lesson focused on reading mythological stories?" Sub-themes and categories were identified based on the responses provided by the students who participated in the study. Table 4.4, which shows the sub-themes and categories that make up Theme 3, is presented below. These sub-themes contribute to the theme by detailing learning outcomes affecting comprehension.

Table 4.3. Sub-Themes and Categories Identified Within the Scope of Theme 3

Codes	Themes	Sub-Themes	Categories	The Number of Participants who Expressed Opinions (N)
Learning Outcome and Atittude	Course Learning Outcome	Skill Development	Speaking skill	3
			Translation skill	2
			Vocabulary	7
			The Sense of Curiosity	3
		Relationship between Past and Present	Cultural kowledge acquisition	5
			Association	4
		Negative Opinion	Gains nothing	3

According to Table 4.3, based on the answers given by the students who participated in the research, the sub-themes of "Skill Development," "Past-Present Relationship," and "Negative Views" were prepared. Categories were also determined based on these sub-themes. The total number of participant students who expressed their views under the "Skill Development" sub-theme is 15 (53.57%), the number of students who expressed their views under the "Past-Present Relationship" sub-theme is 9 (32.14%), and the number of students who expressed their views under the "Negative Views" sub-theme is 3 (10.73%). One student did not express their views on the question asked under this theme (3.56%).

As a result of the analysis of the views expressed by the participant students, the categories of "Speaking Skill," "Translation Skill," "Vocabulary," and "Curiosity" were prepared within the "Skill Development" sub-theme.

Under the "Speaking Skill" category, K3 expressed their opinion as "We can improve our speaking." In the "Translation Skill" category, K7 expressed their opinion with a single word, "translation," and K8 similarly expressed their view with the single word "translation." Under the "Vocabulary" category, K10 stated

their opinion as "I think it has improved my vocabulary," and K11 similarly explained their thoughts as "I think it has brought many things. I think I have learned more words." K19 said, "It increased our enthusiasm for the lesson and taught us new words." In the "Curiosity" category, K24 expressed their opinion as, "Previously, I would get bored in English classes when there were ordinary or academic stories, but when it was mythology-based, I started to be more curious and to like it more." K27 expressed their thoughts as "It positively changes our excitement, curiosity, or desires according to the topics of the lesson."

As a result of the analyses conducted within the scope of the study, the categories of "General Knowledge Acquisition" and "Establishing Connections" were created under the "Past-Present Relationship" sub-theme.

Under the "General Knowledge Acquisition" category, K22 explained their thoughts as, "It changes my perspective on life. Previously ordinary things or events become more interesting with the general knowledge I have gained." In the "Establishing Connections" category, K14 expressed their opinion as, "It allows me to take excerpts from real life and thus helps me connect with real life. It broadens my imagination."

In the "Negative Views" sub-theme, the only category created was "It does not provide anything." Regarding this category, K9 expressed their thoughts as, "It doesn't provide anything except for boredom!" Similarly, K13 said, "I think it doesn't provide anything."

When a general evaluation of Theme 3 is made, it is seen that a vast majority of the participant students stated that mythology-based English activities have had positive outcomes for them and expressed various opinions on this matter.

Theme 4: Attitude Towards the Lesson

The theme "Attitude Towards the Lesson" was developed based on the question asked during the interviews with participants: "How do you think the English lesson focused on reading mythological stories was received by your classmates?" Sub-themes and categories were prepared based on the answers given by the students who participated in the study. Table 4.5, which shows the sub-

themes and categories that make up Theme 4, is presented below. These sub-themes reinforce the theme by showing attitude's role in comprehension improvement.

Table 4.4. Sub-Themes and Categories Identified Within Theme 4

Codes	Themes	Sub-Themes	Categories	Participants (N)
Gain and Atittude	Atittude towards the Lesson	Positive Atittude	Beneficial	3
			Good, nice, pleasant	19
		Negative Atittude	Not necessary	2
			Lack of Understanding	3

According to Table 4.4, based on the answers given by the students who participated in the research, the sub-themes of "Positive Attitude" and "Negative Attitude" were prepared. Categories were also determined based on these sub-themes. The total number of participant students who expressed their views under the "Positive Attitude" sub-theme is 22 (78.59%), and the number of students who expressed their views under the "Negative Attitude" sub-theme is 5 (17.85%). One student did not express their views on the question asked under this theme (3.56%).

As a result of analyzing the opinions expressed by the participant students, the categories of "Beneficial" and "Good, nice, pleasant" were prepared within the sub-theme of "Positive Attitude."

Under the "Beneficial" category, K20 expressed the view: "I think they also realized that it was beneficial for them and received it well," while K26 stated, "I don't care about others' opinions, but it probably seemed fun and beneficial to them as well."

Under the "Good, nice, pleasant" category, K16 shared their view: "It was well received. Because, as I said, it's fun, and my classmates love fun," K19 expressed, "Our class received it well because it adds a lot to us," and K24 explained, "All of my classmates, including myself, are interested in reading mythological stories. So it was well received."

As a result of the analyses conducted within the study, the sub-theme of "Negative Attitude" was developed, which includes the categories of "Not necessary" and "Lack of understanding."

Under the "Not necessary" category, K23 expressed, "I don't think it was well received at all because this topic is entirely related to personal interest, and in my opinion, it's not necessary," and K12 shared, "I think they found the lesson unnecessary."

Under the "Lack of understanding" category, K4 expressed, "They probably didn't like it either, just like me, because they didn't understand it due to a lack of knowledge on the topic." Finally, K9 stated, "They probably said, 'Who cares about the past!' just like I did."

When Theme 4 is evaluated overall, the participant students generally indicated that their classmates developed a positive attitude toward mythology-based English stories.

Code 3: Thoughts and Suggestions

In the semi-structured interviews conducted with the participating students, a total of six questions were asked. Under Code 3, the analyses of the responses given by the participating students to the first and sixth questions in the interview form are presented. In this context, under Code 3, the themes of "Thoughts on the Course" and "Suggestions for the Course" have been established.

Theme 5. Thoughts on the Course

The theme "Thoughts on the Lesson" emerged from the question asked during the interviews with participants: "What are your thoughts on the English lesson focused on reading mythological stories?" Sub-themes and categories were created based on the responses provided by the participating students. Table 4.5, which shows the sub-themes and categories that make up Theme 5, is presented below. These sub-themes align with the theme by suggesting ways to sustain comprehension gains.

Table 4.5. Sub-Themes and Categories Identified Within the Scope of Theme 5

Codes	Themes	Sub-Themes	Categories	Total Number of Participants (N)
Thoughts and Suggestions	Thoughts on the Course	Integration of the Lesson	Enriching the lesson	8
			Being an elective course	1
		Usefulness	Fluency	6
			Curiosity, Interest, Desire	6
		Lack of usefulness	Insignicance of Old Stories	1
			ğDifference Between Reality and Imagination	2

Based on Table 4.5, three sub-themes were created from the responses provided by the students participating in the study: "Integration of the course," "Usefulness," and "Lack of Usefulness." Categories were determined based on these sub-themes. A total of 9 students (32.14%) expressed their opinions under the sub-theme "Integration of the course," 12 students (42.85%) shared their views under the sub-theme "Usefulness," and 3 students (10.73%) discussed their thoughts under the sub-theme "Lack of Usefulness." Additionally, 4 students (14.28%) did not express their views on the question asked under this theme.

As a result of examining the views expressed by the participating students, two categories were created under the sub-theme "Integration of the course": "enriching the course" and "being an elective course".

In the "enriching the course" category, Student K3 stated, "I think it would be nice to add it to the content of the English course. I believe it will be beneficial for us." In the "elective course" category, the only opinion expressed by Student K8 was, "It would be great if it were added as an elective course. I think it will benefit us".

Under the "Useful" sub-theme, the categories of "Course Flow" and "Curiosity, Interest, and Desire" were created.

In the "Course Flow" category, Student K16 expressed their thoughts by saying, "In my opinion, mythological topics in English classes are more fluid. It makes the course more enjoyable." Similarly, Student K25 stated, "I think mythological stories like these are important for English classes. Because when we read English mythology-based stories, it helps us understand what we're reading more quickly and fluently, and it develops the brain due to the mental effort required."

Under the "Curiosity, Interest, and Desire" category, Student K18 explained their opinion by saying, "It makes people more eager to read," while Student K19 shared a similar view, stating, "It makes people more curious and more enthusiastic. It always makes one want to read." Student K22 added, "Mythology-themed stories make English classes fun. I get excited and enjoy learning new and different concepts and stories with interest."

Despite these positive opinions, some students also expressed negative views on the subject. Therefore, under the "Not Useful" sub-theme, the categories of "The Insignificance of the Old" and "The Difference Between Reality and Fantasy" were created.

In the "The Insignificance of the Old" category, the only opinion was expressed by Student K9, who said, "I completely disagree. No one cares about, remembers, or values past events or legends. More current stories that reflect the problems we constantly face in our lives would make for better or more rigorous studies in English."

Theme 6: Suggestions for the Course

The theme “Suggestions for the Course” was prepared based on the question asked during interviews with participating students: “What are your suggestions for the development of the English course on reading mythological stories?” Based on the answers provided by the participating students, sub-themes and categories were created. Table 4.6, which shows the sub-themes and categories that make up Theme

6, is presented below. These sub-themes and categories determined within the scope of Theme 6 enhance the theme of 'impact on English reading comprehension' by synthesizing student feedback and providing insights into the broader implications for language learning.

Table 4.6. Sub-Themes and Categories Determined within the Scope of Theme 6

Codes	Themes	Sub-Themes	Categories	Participants
Thoughts and Suggestions	Suggestions for the Course	Addition and Promotion of the Course	Integration	6
			Explanation of the Course Content	2
		Necessity of Differentiating the Course	Inclusion of Contemporary Stories Instead of Historical Ones	1
			Necessity of Including Historical Novels and Biographies	2
		Necessity of Enriching the Course Content	Inclusion of Engaging Stories	7
			Inclusion of Mythologies from Different Countries	2

According to Table 4.6, based on the responses provided by the students who participated in the research, the sub-themes “Addition and Promotion of the Course,” “Necessity of Differentiating the Course,” and “Necessity of Enriching the Course Content” have been prepared, and categories have been determined based on these sub-themes. The total number of students expressing their views under the sub-theme “Addition and Promotion of the Course” is 8 (28.57%), the number of students expressing their views under the sub-theme “Necessity of Differentiating the Course” is 3 (10.73%), and the number of students explaining their opinions under the sub-theme “Necessity of Enriching the Course Content” is

9 (32.13%). There were 8 students (28.57%) who did not provide their opinions on the question asked under this theme.

As a result of analyzing the opinions expressed by participating students, under the sub-theme “Integration and Promotion of the Course into the Education System,” categories were prepared for “integration” and “explanation of the course content.”

Under the “integration” category, K3 suggested: “The English course can be integrated into the system,” while K7 stated: “The elective English course can be reduced, and this course can be integrated into the system.”

Under the “explanation of the course content” category, K4 mentioned: “Detailed explanations can be made about this topic. Because even we do not fully understand what the topic and course content are right now.” K17 expressed: “People need to be more knowledgeable about such topics. Therefore, it would be useful to include information about the course content.”

In the analysis related to the sub-theme “Necessity of Differentiating the Course,” categories were created for “including contemporary stories instead of historical ones” and “the necessity of including historical novels and biographies.”

Accordingly, under the “including contemporary stories instead of historical ones” category, K9, who provided a single opinion, stated: “This topic can be prepared in a more entertaining way. Instead of past times, it could focus on daily life or the future, and I’m sure that the desired success will be greater.” Under the “necessity of including historical novels and biographies” category, K12 commented: “Important historical novels can be narrated, people’s lives can be described, and stories from much earlier times can be told.”

Under the “Inclusion of Engaging Stories” category, K14 stated: “More interesting and engaging stories can be used,” while K20 expressed: “It should be more engaging so that people are curious and want to read, it should spark curiosity.” Another participant, K24, who also provided feedback under this category, mentioned: “Before academic stories, mythological stories should be used

so that people don’t get bored immediately, it should attract more interest, and I think space should be allocated for this in the course.”

In the “Inclusion of Mythologies from Different Countries” category, K22 commented: “Mythologies from different countries can be used in English lessons,” and K25 added: “Using mythologies from different regions and developed countries would actually be good.”

Overall, it was observed that participants providing suggestions under Theme 6 prioritized enriching and differentiating the course content. Additionally, they recommended that the course be included as a compulsory course rather than an elective and that the course content be well explained to students.

Findings Related to the First Sub-Problem

The first sub-problem defined for the study is: 'What are students' opinions on the originality of the mythology-themed legendary story lesson taught in English?' Accordingly, based on the interviews conducted with students, it was concluded that they predominantly emphasized the permanence of the activity, found it engaging, and enjoyed it. This positive engagement, categorized as the originality of the lesson, enhances English reading comprehension by increasing students' motivation and sustained interest in reading activities, aligning with the study’s main theme.

Özer & Korkmaz (2016) conducted interviews with teachers in their study, which aimed to identify factors affecting student success in foreign language teaching. According to their findings, teachers suggested that 'school books should be changed, and more engaging and entertaining books tailored to students' interests and curiosity should be prepared.' This result was found to be similar to the findings obtained in this study.

Findings Related to the Second Sub-Problem

The second sub-problem of the study is defined as: 'What are students' opinions on the purpose of the mythology-themed legendary story lesson taught in English?' Based on the analyses conducted on this problem, it was found that students frequently mentioned aspects such as the connection to the English course,

the provision of knowledge about world history and cultures, the improvement of translation skills, and the development of English as a second language. These aspects, categorized under the purpose of the lesson, enhance English reading comprehension by enriching students' linguistic and cultural knowledge, which supports the study's main theme. In a study by Şimşir, Karahan & Aragün (2019) investigating the effects of the storytelling technique on vocabulary learning in foreign language teaching for middle school students, students were asked about their opinions after attending a lesson taught through English storytelling. The majority of students stated that the activity contributed to their learning of English as a L2. This finding was found to be similar to the results obtained in this study.

Findings Related to the Third Sub-Problem

The third sub-problem of the study is defined as: 'What are students' opinions on the learning outcomes of the mythology-themed legendary story lesson taught in English?' Based on the interviews conducted and the findings obtained regarding this sub-problem, students stated that the most significant learning outcomes of the activity were the development of their foreign language vocabulary and the acquisition of general knowledge. These learning outcomes, categorized under the learning outcomes of the lesson, directly improve English reading comprehension by expanding vocabulary and contextual understanding, aligning with the study's main theme. Another finding from the study by Şimşir, Karahan & Aragün (2019) was that the English stories read to middle school students contributed to their vocabulary expansion. This result also supports the findings obtained in this study.

Findings Related to the Fourth Sub-Problem

The fourth sub-problem of the study is defined as: 'What are students' attitudes toward the mythology-themed legendary story lesson taught in English?' Accordingly, an analysis of students' opinions revealed that the activity significantly contributed to the development of a positive attitude toward English. This positive attitude, categorized under the attitudes toward the lesson, enhances English reading comprehension by increasing students' motivation and willingness to engage with texts, supporting the study's main theme. In his master's thesis,

Şahin (2016) examined the effects of reading a story in English on students' vocabulary knowledge, attitudes toward English lessons, and reading comprehension. He concluded that the storytelling activity fostered a positive attitude toward English among students. This finding supports the results obtained in this study.

Findings Related to the Fifth Sub-Problem

The final sub-problem defined in the study is: 'What are students' suggestions regarding the mythology-themed legendary story lesson taught in English?' Based on the interviews conducted with students regarding this sub-problem, it was concluded that students mainly suggested integrating English storytelling activities into the English curriculum and incorporating engaging stories. These suggestions, categorized under the improvement of the lesson, aim to enhance English reading comprehension by ensuring consistent exposure to engaging content, reinforcing the study's main theme. Similarly, in the study conducted by Şimşir, Karahan & Aragün (2019), students stated that the English storytelling activity was highly engaging and that such activities could contribute to language learning. This suggestion aligns with the findings obtained in this study.

In this study, students' perspectives on the mythology-themed legendary story lesson taught in English were examined. The findings revealed that the lesson was not only engaging but also contributed to long-term learning, aligning with the main theme of enhancing English reading comprehension. Students reported that they found the activity enjoyable and memorable, which fostered sustained engagement critical for comprehension skills. Additionally, they emphasized that the lesson provided valuable knowledge about world history and culture, enhancing their understanding of different civilizations and historical contexts, thereby enriching the cultural context that supports reading comprehension. Furthermore, students mentioned that the lesson played a crucial role in improving their translation skills by exposing them to various linguistic structures and expressions, directly boosting comprehension abilities. Another significant outcome was the expansion of their vocabulary, as they encountered new words and phrases in meaningful contexts, a key factor in improving reading proficiency. The lesson also

contributed to their general knowledge, making the learning process more comprehensive and interdisciplinary, which supports deeper text understanding. Moreover, it was observed that the activity fostered a positive attitude toward learning a foreign language, increasing motivation and confidence—elements that enhance reading engagement and comprehension. These findings suggest that integrating storytelling into the English curriculum could be an effective way to enhance students' language skills while simultaneously enriching their cultural awareness and overall learning experience.

4.1. Discussion

Adapting to the rapidly advancing technology and science of the present era is only possible through individuals who produce knowledge and use it effectively and timely. For this reason, countries are striving to educate people with the skills and competencies required by today's demands through a modern educational approach. Accordingly, education is defined not only as a process where information is transmitted but also as a process where individuals access and structure information through both thinking and gaining experience.

In modern teaching methods, students are active, and teachers assume the role of guides, facilitating continuous interaction and communication between students and teachers (Saracaloğlu & Küçükoğlu, 2015). To achieve international communication through monitoring developments in both science and technology, the first step is to provide citizens with high-quality foreign language education. Each country has started to include foreign language courses in its education system with the goal of teaching a foreign language, commonly English, at a level that meets basic needs and is widely used

According to the Council of Europe (2006), learning a foreign language is a fundamental right and one of the essential skills that every individual should possess. In this context, the aim is for citizens of European Union member countries to learn English at a basic level as a "common language of communication" (Gündoğdu, 2005). After learning their native languages, people can only find common ground with others and communities through a shared language, which enables intercultural interaction and communication. Globally, the necessity of

learning foreign languages has become increasingly apparent due to the ever-evolving technology and the intensifying intersocietal relations. This awareness has led to a significant global effort towards language teaching. Factors affecting foreign language success include individual differences, environmental conditions, differences among educational institutions, teachers' competence levels, and the techniques and methods applied within countries' educational policies (Çakmakkaya 6 Akpınar, 2018). Throughout history, foreign language teaching has been in a continuous state of renewal and change due to its complex nature and the lack of a single teaching method. Many linguists and experts in foreign language teaching have endeavored to understand how a second language should be taught and have developed methods and approaches accordingly (Harmer, 2001). The variety of methods used in the foreign language teaching process raises the question of which method is more effective. There is no guarantee that a method successful with one student will be successful with another (Tarcan, 2004). The main reasons for this include the academic differences characterizing the classes in today's educational institutions, or in other words, the implementation of a teaching program designed to achieve the same outcome for students at all levels within the classes (Whitley, 2019). A key reality highlighted in these teaching programs is the importance of reading comprehension.

Language does not convey meaning without words (Baker 6 Simons, 2005). Wilkins (1972) noted that very little can be conveyed without grammar, whereas nothing can be conveyed without vocabulary. Zimmerman (1997) stated that words are central in language teaching and are critically important in the language acquisition process. Reading also holds a significant place in the process of learning a foreign language. At this point, it is evident that vocabulary knowledge and reading comprehension interact with each other. Reading is a primary priority for having a strong vocabulary. As individuals read, they can make more accurate guesses about unknown words. In this context, one of the important tools for children to improve their reading comprehension is stories.

4.2. Potential Disadvantages of Using Mythological and Legendary Stories in Education

Although the findings of this study demonstrate various benefits of using mythology-themed legendary stories in English reading comprehension, it is equally important to acknowledge certain limitations and potential disadvantages of this approach. Every instructional method, no matter how effective in some aspects, may carry challenges or drawbacks when applied in educational contexts.

4.2.1. Limited Student Engagement

Not all students find mythological content appealing or engaging. The ancient, symbolic, or fantastical nature of myths may fail to capture the attention of learners who prefer contemporary or realistic texts. Furthermore, students from diverse cultural backgrounds may feel disconnected from stories that are rooted in unfamiliar belief systems or traditions.

4.2.2. Lack of Alignment with Modern Curriculum

Mythology is often excluded from standardized national curricula, which may limit its instructional value in formal education. Educators may find it difficult to link mythological content to exam objectives or official language learning outcomes. Additionally, since these stories are rarely included in official textbooks, integrating them requires additional preparation and justification.

4.2.3. Linguistic and Stylistic Limitations

Mythological texts typically do not reflect the academic register or technical vocabulary necessary for higher-level language proficiency. Their informal, narrative, or sometimes archaic style may not sufficiently support students in mastering academic writing or formal communication. In some cases, the use of overly simple or outdated vocabulary may limit students' exposure to modern, functional English.

4.2.4. Lack of Factual or Scientific Rigor

Since myths are based on imagination, oral traditions, or symbolic meanings, they may not align with scientific or factual learning objectives. This

lack of empirical grounding may lead to misconceptions, especially among younger learners who might interpret mythological content literally if not guided properly.

4.2.5. Pedagogical and Practical Challenges

Effectively teaching through mythology requires a high level of instructional skill. Teachers must mediate discussions carefully and guide interpretation to ensure that students extract meaningful linguistic or cultural lessons. This approach also requires more instructional time, potentially reducing the time available for other language learning activities aligned with curricular requirements.

4.2.6. Risk of Cultural Misinterpretation

Some myths may contain outdated cultural norms, stereotypes, or controversial themes. Without critical discussion, students may internalize these messages or misunderstand them. Moreover, some stories may clash with local values or sensitivities, which could result in discomfort or resistance among students, parents, or educational authorities.

4.2.7. Difficulty in Measuring Learning Outcomes

Learning outcomes from myth-based lessons can be subjective and vary widely among students. This variation can make it difficult to design standardized assessments or objectively evaluate reading comprehension improvements based on mythological content.

4.3. Conclusion

The study aimed to examine the effects of mythology-themed legendary stories on English reading comprehension skills. In addition to holding an internationally recognized position in many fields related to individual and spiritual development, stories are considered an important educational tool in the psychological development processes of both children and young people (Okumuşlar, 2001). Designed within a qualitative research framework, semi-structured interviews were conducted with participating students, and the data obtained were analyzed through content analysis. The findings related to the main

research question, “What are the effects of mythology-themed legendary stories on English reading comprehension?”, were evaluated under five sub-problems.

According to the findings, students emphasized the originality and memorability of the lesson, stating that the activity was engaging and enjoyable. This contributed to the development of a positive attitude toward the lesson and increased students’ interest in reading texts. In this context, it was concluded that mythology-themed stories support students’ reading comprehension by increasing their motivation to read. Students also found the purpose of the lesson meaningful, reporting that it provided knowledge about world history and cultures, improved their translation skills, and contributed to their acquisition of English as a second language. In this regard, mythology-themed stories were found to be significant not only in terms of language development but also in enhancing cultural awareness and interdisciplinary learning.

During the research process, students demonstrated an increase in vocabulary, encountering new words within meaningful contexts, which contributed to both linguistic and conceptual development. Additionally, students stated that mythology-based lessons enriched their general knowledge and helped them gain insights into various civilizations and historical contexts. Therefore, reading comprehension was supported not only linguistically but also cognitively and culturally.

Furthermore, a positive shift in students’ attitudes toward English was observed. The engaging nature of the lesson helped reduce their prejudices toward learning a foreign language, increased their motivation, and enabled them to develop a more favorable attitude toward English. This finding once again highlights that learners’ attitudes play a crucial role in the foreign language learning process. Another significant outcome of the study was students’ demand for integrating such story-based activities into the curriculum. They emphasized that interesting and curiosity-driven content made language learning more effective and should be incorporated more frequently into educational programs.

However, despite these positive outcomes, the study also concludes that certain limitations regarding the use of mythology in education should not be

overlooked. These include the fact that not every student shows the same level of interest in such content, that the stories are not current, that they lack academic or scientific language, that they are not formally integrated into the curriculum, and that assessment processes may be difficult to standardize. Additionally, some cultural, gender-based, or historical perspectives in mythological texts may lead to misunderstandings or cultural conflicts if not addressed critically.

In conclusion, this study reveals that mythology-themed legendary stories can be an effective method for supporting English reading comprehension skills. However, for this method to be successfully implemented, it must be carefully planned under teacher guidance, structured with pedagogical approaches, and tailored to students' individual interests, needs, and readiness levels. In this context, mythology-themed stories may serve as a holistic instructional tool for both language and cultural education—provided that their use is approached consciously, critically, and within a well-designed pedagogical framework.

4.4. Recommendations

In light of the findings and limitations of the current study, the following recommendations are offered for educators, curriculum developers, and future researchers:

1. Integrate Mythological Stories into English Teaching with Caution and Planning

While mythological stories can enhance student motivation and reading comprehension, their integration should be carefully planned. Educators should select texts that are age-appropriate, culturally inclusive, and pedagogically relevant to ensure student engagement and avoid potential cultural misunderstandings.

2. Use Mythology as a Multidimensional Language Tool

Given students' positive feedback, mythology-themed texts can be used not only for reading comprehension but also to support speaking, listening, and writing skills. Carefully designed activities can foster language development in all four core skills through thematic and interdisciplinary approaches.

3. Adapt Mythological Content for Modern Educational Contexts

Since mythological stories are often absent from national curricula and may not reflect modern academic language, adaptations or supplements may be necessary. Simplified versions with contemporary language and clear learning objectives could be included in teacher-created materials or supplementary readers.

4. Develop Assessment Tools Suitable for Myth-Based Instruction

To address the challenge of subjective learning outcomes, educators should develop clear rubrics and formative assessment tools aligned with the cognitive and linguistic goals of mythology-based lessons. These tools can help evaluate student progress in vocabulary acquisition, cultural awareness, and comprehension skills.

5. Train Teachers in Story-Based Instructional Strategies

Given the pedagogical demands of mythology-based teaching, professional development programs should equip teachers with strategies to guide critical discussions, manage sensitive cultural content, and align mythological themes with curricular goals.

6. Expand Research with Larger and More Diverse Samples

Future studies should be conducted with larger groups of students from different educational levels and regions across Turkey. This will allow for a more generalizable understanding of the method's effectiveness and applicability in varied contexts.

7. Develop Curriculum-Supported Materials Incorporating Mythology

To ensure sustainability and wider use, mythology-themed texts and activities could be integrated into official English language teaching materials. These materials should aim to balance entertainment and education while contributing to students' language proficiency and cultural literacy.

8. Encourage Interdisciplinary Collaboration in Material Design

Collaboration between language educators, curriculum designers, and experts in mythology or literature could lead to the creation of high-quality

instructional materials. Such cooperation would help ensure academic rigor while maintaining student interest.

To sum up, by implementing these recommendations with awareness of the method's limitations and cultural sensitivities, mythology-themed legendary stories can become an enriching component of English language education, promoting both linguistic and intercultural competence in learners.

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APPENDICES

Appendix 1: Parent Consent Form

VELİ ONAM MEKTUBU

Tarih: ...../……/…….

Sayın Veli,

Hakkâri Üniversitesi, Lisansüstü Eğitim Enstitüsü İngilizce Öğretmenliği Yüksek Lisans Programı kapsamında yüksek lisans öğrencisi olarak hazırlamış olduğum tez çalışmam kapsamında toplamam gereken verilerin lise düzeyinde eğitim alan 14-18 yaş aralığındaki öğrencilerden toplanması gerekmektedir. Söz konusu formun amacı, velisi bulunduğunuz …… isimli öğrenci ile yukarıda bahsetmiş olduğum yüksek lisans tez çalışmam kapsamında yapmak istediğim görüşme için size bilgi vermek ve olurunuzu almaktır.

Çalışma, efsaneler konulu mitolojik hikâyelerin İngilizce okuduğunu anlamaya etkisini ölçmeyi amaçlamaktadır. Bu amaca göre belirlenen hedef kitle öğrenciler ile kısa süreli (yaklaşık 10 dakika) görüşmeler gerçekleştirilecek ve Okuduğunu Anlama ve Çözümleme Ölçeği doldurtulacaktır. Yapılan görüşmeler için ses kaydı alınacak, bu ses kayıtları daha sonra çözümlenerek kâğıda aktarılıp analizleri gerçekleştirilecektir. Katılım sonrası maddi olarak herhangi bir fayda ya da zarar olmayacaktır. Öğrencilerin kimlik bilgileri alınmayacak, sadece demografik özellikleri hakkında bilgiler kullanılacaktır (yaş, cinsiyet, sınıf düzeyi, İngilizce düzeyi, vb.). Çalışma sonlandırıldığında YÖK Tez Merkezi sayfasında yayımlanacaktır.

Katılımın gönüllülük esasına göredir ve arzu edildiği takdirde, herhangi bir yaptırıma maruz kalmadan katılımdan öğrencinin vazgeçme hakkına sahip olduğu bilinmelidir.

Çalışmaya ya da çocuğunuzun katılımına yönelik daha fazla bilgi için başvurulacak kişinin adresi ve telefon numarası aşağıda paylaşılmıştır.

Araştırmacının Adı Soyadı: İhsan TÖRE İmzası:

Adresi: Hakkâri Merkez 15 Temmuz Şehitleri Anadolu Lisesi

Telefon numarası: +90 539 212 65 45

Yukarıda açıklamasını okuduğum çalışmaya, oğlum/kızım ’nin katılımına izin veriyorum.

Ebeveynin Adı Soyadı: İmzası:

Appendix 2: Interview Form

Dear Student,

During the process of my master's thesis study titled "The Effects of Mythological Stories on Reading Comprehension," I need your opinions on the selected stories and the skills they aim to develop. For this purpose, I will now ask you the interview questions I have prepared. I expect you to answer sincerely, without any external pressure. I sincerely thank you in advance for your valuable contributions to this study with your opinions.

İhsan TÖRE

Institute of Graduate Education, Hakkari University

Department of Foreign Language Education, Master’s Student

Değerli Öğrencim,

“Efsaneler Konulu Mitolojik Hikâyelerin Okuduğunu Anlama Üzerine Etkileri” başlıklı yüksek lisans tez çalışmam sürecinde, çalışmanın amacına göre belirlenmiş olan hikâyeler ve bu hikâyelerin kazandırdıklarına ilişkin görüşlerine ihtiyaç duymaktayım. Bu amaç ile hazırladığım görüşme sorularını az sonra sana soracağım. Sorulara içtenlikle, kimsenin baskısı altında kalmadan cevap vermeni bekliyorum. Gerçekleştirdiğim bu çalışmada değerli görüşlerinle katkıda bulunacağın için şimdiden teşekkür ederim.

İhsan TÖRE

Hakkâri Üniversitesi Lisansüstü Eğitim Enstitüsü

Yabancı Diller Eğitimi Bölümü Yüksek Lisans Öğrencisi

Gender:

Grade:

Age:

INTERVIEW QUESTIONS

1. What are your thoughts on the English lesson focused on reading mythological stories?

2. Are there any similarities or differences between the English lesson focused on reading mythological stories and your previous English lessons? Could you explain?

3. What do you think is the purpose of the English lesson focused on reading mythological stories? Do you think this purpose has been achieved?

4. What do you think you have gained from the English lesson focused on reading mythological stories?

5. How do you think your classmates have responded to the English lesson focused on reading mythological stories?

6. What are your suggestions for improving the English lesson focused on reading mythological stories?

Thank you…

Cinsiyet:

Sınıf:

Yaş:

Kaç yıldır İngilizce eğitimi görüyorsun?.....

GÖRÜŞME SORULARI

1. Mitolojik hikâye okuma konulu İngilizce dersi ile ilgili düşünceleriniz nelerdir?

2. Mitolojik hikâye okuma konulu İngilizce dersi ile daha önceki İngilizce dersleri arasında herhangi bir benzerlik veya farklılıklar var mı? Söyler misiniz?

3. Sizce mitolojik hikâye okuma konulu İngilizce dersinin amacı nedir? Bu amaca ulaşıldığını düşünüyor musunuz?

4. Mitolojik hikâye okuma konulu İngilizce dersinin size neler kazandırdığını düşünüyorsunuz?

5. Sizce sınıf arkadaşlarınız tarafından mitolojik hikâye okuma konulu İngilizce dersi nasıl karşılanmıştır?

6. Mitolojik hikâye okuma konulu İngilizce dersinin geliştirilmesine yönelik önerileriniz nelerdir?

Teşekkürler…

Appendix 3: Informed Consent Form

BİLGİLENDİRİLMİŞ ONAM FORMU

LÜTFEN BU DÖKÜMANI DİKKATLİCE OKUMAK İÇİN ZAMAN AYIRINIZ

Sizi İhsan TÖRE tarafından yürütülen "**Efsaneler Konulu Mitolojik Hikâyelerin İngilizce Okuduğunu Anlama Üzerine Etkileri**" başlıklı **araştırmaya** davet ediyoruz. Bu araştırmaya katılıp katılmama kararını vermeden önce, araştırmanın neden ve nasıl yapılacağını bilmeniz gerekmektedir. Bu nedenle bu formun okunup anlaşılması büyük önem taşımaktadır. Eğer anlayamadığınız ve sizin için açık olmayan şeyler varsa, ya da daha fazla bilgi isterseniz bize sorunuz.

Bu çalışmaya katılmak tamamen **gönüllülük** esasına dayanmaktadır. Çalışmaya **katılmama** veya katıldıktan sonra herhangi bir anda çalışmadan **çıkma** hakkında sahipsiniz. **Çalışmayı yanıtlamanız, araştırmaya katılım için onam verdiğiniz** biçiminde yorumlanacaktır. Size verilen **formlardaki** soruları yanıtlarken kimsenin baskısı veya telkini altında olmayın. Bu formlardan elde edilecek bilgiler tamamen araştırma amacı ile kullanılacaktır.

1. **Araştırmayla İlgili Bilgiler:**

a. Araştırmanın Amacı: Çalışmanın amacı, efsaneler konulu mitolojik hikâyelerin, öğrencilerin İngilizce okuduğunu anlaması üzerindeki etkilerini belirlemektir.

b. Araştırmanın İçeriği: Bu araştırma, efsaneler konulu mitolojik hikâyelerin, dil öğretiminde okuduğunu anlama konusundaki etkilerini belirleme temelinden hareketle hazırlanmış ve İngilizce öğrenimine etkilerinin belirlenmesi hedeflenmiştir. Özgünlüğünü lise düzeyinde dil sınıfında okumakta olan öğrenci hedef kitlesi ile ortaya koyan çalışma, alanda daha önce çalışılmamış olması sebebiyle, bu alanda çalışma yapmayı düşünen akademisyenlere kaynak olacaktır.

c. Araştırmanın Nedeni: □ Bilimsel araştırma x
Tez çalışması

d. Araştırmanın Öngörülen Süresi: 4 AY

e. Araştırmaya Katılması Beklenen Katılımcı/Gönüllü Sayısı: 40 Öğrenci

f. Araştırmanın Yapılacağı Yer(ler): Araştırma için belirlenen çalışma grubu, araştırmacının görev yapmakta olduğu Hakkâri ili merkez ilçesindeki 15 Temmuz Şehitleri Anadolu Lisesi'nde "dil" bölümünde eğitim almakta olan öğrenciler olarak belirlenmiştir.

2. Çalışmaya Katılım Onayı:

Yukarıda yer alan ve araştırmadan önce katılımcıya/gönüllüye verilmesi gereken bilgileri okudum ve katılmam istenen çalışmanın kapsamını ve amacını, gönüllü olarak üzerime düşen sorumlulukları tamamen anladım. **Çalışma hakkında yazılı ve sözlü açıklama aşağıda adı belirtilen araştırmacı tarafından yapıldı, soru sorma ve tartışma imkânı buldum ve tatmin edici yanıtlar aldım. Bana, çalışmanın muhtemel riskleri ve faydaları sözlü olarak da anlatıldı.** Bu çalışmayı istediğim zaman ve herhangi bir neden belirtmek zorunda kalmadan bırakabileceğimi ve bıraktığım takdirde herhangi bir olumsuzluk ile karşılaşmayacağımı anladım.

Bu koşullarda söz konusu araştırmaya kendi isteğimle, hiçbir baskı ve zorlama olmaksızın katılmayı kabul ediyorum.

Adı-
Soyadı:.....
.....
İmzası:

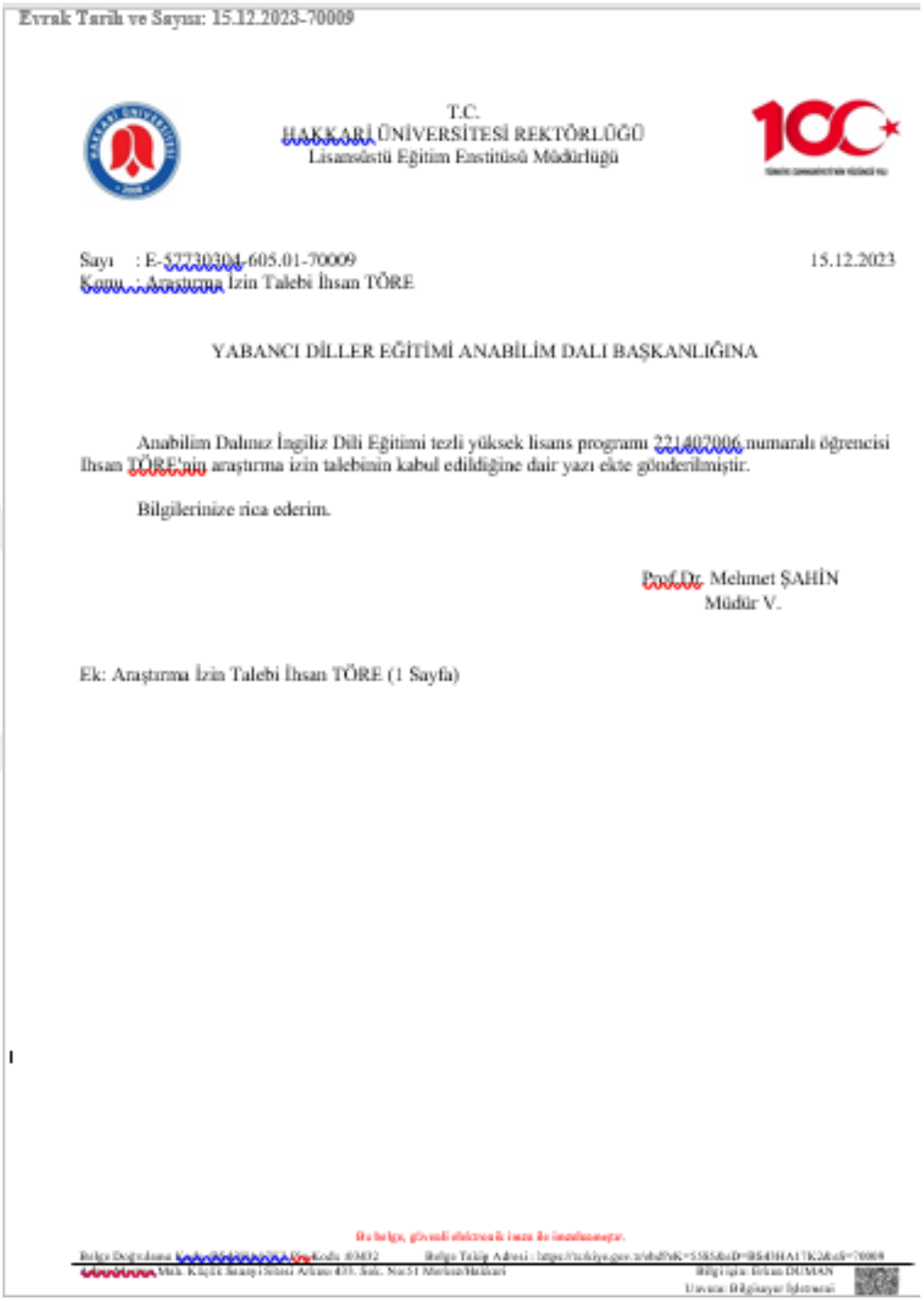
(Varsa) Velayet veya Vesayet Altında Bulunanlar İçin;

Veli veya Vasisinin (kendi el yazısı ile)

Adı-
Soyadı:.....
.....
İmzası:

Not: Bu form, iki nüsha halinde düzenlenir. Bu nüshalardan biri imza karşılığında gönüllü kişiye verilir, diğeri araştırmacı tarafından saklanır.

Appendix 4: Research Permission Request



Evrak Tarih ve Sayısı: 15.12.2023-70009

T.C.
HAKKARİ ÜNİVERSİTESİ REKTÖRLÜĞÜ
Lisansüstü Eğitim Enstitüsü Müdürlüğü

Sayı : E-57730304-605.01-70009 15.12.2023
Konu : Araştırma İzin Talebi İhsan TÖRE

YABANCI DİLLER EĞİTİMİ ANABİLİM DALI BAŞKANLIĞINA

Anabilim Dalınız İngiliz Dili Eğitimi tezli yüksek lisans programı 221402006 numaralı öğrencisi İhsan TÖRE'nin araştırma izin talebinin kabul edildiğine dair yazı ekte gönderilmiştir.

Bilgilerinize rica ederim.

Prof.Dr. Mehmet ŞAHİN
Müdür V.

Ek: Araştırma İzin Talebi İhsan TÖRE (1 Sayfa)

Bu belge, güvenli elektronik imza ile imzalanmıştır.

Belge Doğrulama [redacted] Kodu: 03M32 Belge Teyit Adresi : https://turkiye.gov.tr/sbd?sK=55856sD=8S4DHA1TK2&sS=70009

[redacted] Mah. Kişehir Sanayi Sitesi Arkası 435. Sok. No:51 Merkez/Hakkari Bilgi için: Erkan DUMAN
Unvanı: Bilgisayar İşletmeni

CURRICULUM VITAE

KİŞİSEL BİLGİLER

Adı Soyadı : İhsan TÖRE

Doğum Yeri ve Tarihi :

EĞİTİM DURUMU

Lisans Öğrenimi : Lisans

Yüksek Lisans Öğrenimi :

Yabancı Diller : İngilizce

BİLİMSEL FAALİYETLERİ

A) Bildiriler

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-

-

İLETİŞİM

E-Posta Adresi :

Tarih :../../....