

EVALUATION OF TEXTS PRODUCED BY ARTIFICIAL INTELLIGENCE IN TERMS OF FOLKLORE



YAPAY ZEKÂNIN ÜRETTİĞİ METİNLERİN HALKBİLİMİ AÇISINDAN DEĞERLENDİRİLMESİ

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ABSTRACT: Experience accumulation of mankind gained from life has preserved its existence by being transferred to the next generations for centuries. The geographies, climates, environmental conditions, technologies, economies and values of the communities in the processes they live in have formed their culture. All of the practices that preserve their relation with the past of the society in which they were created in the process of transferring the experience and accumulation from ancient times to new generations with the bond of tradition and shaped without losing their dynamism according to the needs of the time are within the scope of folklore researchers. Human communities have created and transferred their cultures in various cultural environments, especially in the oral culture environment. In the center of all these creation and transmission processes, people themselves have taken place. Mankind, which has produced various technologies throughout history, has developed electronic or digital technology as well as writing. The technology development has also played an active role in the creation and transmission of culture by human beings. Artificial intelligence technology developed by humanity is one of the most important technological developments of recent times and has started to show itself in almost every fields of life. Artificial intelligence has also been used in creating narrative texts. This brought up the problem of how the narratives created by artificial intelligence should be perceived or evaluated in what context. In this study, in the context of this problem, the situation of the texts within the scope of the principles of the folklore nature of the texts presented by the artificial intelligence, which was designed through algorithms, influenced by the technological developments, and the co-creation texts of the community, is discussed. Evaluations have been made on the differences of the texts from folklore texts. It has been seen that the produced texts have limitations in terms of context, depth and emotion transfer.

Keywords: Folklore, artificial intelligence, imitation text, tradition, context.

ÖZ: İnsanoğlunun yeryüzünde yaşamaya başladığı andan itibaren edindiği tecrübe birikimi yüzyıllar boyunca sonraki nesillere aktarılmak suretiyle varlığını korumuştur. Toplulukların yaşadıkları süreçler içerisinde yaşadıkları coğrafyalar, iklimler, çevre şartları, teknolojileri, ekonomileri ve değerleri onların kültür birikimlerini oluşturmuştur. Eski zamanlardan edinilmiş tecrübe ve birikimin gelenek bağıyla yeni nesillere aktarıma sürecinde yaratıldığı toplumun geçmişle bağını koruyan ve yaşanan zamandaki ihtiyaçlara göre dinamikliğini kaybetmeden

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şekillenen uygulamaların bütünü halkbilimi araştırmacılarının inceleme alanına girmektedir. İnsan toplulukları kültürlerini sözlü kültür ortamı başta olmak üzere çeşitli kültür ortamlarında meydana getirip aktara gelmişlerdir. Bütün bu yaratım ve aktarım süreçlerinin merkezinde de bizzat insanların kendileri yer almışlardır. Tarih boyunca çeşitli teknolojiler üreten insanoğlu yazı teknolojisinin yanı sıra, elektronik ya da dijital teknolojiyi de geliştirmiştir. Geliştirdiği teknoloji insanoğlunun kültür yaratımı ve aktarımında da etkin bir rol üstlenmiştir. İnsanlığın geliştirdiği yapay zekâ teknolojisi son dönemlerin en önemli teknolojik gelişmelerinden biri olup hemen her alanda kendisini göstermeye başlamıştır. Yapay zekâ, günümüzde anlatı metinlerinin oluşturulması sürecinde de devreye sokulmuştur. Bu da yapay zekânın oluşturduğu anlatıların hangi kapsamda nasıl algılanması ya da değerlendirilmesi gerektiği sorununu gündeme getirmiştir. Çalışmada, bu sorun bağlamında, teknolojik gelişmelerle birlikte insan zekâsından etkilenerek algoritmalar üzerinden tasarlanmış olan yapay zekânın, topluluğun ortak yaratımı metinleri sistemine yüklediğinde sunduğu metinlerin folklorun mahiyeti noktasında yer alan ilkeler kapsamında metinlerin durumu çalışma içerisinde tartışılmıştır. Çıkan metinlerin folklor metinlerinden farklılıkları üzerine değerlendirmeler yapılmıştır. Üretilmiş metinlerin bağlamları, derinliği ve duygu aktarımı noktasında kısıtlarının bulunduğu görülmüştür.

Anahtar Kelimeler: Halkbilimi, yapay zekâ, taklidi metin, gelenek, bağlam.

Introduction

The experience that mankind has had over the centuries, from the beginning of its existence on earth to the present day, and the effort made to transfer this experience to the next generations constitute the basis of creations. As a research area, the discipline of folklore examines the creations of folklore, which we can consider as cultural texts that have lived in the imagination of the people for centuries and have been transferred within the framework of certain attention. The features that make up the nature of folklore reveal the structure of creations. Structures with these features are considered as cultural products.

Dursun Yıldırım has listed the nature of folklore as follows: 1. Oral/Verbal Feature, 2. Tradition Feature, 3. Variant Feature, 4. Anonymous Feature, 5. Formulation Feature (Yıldırım, 1998: 68-69).

These five general characteristics describe the structure, nature, texture of cultural product in terms of their content. The fact that folk products have the characteristics of the society in which they were created is one of the main features that makes it unique and that is examined as a discipline. The features of cultural products created in this context endure traces of all the structures of the society. When evaluated in this respect, folklore includes all the perceptions, understandings, worldview, aesthetic tastes and beliefs of the society in which it was created. When these cultural products, which are under the influence of these structures, are transferred to future generations, they also allow the identity and sense of belonging of the community to be transferred.

The transfer of acceptances and teachings from the past of the community with a certain systematic, tradition ensures the continuity of the cultural product. Due to this feature, it is possible with the encompassing effect of tradition that the elements that unite the community maintain their fundamental points with additions or reductions according to the conditions of the age. The permanence of the creations in the tradition can be explained by their frequent repetition and their close relationship with their transmission. This relationship provides bilateral benefits.

One of the important features of the creation of folklore is the dynamic structure in the creation process of a folk creation product, preserving itself in long periods and matching the practices it has incorporated over time. From this point of view, the preservation of the five characteristics underlying the creation of the people, depending on the conditions of the time, and ensuring its continuity with the systematicity in the new order is only one of the inevitable features of this structuring. Society is a structure that continues its existence throughout the times and equips itself according to the conditions of the age. The fact that this structuring continues on its way by equipping the needs of the age within its traditional structure comes from the dynamism in its structure. In these conditions, a community that knows how to integrate the characteristics of its age into its traditions can maintain its existing features.

With the development of technology, the digital environment is living in an age where customs, traditions and performances are presented in an orderly manner as a new narrative environment, a pre-designed digital environment performance context¹. It has been created within the creativity of the oral environment and carries traces of the focus of "oral communication" in its content <oral, non-oral, half-oral, melodious, tuneless, half-melody> being oral, bound by tradition, the ability to change and develop versions, and the ability to form stereotypes. It was possible to transfer the creations to the next generation.

Technological developments and methods have affected the lifestyles of societies and their perspectives on life. As a reflection of the effects, the way the individual perceives the events in his life and reflects this perception to the community in which he lives, it is seen in the individual attitude in the new order as well as the acceptances from the past. It endures traces of the

¹ With the expression of the pre-designed digital environment performance context, it is aimed to explain that the performances based on words and imitation, which are among the subjects of folklore, are carried out in digitalized space, time and limitations. We suggest that points such as pre-limited broadcast time <performance time>, broadcast venue <designed programs with internet extension>, participant<audience> can be described with the expression of pre-designed digital media performance context. This propositional pattern was created after reading Dursun Yıldırım's study titled as "Pre-Designed Oral Media Performance Context". (Yıldırım, 2019).

remnants / residues of the individual's creativity in the past and the time he lives in present. It is seen that the opportunities used by scientific circles and scientists according to their disciplines have also improved within the technological developments. A researcher who tries to reach archives, libraries and resource persons for literature review can more easily reach the information transferred to the digital system by using the possibilities of technology. Different methods of accessing and interpreting data have evolved over time. There are publications on learning and bringing the learned knowledge to the literature by the researchers of the discipline.

Based on the idea that the technological systems of the current age can be systems that help people, but also learn from people, experts are trying to develop systems that are open to learning like humans. The purpose of this article is to discuss the aims, scope and extent of the work of artificial intelligence, developed by the development of computer technologies and human-written algorithms and technical arrangements, on cultural creations. The five basic characteristics at the point of the nature of the folklore discipline and the features of the creations produced by artificial intelligence are mentioned. In this study, how artificial intelligence system evaluates folklore creations, what kind of imitation 'texts' it offers as cultural products, and the quality of imitation texts are discussed within the framework of the discipline of folklore.

Artificial Intelligence

There are different and varied definitions of artificial intelligence as artificial intelligence refers to systems designed to exhibit human-like intelligence in a wide variety of domains and activities of humans, both physically and mentally. In the Encyclopedia Britannica, artificial intelligence is defined broadly as “the ability of a digital computer or computer-controlled robot to perform tasks commonly associated with intelligent beings.” (URL-1).

Artificial intelligence studies have progressed in different fields by going through various stages such as mechanization, robotization, computerization and digitalization, starting from the discussion of whether machines can think like humans or not. However, there are also studies of artificial intelligence related to the language used by humans and definitions within this framework. Artificial intelligence is “understanding language, learning, reasoning, problem solving, etc., which is associated with human intelligence in computer science. It is defined as the part related to the design of features by intelligent computer systems (Barr and Feigenbau, 1981: 3)

The first study on artificial intelligence is the article "Computing Machinery and Intelligence", written by Alan Turing in 1950 on human intelligence and computer intelligence, which questions whether it is logically possible to say that a machine can think, expressed as the Turing

test (Turing 1950). The concept of artificial intelligence was first formally defined and discussed at the Dartmouth Conference, in 1956. (Rabunal, 2009: xxxi)

However, for the first the academic study in Türkiye is on the ability of machines to think, Ordinaryus Professor Cahit Arf, Erzurum Atatürk University Makine Düşünebilir mi ve Nasıl düşünebilir? (Can Machines Think and How Can They Think?) article on the subject (Arf, 1959).

The historical development and development stages of artificial intelligence are summarized in the National Artificial Intelligence Strategy 2021-2025 of Türkiye document as follows; the first wave of AI studies, which emerged as a discipline that has a direct and intense relationship with computer science and mathematics, is labor-intensive systems using traditional programming and mostly rule-based approaches. It emerged in the period between 1950-1980. As a result of the constraints of the first wave, instead of AI functions, it focused on the systems that create them, and, inspired by the neural structure of humans, artificial neural networks approach has been developed in order to provide artificial intelligence with abilities such as learning, memorization and revealing the relationship between data, as in humans. As a result of the technological developments in the 2010s, the increase in the processor power and memory capacity of computers, as well as the advances in cloud computing and the access to large databases, allowing the use of multi-layer artificial neural networks, the so-called "second wave" period, in which deep learning applications accelerated, began to be experienced. At this stage, AI applications have started to take place in all areas of life, from autonomous vehicles to production facilities and sound and image processing systems used for different purposes. The basic development stages of artificial intelligence, which is expressed as the "third wave" today, are evaluated as "Narrow Scope Artificial Intelligence", which includes systems or applications that can only work to fulfill certain tasks today. In addition, artificial intelligence studies will develop in the form of "General Artificial Intelligence" stage, which can do the things that human intelligence can and can do both by learning and by improving itself, and "Super Artificial Intelligence" stages, where systems that can develop beyond human capabilities, learn and make and implement independent decisions will emerge (URL-2).

Although artificial intelligence technological developments have uses in different fields such as economic, social and industrial, different dimensions are discussed within the scope of our study, especially within the scope of text processing. There are studies on the evaluation of texts created by artificial intelligence as narratives, including moral, relational and expressive responsibilities, that contextual and human aspects should also be taken into account, rather than just a text (URL-3). In addition, there are current studies that the differences between the texts created using

artificial intelligence tools and the texts written by human beings cannot be distinguished even by experts on specific subjects (URL-4). There are also studies showing that texts created with artificial intelligence can be evaluated as "narrative intelligence" as the ability to create, tell, understand and respond effectively to stories (URL-5).

The ability of artificial intelligence to analyze the use of different digital resources, as well as visual materials such as photographs, pictures and videos, as well as written texts in the field of folklore, and the appropriate digital description of folk songs, songs and other oral performances will enable in-depth analysis to develop.

The main element in the development of the field of study, which is called Natural Language Processing (NLP) and is a subcomponent of artificial intelligence, includes the ability to evaluate human spoken language by machines. For this reason, it is possible to evaluate the human language as an element in artificial intelligence learning, such as making human language evaluable by the computer, understanding the features of words, sentences, language structures, idioms, providing translation opportunities, summarizing abilities, clustering and classification structures, emotional analysis, and dialogue analysis could be provided (Adali, 2012). Considering that the texts created by folklore are texts reflecting deep cultural backgrounds; it is thought that if the visual, audio materials, regional and cultural differences are taken into consideration, it can provide a useful analysis and evaluation opportunity.

With the internal evaluation of texts such as written text, audio text, pictures, photographs, the system starts learning within itself. By grouping or clustering the frames containing their differences, he completes a learning as he understands it best. The development of artificial intelligence systems that are enhanced and interacted in different regions will be able to reveal the possibility of further development.

It is considered a fundamental element to be considered that the texts produced by artificial intelligence are limited to the data used and the algorithms it uses. In addition, the use of artificial intelligence, studies will be increased by transforming the elements of human life into written, visual and auditory digital materials with human technology interaction. It is inevitable that the introduction of artificial intelligence as a technological element in fields that affect daily life such as education, economy, law, industry, entertainment and health will have cultural effects on technology and human interaction.

Oral Culture Science <Folklore>

The structure of the oral culture <folklore> is that it has the feature of basic framework verbalism. It is possible to transfer the culture products developed in the oral communication environment as a result of the tight

bond with the tradition. The material, which is connected to each other by tradition, is transferred to the next periods through oral communication. The material revealed by the oral media source constitutes the main field of study of folklorists.

It is extremely important to understand the scope and content of the term oral environment resources in the researches of oral culture researchers on oral culture products. Dursun Yıldırım has said the following about this subject:

The term oral environment resources does not refer to resources that I can call 'oral text' or 'oral weaving', which are woven only with words within their own limits of meaning. At the same time, it includes all the activities of the society in the environment, whether oral or non-oral, that are observed, described, processed, organized, created in the oral environment, and the environment in which all the weavings within the scope of the study of folklore discipline or oral culture science are formed. This medium has preserved its existence even when the written medium existed, albeit relatively. The knowledge, experience and creativity of the former helped the latter to develop and take form (Yıldırım, 1998: 92).

The fundamental elements that make up the content of oral culture products represent the common points considered by the researchers of the discipline. The products, which were formed as a result of the accumulation of the experiences, tastes and processes of the people, provided transmission and continuity with the focus of communication. Everything that societies have produced, created and maintained for centuries has continuing its cycle by preserving its dynamism, instead of remaining as the stable texts <non-dynamic text> according to the needs of the age in which they lived.

In the 21st century, algorithms established by technology, especially by modeling human characteristics, have been designed and technological studies have begun to be developed. While the human communities living in this age continue to convey the transmission of everything related to their past and roots with oral cultural products, they also closely followed the scientific and technological developments in their time.

In cases such as archiving the remains obtained from the natural intelligence and deep experience of human beings, trying to analyze their structure, and storing them, it can be ensured that they can be placed in a new area by using technology. It is possible to archive oral, written, semi-oral and semi-written texts, audio recordings, materials compiled from the field using various methods, and to store and analyze the material found in the literature over the digital system by keeping these archives by using digital facilities.

Another responsibility of folklore experts working to ensure the quality, examination, recording and continuity of oral cultural products is at

the point of archiving the material in their hands. It is a known issue that they work on the preservation and museum of paper, sound recordings and various objects. It is important that the opportunities brought by technology are presented to the benefit of the discipline's field of study. With digital storage areas, the existing material is not lost and its security is ensured.

As Timothy R. Tangherlini mentioned in his study "Big Folklore: A Special Issue on Computational Folkloristics" published in the 129th issue of the *Journal of American Folklore*, a folklore archive was created in a digital environment by transferring the folklore archives found around the world to digital media. At the same time, it is seen that it is possible to access the material in the regions where there are difficulties in accessing this digital archive from different parts of the world (Tangherlini, 2016).

The question of who created the folklore products explains the origin of the discipline. It is known that the creator, that is, the constructor, is the people, it is shaped by the experience of many years in the oral communication environment, and it is connected with the tradition connection. With the entry of the digital age, artificial intelligence applications are the whole of human-inspired algorithms and developed software. There are opinions about artificial intelligence such as thinking like a human, acting humanely, thinking wisely, acting wisely (Pirim, 2006: 85).

There are attempts to understand the forms that have been created, formed and shaped after these long processes, by uploading the oral culture products to the written form from the oral communication environment and the vocal ones to the system within the framework of the learning techniques and capacity of artificial intelligence. Therefore, with the uploading of published texts such as fairy tales and folk tales to artificial intelligence, a new text is tried to be written to the system based on the points such as fictional features, morphological features, and language features. In this regard, a teaching network was created by loading the Grimm Tales corpus onto artificial intelligence and it was requested to create a text from itself. This system produced imitation/artificial text. On this subject, the following statements are included in the study titled *The Fairy Tale Created by Artificial Intelligence: The Princess and the Fox*:

The sentences and expressions suggested by artificial intelligence were arranged by a team of human writers in order to arouse aesthetic pleasure in the listener, reader, and "The Princess and The Fox" tale was created which Calm announced to its users under the name of Lost Grimm Fairy Tale. This fairy tale was introduced by the Calm application as "the first fairy tale produced by artificial intelligence" (İlıcak and Çinko, 2021: 706).

Researchers stated in the study, "Botnik employees trained the artificial intelligence called Voicebox, which is basically an algorithm that predicts text, with all the tales of the Grimm Brothers in order to be able to

write this new Grimm fairy tale to the artificial intelligence” (Ilicak and Çinko, 2021: 705). Afterwards, artificial intelligence presented fairy tale text suggestions based on the features comprehended. The researchers stated that the computer model developed the words and sequences commonly used in the Brothers Grimm fairy tales and the process continued until the most suitable one was obtained, then a team of writers made up of humans began to format them as sentences and phrases suggested by the algorithm that predicts the text to form a rough draft of a fairy tale. (Ilicak and Çinko, 2021: 706).

Considering texts as a data source for artificial intelligence, asking it to create a text is an expected result from the system. The more the system can improve itself with different methods such as deep learning and machine learning, the more it is fed with the data set, the more comprehensive results will be achieved. By analyzing and classifying many digitized and digital materials such as the stable texts <non-dynamic text>, sound recordings, performances, photographs, pictures and videos with the methods of artificial intelligence, the ability to reconstruct based on productions can be gained. However, as in the fairy tale example, the created product is an example of a human-intervened text. Artificial intelligence produces a quality product as much as it can be taught and learned. The fact that this product was designed based on a product that was previously in the nature of folklore does not necessitate it to be accepted as a folklore product. Because it should be taken into consideration that the produced text is devoid of cultural environment factors such as public's knowledge, experience, geography, climate and audience. This application can be evaluated as imitating texts created from lived experience by analyzing and designing them by artificial intelligence. Since this new transformation process includes the requirements and acceptances of the oral communication environment, it is thought that the border it creates can be evaluated as an intrusive and imitative text feature. Because the texts, embodied by the lived experience created by man, are taken to the places where they live, and present their values, traditions and emotional transitions to the addressee of the narrator, that is, the narrator's point of view. The artificial intelligence system is able to comprehend the language features <sentence structures, word repetitions, similes, etc.>, construction and comprehension of the texts taught. It presents a text, based on designed concept. Since the created text does not have a cultural context texture and does not have a human related communication focus, it can be thought that it is just a rearrangement of the previous given texts. However, depending on the technology, artificial intelligence applications seem to have the potential to develop deeper datasets and algorithms.

The principle of adherence to tradition, which is one of the characteristics of folklore, includes the change of tradition in a way to meet

the needs of a human community and to respond to the differentiation of their needs over time. Dursun Yıldırım stated that there is a tradition when there is a human community in a place and the members of that community share a common language, environment and history (Yıldırım, 1998: 68).

The tradition, which is unifying and inclusive of the community, can survive when it maintains its dynamism according to the needs of the community in the age in which it lives. Tradition includes both the past and the future. When the experience, knowledge and value transfer in the past are combined with the time lived, the community unites. Tradition is valuable for the community in which it was created, as it retains its dynamism. Tradition is an integrated structure in which the language, history, culture, symbols, beliefs, acceptances and avoidances, values, expressions and acquisitions of the community in which it is preserved are intertwined. The material accumulation created by this structure is the combination of its long experience by diversifying and formulating. It should be seen as the effect of this accumulation that the community transfers to communication, speech, writing, architecture and tools.

The artificial intelligence system, by teaching the above-mentioned knowledge in depth and producing a new perspective and new text, includes the part of re-editing and reproduction based on what has been created before in the current time period. The types and forms of folklore texts are imitated by artificial intelligence through analysis and classification of the themes, skeletal framework and language and stylistic features of the narratives. The produced text constructs a new one using the same data accumulation after the production phase based on the existing one. Here, the adaptation of form, content, language and style, aesthetics based on the accumulation of experience should be considered as a value. However, there are limitations in the part of the folklore text, which is the production of the community, to be mixed with the emotions of the historical and cultural layers and to transmit communication through oral communication.

Artificial intelligence can transform stable text <non-dynamic text> or a text that has been recreated with its own learning system into a word index and a sound index. The person who sings folklore products is a performer and a creation in the context of the place where it is said. It is important for folklore that the accumulation of long processes is performed in the company of a performer and in the performance space. Every performance is a new creation. Every moment that takes place during the performance affects the text transferred in the performance.

In the creation of ballads and folk songs, as in other products, is it possible to find the characteristics and texture of the symbols that point to the historical context, cultural context and the theme of the genre in the text produced by artificial intelligence? The answer to this question can be evaluated in two ways. Artificial intelligence creates a product as a result of

teaching the theme of genres, form features, language and stylistic features, or creates a different mix by paying attention to the features of previously created texts. In this respect, a text emerges in proportion to the depth of learning, within the possibilities of the data set of the form properties and morphological properties of the texts. However, the restrictions on the historical context, cultural context and the transfer of cultural depth and feelings leave these texts stable and incomplete from the context that feeds the creation.

Evaluating the environment and context in which the text was created and formed independently from the text causes deficiencies in the notation of understanding and evaluating the nature of the text. It is necessary to examine the text by evaluating them as well as the environment and conditions that allow the creation of the text. A folklore product can be evaluated when texture, text, environment and context are evaluated. In this regard, Alan Dundes says, "Any folklore element can be analyzed in terms of a person's texture, text, and its environment and context. It is not possible to describe a folklore genre on the basis of only one of them" (Dundes 1998: 108). Metin Ekici in his work titled *Halk Bilimi Çalışmalarında Metin (Text), Doku (Texture), Sosyal Çevre ve Şartlar (Konteks)* (Text, Texture, Social Environment and Context in Folklore Studies) states that "not only are folklore products not stable creations in history, but these creations have a life, a colorfulness and vitality in their own environment. These products are not only the creations of the past, but also the values that are alive, kept alive and created today." (Ekici, 1998: 27).

Considering that artificial intelligence has developed production from the stable texts <non-dynamic text> it has learned only in the texts, the social environment and conditions are not included in depth at the moment. This makes it difficult to understand the depth and emotional dimension of the product. Even if artificial intelligence takes into account the words and expressions used to convey the emotions in the texts used for learning purposes in its algorithms, it can be said that it cannot use the texture together in the current technological developments, just like a human.

Artificial intelligence applications also make use of audio recordings and reproduce similar oral performance texts and existing ones based on oral performances. The basis of these productions consists of folklore products that have been created collectively, but it can also yield new products. However, the content of the innovation expressed here is open to debate. The performer is not the only binder of the performance-based products in the tradition. In order to examine the performance more fundamentally as a discipline, there is a need for details in terms of the performer, the time of the performance, the place of the performance, the listener-follower and the socio-cultural dimension of the performance. Without knowing these details, the missing aspects remain in the evaluation

of the product. From this point of view, the products created by artificial intelligence have limitations in the imitation of traditional creation, as there are situations such as the absence of communication, the absence of additions and reductions on the structure during the execution, and the inability to provide the flow of emotion.

It would be beneficial to consider the cultural effects of artificial intelligence developments starting in the 1950s, the way it has progressed with technological abilities, its capacity, and its inclusion in daily life in different aspects.

Folklore products are complemented by a human-to-human learning process. If the products produced as a result of artificial intelligence learning are learned by people and transferred to other people, the issue of distinguishing whether they are folklore products may arise. In this case, the content and context of the product will also be the subject of discussion. The constraints on depth, experience, texture and emotion transfer are related to the extent to which artificial intelligence will be developed in the future.

Conclusion

Cultural products, which have been formed as a result of a long accumulation through the creation of the people, have a certain form, enduring the language and style characteristics of the environment in which they were created, and including traces of the history, social environment, climate and geography, are transferred to the next generations through various transmission ways. Results produced by artificial intelligence, based on a cultural product, cannot be considered as an exact cultural product, but these are a step taken in this context, since they have syntax, structural features and content features of existing cultural products features. It is an artificial and imitative product created by extracting from the learned data set of artificial intelligence, which is likened to the human's natural intelligence. The above-mentioned folk-created texts are preserved by imitating and altering the principles of imitation. The dynamism, renewal and purposeful social environment requirements in the creations of the public's knowledge are closely related to the history and the places where they live. It is not sufficient in the developments in the stabling of the narrative and trying to reproduce it based on the existing constraints.

According to the development of the technology in question on the daily life requirements of people, interaction of artificial intelligence and human will be open to developments. The human creations that produce, transmit and continue to exist in the community will also effect artificial intelligence technology within itself.

Artificial intelligence is at the point of learning the folklore text that has been experienced, created and transferred by the community and presenting a similar or a new one based on. However, when a text is

separated from the texture, communication network, and most importantly, the community of which it is created, it loses its depth, which is one of the most important points in its structure. The dilemmas in evaluating the creations offered by artificial intelligence, which is a type of today's technology, as a oral culture text stated above. An important discussion will arise for experts if they encounter imitation, artificial texts that were created and continue to be created in the original public imagination.

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