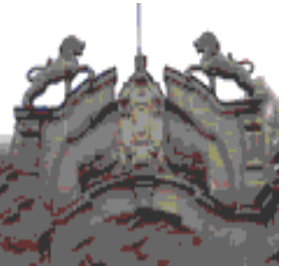


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ADDIS ABABA UNIVERSITY
COLLEGE OF EDUCATION AND BEHAVIOURAL STUDIES
CENTER FOR EARLYCHILDHOOD CARE AND EDUCATION

PERCEPTION, ROLES AND CHALLENGES OF USING FOLKTALES
IN PRE-PRIMARY EDUCATION PROGRAM OF WEST SHEWA
ZONE, AMBO WOREDA

By: Workineh Nedessa

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May 2024
Addis Ababa, Ethiopia

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Workineh Nedessa

A THESIS SUBMITTED TO THE CENTER FOR EARLY CHILDHOOD CARE AND
EDUCATION FOR PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE
MASTERS OF ART DEGREE IN ECCE.

MAY 07/ 2024
ADDIS ABABA, ETHIOPIA

Addis Ababa University
College of Education and Behavioral Studies
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Perception, Roles And Challenges Of Using Folktales In Pre-Primary
Education Program Of West Shewa Zone, Ambo Woreda

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Acknowledgement

First of all I would like to thank my creator and almighty GOD who has helped me to accomplish this MA thesis under challenging condition.

Next, I would like to express my deepest gratitude to Mr. Fiseha Teklu (Ass.Professor), my thesis advisor, for his continued and unreserved support, encouragement and guidance. My success in this thesis would have been impossible without his dedication.

Finally, I am extremely grateful to my informants who have devoted their time and shared me their experiences and knowledge, because without their contribution this study outcome would not have been possible.

DECLARATION

This is to certify that this thesis entitled “Perception, Roles And Challenges Of Using Folktales In Pre-Primary Education Program Of West Shewa Zone, Ambo Woreda” accepted in partial fulfillment of the requirements for the award of the Degree of Master of Arts in Early Childhood Care and Education by the College of Education and Behavioral Studies Center for Early Childhood Care and Education, Addis Ababa University done by Workineh Nedessa Angasu is a genuine work carried out by him under my guidance. The matter embodied in this thesis work has not been submitted earlier for the award of any degree or diploma. The assistance and help received during the course of this investigation have been duly acknowledged. Therefore, I recommend that it can be accepted as fulfilling the research thesis requirements.

Name of Researcher: Mr. Workineh Nedessa Signature _____ Date _____

Name of Advisor : Mr. Fiseha Teklu Signature _____ Date _____

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Abstract

The main objective of this study was to investigate perception, roles and challenges of using folktales in pre-primary education program of West Shewa zone, Ambo woreda survey research design was used to conduct the study. 98 teachers from 30 pre-primary schools and 1 educational head office were selected via purposive sampling technique and 5 principals were selected through simple random sampling technique. The instrument was developed by researcher and piloted before it was used for final data gathering and it was found reliable and valid. The data collected were analyzed using descriptive statistics and narration. Descriptive statistical analysis was used to determine the perception and roles of using folktales in pre-primary education program and narration was used to indicate the challenges of teachers in telling folk. The result of the study show that pre-primary school teachers were perceived that folktales have important role for improvement of memory and attention of early childhood, thinking, reasoning skill, problem solving and communication skills of early childhood development. Additionally, Folktales have the role for teaching-learning process but its challenging in telling folk to children for they are not familiar with new vocabulary and lack of training and awareness how to present folktales by teachers and lack of teachers in pre-primary schools. All level of educational office, making accessible the video made for the new curriculum in general and other related issues. The teachers and school principals should be adjust the program to invite the elders to preprimary schools for folktales session/period/ and motivate children for folktale. The Oromia Education Bureau, restructuring the modules of the college training to harmonize with the preprimary integrated curriculum approach. Joint work of the Bureau of Education, Culture and Tourism Bureau and the center for the study and research of Afan Oromo language to enrich the folktales in the preprimary schools to support the new curriculum in practice. Recording and transmitting the folktales in the curriculum by the Oromia Broadcasting Media through Gamme- Channel to be followed by parents, children and child-minders.

Key Word: Perception, Folktales, Cognitive, Development, Role

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CHAPTER ONE

INTRODUCTION

1.1 Background of the study

Indigenous knowledge refers to the unique, traditional, local knowledge existing within and developed around the specific conditions of women and men indigenous to a particular geographic area (Grenier, 1998: 1) includes folktales in an African context. Before the entrance of foreign observers and European settlers, the African continent had reached a high degree of educational growth, according to Omolewa (2007). Actually, the traditional indigenous educational systems were upset by the arrival of Western education and the formal schooling system (Omolewa, 2007).

This piqued my curiosity about the ways in which educators may include indigenous literature and knowledge systems into their classroom. Indigenous proverbs, myths, folktales, and stories are a great cultural and environmental educational resource since the indigenous community is a valuable source of storytellers (Omolewa, 2007). According to Amali (2014), folktales are powerful teaching tools that have numerous educational advantages. For many different cultural groups, folktales are a source of information and insight (de Bruijn, 2017). Folktales can be utilized in the classroom to close the gap between language and culture, according to Magliocco (1992).

Early childhood is a crucial time that needs special consideration and substantial financial investment. One benefit of warm, attentive care in a child's early years is that it acts as "an immunization" against the effects of stress later in life. Another benefit of investing in young children now is that they will subsequently contribute significantly to the growth and development of the country (Barnett, 2004).

Folktale telling has long been acknowledged as a potent form of human communication, despite the wide variety of children's literature. Probably the most popular method of arranging experiences is the story. As a result, children were already understood a great deal about

folktales, what to expect and how to react. The school should be able to capitalize on and develop this skill (Stewart, 2015).

There are also many more traditional and cultural resources in Ethiopia's many ethnic groups that may be used to educate children (Demeke, 2007). Identifying such indigenous knowledge and traditions can help the government and other interested parties establish feasible initiatives that help communities address children's holistic development more effectively. Folktales are a highly valued source of indigenous wisdom for teaching children how to improve their memory, how to gain pre-mathematical skills, how to develop moral, social, and linguistic skills, and how to spread Ethiopian culture. Oral literature can be used to teach children various useful characteristics such as warning, reconciliation, cooperation, charity, respect, wisdom, self-reliance, advice, forgiveness, hospitality, patience, appreciation, persistence, solidarity, struggle, and imitation/modeling (Demeke, 2007). Additionally, Children are frequently profoundly impacted by folktales while also experiencing fresh developments and transformations in their imagination (Shekhawat & Mishra, 2018). Knowledge, recollection, or recognition of particular components within a subject matter is all aspects of cognition (Walberg, 1990). According to Inyon (2012), the term cognition is often used to refer to a wide range of abilities, including remembering, reasoning, perceiving, conceiving, judging, and envisioning.

The Oromo-speaking population has a deeply ingrained cultural belief that folktales are the voices of the past and the main method of transmitting the knowledge and experiences of elders to younger generations (Hussein, 2005). Oromo population see parents and grandparents as intermediaries between the past, present, and future, and they understand that it is their responsibility to pass on the stories to the next generation. Many Oromo, adults and Mecca Oromo of Ambo wereda in particular, emphasize the importance of learning the skills of relating

and listening to folktales. Additionally, they deliver didactic remarks to the kids about the audience and narrator roles in storytelling performances and urge them to practice folktales (Oduu durii).

Children want to hear folktales in their own language. Folktales give children a comfortable setting. The Guji children are involved folktales and attentive listeners, far from being passive knowledge consumers. They use gestures and words to convey their feelings and thoughts, ask questions to elicit clarification, make meta-communicative remarks on the appropriate methods to tell folk, and assess the moral lesson (Tadesse & Jan, 2014).

Additionally, teachers must provide a compelling activity like storytelling if they wish to grab the attention of the students. By using lengthy readings of folktales in the classroom, teachers help students develop a love of literature from an early age. Through a mix of linguistic, sociocultural, historical, and semiotic awareness, they build their literary competence (Tadesse, 2018).

Children are encouraged to envision and make up their own mental images by folktales, and this mental exercise has a profound effect on them, imprinting folktales' proper position in their imagination (Penjore, 2005).

Students' capacity for making wise decisions is further enhanced by folktales (Mantra, 2017). Folktale characters frequently face issues that call for a higher level of decision-making ability to resolve. As a result, folktales can highlight the significance of making the right choices in trying situations. Additionally, the work of Lwin (2009) and Mantra and Maba (2018) indicated that folktales provide students with experiences that assist them comprehend the significance of making wise decisions in order to live successful lives.

On the other hand, folktale enhances the children's vocabulary capacity. A folktale's vocabulary is lyrical, rhythmic, and musical due to its oral lineage. Additionally, the characters' direct communication and swift action pique the interest of readers and listeners. Children learn language by reading and listening to these tales. Additionally, folktales give children writing examples (Asia Pacific Centre of Education for International Understanding [APCEIU] and Southeast Asian Ministers of Education Organization [SEAMEO] (2010).

This study focuses to investigate perception, roles and challenges of Using Folktales In Pre-Primary Education Program Of West Shewa Zone, Ambo Woreda. The study examines instances of Oromo from the Ambo woreda recounting *dur-durii* folktales in particular. A kind of Mecca Oromo literature known as *dur-durii*, or Ambo woreda oral literature, is how elders pass on cultural values to the younger generation. Characters in folktales, *dur-durii* are often drawn from the surrounding social and natural environment, including domestic and wild animals including donkeys, dogs, sheep, goats, cows, and bulls as well as monkeys, foxes, lions, hyenas, rats, and snakes. In many stories, the protagonists are intelligent, virtuous, honest, and obedient, or they are foolish, vicious, dishonest, and disobedient. In Oromo tradition folktales means ‘‘dur-durii’’.

1.2 Statement of the Problem

African societies use folktales for a variety of purposes. They're entertaining, but they also have some didactic qualities. They serve as a tool for early childhood education (Tshiwala-Amadi, 1980:92). It also serves for children cognitive development. As stated by Shekhawat and Mishra (2018) Children's emotional and mental development is impacted by folktale.

The most popular setting and time for adults to tell children folktales in the study area is now at home in the late evenings, though even this can be challenging. Sometimes, children of peer groups tell folktales to each other. Boys and girls share folktales in the neighborhood and at home, and the children learn new ones at school from their teachers, their peers, and books. Education and new coping mechanisms may result in the emergence of novel folktales, narrative styles, and storytelling techniques. There are many studies that support the advantages of exposing children to tales for cognitive abilities like reading readiness, comprehension, and logical cognition (Allington & Gabriel. 2012; Dickinson et al., 2012), but the impact of tales goes beyond language arts. Additionally, Research indicates that children are exposed to fresh and captivating stories in various settings and countries through folktales, featuring distinct and lively characters. After hearing folktales, children may attempt to emulate the characters either intentionally or unintentionally, which can enhance their creativity, imagination, and cognitive development (Sarwar, 2023).

Folktales serve as another example of how to make good decisions. Folktale characters frequently face issues that call on them to make tough choices and take action in order to resolve. Making "good" or more responsible decisions results in favorable outcomes, while making "bad" or irresponsible judgments invariably ends in negative outcomes. The finding of Sarwar (2023)

indicated that more of the teachers perceived that, folktales beautifully illustrate dualities of good and evil. These duality tales develop kids' cognitive abilities and aid in their understanding of concepts like security and safety.

These actions then have clear aftereffects that convey a message. Folktales can thus illustrate the significance of making difficult choices in difficult situations. Having discussions with children about the effects of making hasty or ill-considered judgments teaches them the value of making wise decisions in their lives (Pleasant DeSpain, 1981).

Children's folktales lay the groundwork for their literacy education. The more folktales pupils are exposed to, the more possibilities they will have to hear the rich language, pick up new vocabulary, understand story patterns, and grow to love reading, according to (Lehr, 1988; Aina, 1999). Additionally, they contend that children who are often exposed to folktales develop reading readiness skills. They also observed that children are more focused and calmer while listening to folktales. Many academics think that telling or listening to folktale can be good for children. According to Isbell et al. (2004), it is now widely acknowledged that folktale has significant theoretical and practical significance. Folktale can be used in the classroom for a variety of reasons, including that they allow for the modeling of language patterns.

In folktales different challenges may face and according to the study of Zhang, H. et al (2011), teachers and parents are typically not actively engaged in telling folk to children. Three main concerns were expressed by the teachers and parents about telling folktales to children. First, folktales are usually beyond children's understanding. Second, they are always not very interesting. Finally, they lack realistic. This finding indicated the way caregivers and pre-primary

school teachers telling folktales to children are very important for children cognitive development, never the less it may create confusion.

Local studies that undertaken on the roles of folktales in the early childhood cognitive development and education, according to Destaye (2021), teachers utilized folktales to introduce reading in a phony setting. Teachers also utilize it to educate linguistic skills, moral principles, creative and cognitive skills, and for amusement. The researcher claims that this study overlooked the fundamental growth of youngsters for entry into school and highlighted the impact of caregivers' folktales from the others. Tadesse (2011) focused that children can infer meanings from folktales. Furthermore, Tadesse (2014) emphasizes the significance of Oromo-speaking children in telling folk rather than the function of folktales. However, previous research did not address the challenges on the tales of folk as wisdom and also there is no such kind of study issue on the area of study at previous time. As a result, this research address the gaps linked to teachers challenges in presenting folktales to children and the new issue at the study area as well as perception, roles and challenges of using folktales in pre-primary education program.

Perception, roles and challenges of using folktales in pre-primary education program of West Shewa zone, Ambo woreda.

Hence, the study was answering the following research questions:

1. What is the perception of pre-primary school teachers towards the use of folktales in pre-primary education program?
2. What is the role of folktales for pre-primary teachers in teaching learning process?
3. What are the major challenges observed in telling folk?

1.3 Objectives

1.3.1 General Objective

The main objective of this study was to analyze the perception, role and challenges of using folktales in preprimary school education program specific to west shewa zone, Ambo woreda.

1.3.2 Specific Objectives

Specific objectives of the study were:

- Describe the perception of preprimary school teachers towards the use of folktales in pre-primary education program.
- Identify the role of folktales for pre-primary teachers in teaching-learning process..
- Examine the major challenges in telling folk.

1.4. Significance of the study

This study is expected to have the following inputs:

It is commonly acknowledged that oral language benefits children in all aspects of childhood future development and education, preparing them for the rest of their lives. The findings of this study will prompt governments, non-governmental groups, and educators to engage society and seek out better ways to promote the perception, roles and challenges of using folktales in pre-primary education program. It informs curriculum specialists on the importance of oral tales in building syllabuses and the element of curriculum. Additionally, the outcomes of this study will be beneficial to government entities such as educational offices, parents, and researchers. It may raise the understanding of preprimary schools and primary schools of the first cycle, as well as educational offices, about the need of providing critical human and material resources needed to effectively conduct preschool and basic education. Further, it may help as spring board used to carry out further research on the area.

1.5 Scope of the study

This study was conducted in the West Shewa zone. In order to manage the study, the investigation was delimited to selected pre-primary schools found in West Shewa zone, Ambo woreda. Because the researchers of this study feel economic and transportation problems are factors obstruct to go further in rural area of west shewa zone to gather data. Thus, because of the aforementioned reasons the study was focuses only on perception, roles and challenges of using folktales in pre-primary education program of West Shewa zone, Ambo woreda

1.6. Operational definition of variables

1. Perception: is the ability to see, hear or become aware of something through the senses.
2. A folktale: It is traditional oral prose narrative. It circulates by word of mouth in a consistent yet shifting form; since each new teller does not read from or recite a fixed text, the words are constantly being altered to some degree (Melakneh, 1990)
4. Pre-primary Education: It is education level named by Kindergarten level 1 and 2 which is exist before primary education.

CHAPTER TWO

REVIEW OF RELATED LITRATURE

The main objective of this chapter is to provide conceptual and theoretical basis for the thesis. This is accomplished by reviewing both unpublished and published materials that are supportive and evidence to the study targeted. The materials are reviewed based on their essence to the concept of oral literature in general and folktale in particular. The basic concepts of oral literature are also included in this chapter to provide the thesis with conceptual framework.

Furthermore, the scientific reasons for conducting review are many. According to Hart, (1998) reviewing related literature is distinguishing what has been done from what needs to be done, discovering important variables relevant to the topic, identifying the relationship between ideas and practices, establishing the context of the topic or problem, rationalizing the significance of the problem, and relating ideas.

2.1. The Concept of Folklore

Folklore was the work of human invention that he created and lived by his skill. It is an oral tradition that has been and is being passed down from generation to generation. Folklore serves to express life and sorrow, sorrow and joy, good and evil, hatred and love of society. Folklore has a characteristic that makes them similar and one. They are, variability, popularity, hurricane and beauty.

Ruth Finnegan (1984:50) defines folklore that it is a generic term to designate the customs, beliefs, traditions, riddles, tales, magical practices, proverbs, sayings, songs, etc, in short the accumulation of knowledge of a homogenous unsophisticated people. This view shows that, the

study of folklore means the study of the society it belongs to by reflecting its socio-cultural values and human philosophy.

According to Abrams (1988), the term folklore has been applied to mean collective name as verbal materials and social rituals that have been handed down solely or at least primarily by word of mouth and by examples, rather than in written form.

As Lutz (1982) emphasizes, folklore developed and continues to flourish most in communities where few if any people can read or write. It includes among other things legends, superstitions/fallacy , songs, folktales, proverbs, riddles, spells and nursery rhymes; pseudo/pretends scientific lore about the weather, plants and animals, customary activities at births, marriages and deaths, and traditional dances and forms of drama which are performed on holidays or at communal gatherings (Abrams, 1988).

2. 2 Characteristics of Oral Literature (Folktale) as Genre of Folklore

Oral Literatures are characterized by the following major features that are also common to other folkloric forms such as proverbs, folktales, songs, fables. They are universal, timeless and authorless.

2. 2.1 Universality

One of the characteristics of folklore is that it is passed down from generation to generation through oral transmission.

This feature is one of the basic features of folklore in general and of folktale in particular. It is universal for the people and common cultural heritage, which help to conclude that it is a universal human heritage that is common to all peoples (Finnegan, 1970); Tucker, 2005).

2. 2.2 Timelessness

Oral literature is ageless or timeless. Scholars of folklores belongings that various work of oral literature like myths, riddles, folktales and legends and others from that of genres product of society indefinite time. Regarding this issues, Berhanu, (2008) suggests that the folklore in general and oral literature in particular has no definite time. According to Dorson, and various scholars, oral literature is ageless. Even though they are timeless, they serve certain functions in the society. For instance, they serve to justify the past and perpetuate the status quo of the society that produces them (Dorson, 1972, M. Kabira, 1988).

2. 2.3 Authorlessness

Another characteristic of folklore is that it is social. Folklore belongs not to an individual, but to the whole community. In general, folklore has characteristics such as oral transmission, variability of form and content, socialization of folklore and the like. As Berhanu (1971) works of folklore are an anonymous, timeless, for the reason that the name of authors, in the vast majority of cases, have not been revitalized, have not been discovered, because for the greater part they were not written down, but were preserved only in the memory of the people. It signifying that the works of folklore has no specific time and authors.

2.3. Concept of Folktales

Folktales, in generally, are a kind of folk literature, often known as folklore. They fall into one of the types of folk storytelling. Most folklorists classify myths, legends, and folktales as primary narrative genres in folklore, based on "how the narrative is accepted by the community" (Swales 1990: 35). Myths are holy stories, legends are more secular recounting of actual occurrences, while folktales are narratives that are deemed fiction (Eugenio 1995). A folktale is a traditional

story that has been passed down by word of mouth. Folktales of a society are often retained as part of a long folk tradition that reflects the humor, romance, and knowledge of the culture's population.

According to Isbell et al. (2004), researchers often define "folk" as a group of individuals who have at least one common connecting element. According to some researchers, even a family may be labeled "folk" because many families have their own customs and legends. Folktales emerge when they are passed down from generation to generation. Scholars think that folktales existed in all rural areas and were passed down orally from generation to generation for a long time.

Therefore, it is concluded that folktales are a crucial component of African oral culture. The many traditional and cultural elements of the civilization from which they originate are often related to and explained by them. Folktales serve important purposes in educating young people about many facets of society as well as providing amusement and enlightenment on cultural orientation and traditions of the people. It is impossible to overstate the importance of this traditional oral genre of folktales since they serve to teach both children and adults about the customs and values of a culture.

2.4. The importance of Folktales

Education is a life activity that involves going through learning processes and picking up information and other skills for growth. Folktales are typically thought of as a source of amusement, but as this researcher has shown above, they also serve other purposes, one of which is child education. According to Tshiwala-Amadi (1980:92), who shares this opinion, the goal of habitual African education is multilateral, and the end purpose is to create a human being who is truthful, polite, skilled, and cooperative and acclimates to the community command of the day.

Samson-Akpan (1986) examines the effects of folktales on education in his study. The article notes that dramatic and educational components are infused into folktales and folktale telling sessions. These educational components, as they are described in the study, include folktale structure and form, which piques children's attention and promotes group engagement and mental attentiveness. Children are taught about current problems in the human and animal worlds through folktales.

2.4.1. Folktales for Cognitive Development

Folktales are rich with wisdom. Commoners could not access formal education since it was a different kind of learning. Folktales were created to teach values and critical thinking. People would make up stories that explained the purpose of the regulations, whether they were official or not, in order to learn them in a particular community.

The scientific study of thinking, reasoning, and the mental processes of the mind is the focus of cognitive science. It deals with the mental representations of information, verbal understanding, visual comprehension, and the mental processes behind solving problems, arranging, studying, and conferencing (Fenwick, 1967). Making decisions is a crucial part of incorporating folktale wisdom. Children are educated early on that their choices have consequences and that doing the right thing will change the course of events in their favor. Folktales aid in the development of pupils' decision-making skills (Mantra, 2017).

2.24.2. Folktales for Language Development

From a very young age children, in every country and of different races and ages, are told folktales from their home country by their parents, grandparents and even siblings. Four talents make up English, like many other languages (Mantra & Kumara, 2018). They are

speaking, writing, listening, and reading. Students can broaden their understanding on a variety of topics by reading. Additionally, students can pick up new vocabulary, grammar rules, and information about the text's general structure, all of which can help them to develop their knowledge and their four skills. Perception and thinking are both important components of the complicated action of reading. Utilizing folktales is one method for enhancing students' reading abilities (Mantra & Maba, 2018). Folktales may be used to draw pupils into reading activities and provide them with lasting impressions. Additionally, it teaches students how to forecast the actions and behaviors of folktale characters as well as how to infer those actions and habits (Mantra & Kumara, 2018). This talent could increase the cost of improving their reading abilities. This is due to the fact that folktales are short and simple to read, allowing students to complete their discussion and study of the tales in a single class period.

2.4.3. Folktales for Social and Emotional Development

A brief fictional story developed from an oral tradition is called a folktale. Folktales include fables, fairy tales, tall tales, folklore, myths, and trickster stories. They often talk about universal facts, morals, and principles that apply to individuals and their behavior. In today's culture, morals and values play a significant role in people's daily lives. They provide as an avenue for people to defend their choices. They have the power to control how people respond to those around them. Many individuals don't think about the origins of the ideals they uphold.

Folktale influence the way children act and kept the social value of the community where they born. Children are greatly influenced by folktales since they foster moral growth in them. Folktales are essentially collections of beliefs, imagination, and moral ideas passed down orally (Wallace, 2009)

Children discover moral and ethical principles and how they apply to both personal behavior and societal norms through the medium of folktales. Children can 'experiment' with the folktale values to see how they apply to their daily lives. Children eventually leave home with the principles and beliefs they have acquired. Depending on how people choose to conduct their life, the principles that children learn may either preserve society as it is or transform it for the future.

2.4.4. Folktales for improvement of memory and attention

In addition to entertainment function, folktales make children to remember what they have heard before and to play again. Children never forget the riddle they lost its answer and insulted by the challenger for not getting the correct answer. Regarding the function of riddle in enhancing the memory skill of children, Awedoba (2000) stated that in addition to amusement, folktales help in memory training for children as they are expected and encouraged to remember and tell again. *From this, we can understand that folktales help children to develop their memory skill, to tell again what they have heard before. Thus, folktales are important to develop memory and intellectual skills and it has also entertained mental function.*

2.4.5. Folktales for improvement of thinking skill

During folktale telling session, children are expected to critically listen what is being told and later they are asked to retell what they listenr to teller. This helps children to develop their creative thinking skill. Regarding this, Awedoba (2000) states that *above all creative thinking is the corner stone of folktales in societie.*

Finnegan (1974:442) also supported Awedoba's idea as follows: "Besides entertainment, folktales are sometimes claimed to play indirect educational role by training children in quick thinking, in intellectual skill, in classification ..."

2.4.6. Folktales for enhancement of problem solving skill

As Michael Jackson (1982:1), assert oral narratives can be used to facilitate the resolutions of different problem of ethnic groups that face conflicts. These problems are specifically, related to ethnic conflicts which arise in everyday life; folktales play a great role in conflict resolution.

2.4.7 Folktales for Pedagogical Purpose

Oral narratives have pedagogical value/ purpose in schools for teaching- learning activities. Folktale as a genre of oral narratives has great role in teaching learning activities in schools. Folktale has great role in teaching learning processes especially in teaching and learning languages and other disciplines. One of the participants said as follows:

CHAPTER THREE

RESEARCH METHODS

Under this chapter research design, study site, sources of data, population and sample of the study, sampling methods and procedure, instrument of the study, validity of instrument, methods of data analysis and ethical consideration was present.

3.1. Research Design

The study was following mixed approach (quantitative and qualitative) of survey research design. According to Creswell (2009), qualitative and quantitative researches in combination provide better understanding of research problems than either using qualitative or quantitative only. Therefore, in this study the researchers considered both methods of collecting data using qualitative and quantitative than being only qualitative or quantitative.

3.2. The study site

The study area was Ambo Woreda, West Shewa Zone of the Oromia Regional State. The Oromo people of west shewa zone including Ambo woreda is one of the *Mecca* sub-ling of Oromo which is sub-divided from Borena branch of Oromo people. The Oromo are divided into several clans that descend from the Borana and Barentu, the two main moieties (as Hassen, 1994; Huntingford, 1955; Megerssa, 1993 cited in Chala, 2017). The Borana are the senior division and are regarded as the angafa Oromo (first born of the Oromo nation) in the genesis narrative of the Oromo people. The Borana main branch was further separated into Macha-Tulama, according to Hassen (1994). Moreover, the Mecca Oromo of Ambo woreda speak Afan Oromo language everywhere. The instructional language of the school for pre-primary school is also Afan Oromo. Therefore, the present study deals with the Mecca Oromo of west Shewa zone in

general and Ambo woreda specifically. The woreda located around Ambo town which is the center of district that located at 114 km West of Finfinne (Addis Ababa) along the wollega-Asosa highway. Ambo woreda has been one of the woredas in West Shewa Zone reformed as woreda in 1983 E.C and the total population of the woreda were 108,406 (54,186 male and 54,220 female) by (2007 census) . The total area of the woreda is 1,588.13 km². The woreda consist 15 kebeles and 30 pre-primary schools. All pre-primary schools are the targeted group of study. Hence, this study was targeted 15 kebeles and 30 pre-primary schools for the study purpose.

3.3. Sources of Data

In this study; primary and secondary sources of data was used.

3.3.1. The Primary Sources of data

Regarding to the study issue, primary sources of data was pre-primary school teachers, schools principals and education office head.

3.3.2. The Secondary Source of data

The secondary sources of data were lesson and annual plan of the teachers. This is used to assess the objectives of folktales which are addressed in lesson and annual plan in the form of learning outcomes and the role of folktales for children's education.

3.4. Population, Sample Size and Sampling methods of the study

In the study area (Ambo woreda) there are 30 pre-primary schools, all of them are government schools and in 15 kebeles. There are 98 (30 male and 68 female) preprimary teachers in these schools. From the mentioned number of teachers all of them were selected as sample of the study through purposive sampling methods. However, for qualitative parts, specifically interview and

classroom observation 10 and 5 pre-primary schools teachers respectively were selected through simple random sampling method (these teachers were already included in 98 selected pre-primary teachers). Furthermore, 5 principals were selected from 30 principals via simple random sampling techniques and 1 educational head office was selected through purposive sampling methods. Totally, 104 respondents were sample size of the research (98 teachers, 5 principals and 1 education head office).

3.5. Instrument of the study

The necessary data was gathered through questionnaire, interview and observation.

3.5.1. Questionnaire

The questionnaire was developed by researcher for collecting data about the perception of pre-primary school teachers towards the role of folktales on early childhood cognitive development and education at study area. The questionnaire consists 5 point likert scale that ranges from 1 (strongly disagree) to 5 (strongly agree). The questionnaire has 2 parts, the first part consists demographic characteristics of respondents and the second part express about the perception of teachers on the role of folktales for early childhood cognitive development and education. Before data collection the instrument was checked its validity and reliability.

3.5.2. Interview

The data collected from selected teachers of pre-primary school via participatory interview was used to explain the detail perception of pre-primary school teachers towards the use of folktales in pre-primary education. In Addition to this, the collected data was used to address the roles of folktales in pre-primary education, especially in the classroom instruction. This data were used in the form of triangulation. Furthermore, the data collected from pre-primary school principals and

educational head office through via interview was used to explain the issue concerning challenges of using folktales in pre-primary education program.

3.5.3. Observation

The researcher was focused on pre-primary school teachers' instructional process in the classroom to identify pedagogical importance of folktales through classroom observation three times for each five pre-primary teachers. Additionally, at the same time the researcher was assessing the lesson and annual plan of the teachers to check how they incorporate folktales in their instruction. Furthermore, the researcher was tried to identify the challenges faced on the session of folktales.

3.6. Data Collection Procedures

The data-gathering instruments in this study was questionnaire, interview and observation to explain the perception, roles and challenges of using folktales in pre-primary education program of West Shewa zone, Ambo woreda. Before data collection, one of the ethical issue was take place which is, letter of permission was wrote from researcher department to selected preprimary schools which explain about the research objectives and researcher. By having this, the researcher was explaining the purpose of the study to the principals and the necessarily selected respondents first.

After discussion session and getting willingness from respondents, the researcher was began the procedure of filling questionnaire and interview session with the respondents of the research. This was taken 30 days. The activities accomplished with preprimary teachers and principals was take places in the school compound with each of the teacher orderly or one by one and woreda educational head office give the response in his office. Finally, the researcher was

observing classroom instruction of the pre-primary teachers to assess the importance and role and challenges of folktales in pre-primary education program in targeted area.

3.7. Data Analysis

The nature of the study is mixed approach of descriptive research design, specifically survey. Both quantitative and qualitative analysis techniques were employed depending on the objectives of the study and to answer the basic research questions as well as the variables to be measured. Regarding the quantitative data, the data were coded, organized and entered into the computer for analysis using SPSS program version 25. This is after the instrument came across pilot study of checked its reliability and validity. Then, descriptive statistics was used for analyzing the response of the sample in general. Specifically, in order to describe demographic characteristics of the respondent's frequency and percentage was used. And also to describe the perception of pre-primary schools teacher's regarding the use of folktales in pre-primary education program frequency and percentage was used. However, to describe the role of folktales as pedagogical importance, observation was made and major challenges in telling folktales from interview was analyzed as qualitatively by narrative. Across all tools there is triangulation of analysis within quantitative and qualitative tools.

3.8. Validity of Instruments

There are certain issues that need to be considered before the administration of the instrument to sample of the study. The most common are validity, reliability, fairness, objectivity, practicability; transparency and authenticity (Berhanu et al, 2004). Therefore, the validity of the developed instruments (questionnaire, interview and observation guideline) was reviewed by 2 instructors of Ambo University from department of Psychology and language with personal report form and their observation evaluation. Based on their review, they

commented some question needed a little revision some of them should be omitted, and generally, the tool is intended for its purpose and it is possible for further processing. As stated by Fraenkel & Wallen (2003) content validity is deals with how the assessment is designed, for example the size of the font, sufficiency of work space for learners, correct language usage and clarity of instructions.

To ensure the reliability of the instrument, 8 pre-primary teachers were selected from Ambo town and the developed instrument was distributed and collected. Lastly, analysis was made with alpha's Cronbach was used to measures the internal consistence of items as it is the most commonly used to measure internal consistence of attitude (perception) items and its coefficient of reliability was found to be 0.75. This Means according to coefficient of reliability, George & Malley (2003) as cited in Gliem and Gliem(2003) concluded about the set the criteria for the reliability ,all the attitude items were accepted and have good internal consistency.

3.9. Ethical Consideration

Before the actual data collection was done, the researcher obtains permission for this study from the Addis Ababa University. The study participants' involvement was based on their Willingness and informed written consent obtained from every respondent who agree to participate in the study. The objective of the study was explained to the participants. Furthermore, Right to withdraw, Anonymity, Privacy and dignity ensured in this study. Of course, the respondents informed that the study is not associated with experimental or therapeutic intervention while data used to collect for the academic purposed only.

CHAPTER FOUR: RESULTS

4.1. Demographic Characteristics of Respondents'

The following data were demographic characteristics of respondents have been described and interpreted under the below table 1.

Table 1: Demographic characteristics of respondents (Teachers)

No	Variables	Number of respondents	Respondents in Percentage
1	Sex		
	Male	30	30.62
	Female	68	69.38
	Total	98	100%
2	Educational Status		
	Certificate	12	12.2
	<i>Diploma in Pre-Primary education</i>	16	16.3
	Diploma in subject	60	61.2
	Degree	10	10.3
	Others	-	-
	Total	98	100%

As can be seen from table 1 above the male respondents were 30(30.62%) and female respondents were 68(69.38%). This implies that in pre-primary schools more of the teachers were female and those male teachers are few in numbers. Concerning their level of education 12(12.2%) of them were certificate, 16(16.3%), 60(61.2%) and 10(10.3%) of the teachers were Diploma in pre-primary education, diploma in subject and degree respectively. This shows that more of the teachers were qualified in diploma in subject (i.e., either social science or natural science or mathematics or language).

Table 2: Demographic characteristics of respondents (Educational leaders. i.e principals and educational head office)

SN	Variable	N0 of respondents	N0 of respondents in Percentage
1	Sex		
	Male	6	100
	Female	0	0
	Total	6	100
2	Educational Status		
	<i>Diploma in Pre-Primary education</i>	0	0
	Diploma in subject	0	0
	Degree in subject	6	100
	Degree in pre-primary education	0	0
	Master	0	0

According to the above table, all of the respondents were male. This implies that the participation of female teachers in educational leader is none. On the second item, the educational qualification of educational leaders was degree. It is concluded from this, in Ambo worda there is no educational leaders qualified with pre-primary education either in diploma, degree or master program.

4.2. The perception of pre-primary teachers on the use of folktales in pre-primary education Program

Table 3: The perception of pre-primary teachers on the use of folktales N0 1

S. N	Variables	Responses											
		SDA		DA		UD		A		SA		Total	
		F	%	F	%	F	%	F	%	F	%	F	%
1	I perceived that folktales are crucial for enhancing early childhood thinking skills	0	0	0	0	0	0	5	5.2	93	94.8	98	100
2	Folktales has an important role for early childhood learning	0	0	0	0	0	0	11	11.3	88	89.7	98	100
3	Folktales is only valuable at free time	15	15.4	81	82.6	2	2.0	0	0	0	0	98	100

4	I perceived that folktales are enhance early childhood communicative skills	0	0	0	0	0	0	34	34.6	64	65.4	98	100
5	Folktales should be incorporated as a pedagogic tool in pre-primary schools.	0	0	0	0	0	0	28	28.5	70	71.5	98	100

Key: SA = strongly agree, A= agree, UD = Undecided, DA= Disagree and SDA= strongly disagree,
F=Frequency

According to the above table two, item one; majority 93(94.8%) of the pre-primary teachers were perceived that folktales is fundamental for enhancing children thinking skills. The result of item two revealed that majority 88 (89.7%) of the teachers was ensuring that folktales plays important role for early childhood learning. Items three on the above table shows that most 81(82.6%) of the teachers perceived that folktales is not only valuable at free time. On the item 4 almost all of the teachers perceived that folktales are enhancing children communicative skills. Finally, on the point of item five all of the teachers ensure that folktales should be incorporate as pedagogical teaching and learning methods pre-primary schools.

Related to the perception of teachers toward folktales qualitative data were collected through interview and the major issues raised during the interview are presented below.

One of the respondent coded as T6 explain as;

‘Ani akka barsiisaa mana barumsaa barnoota sadarkaa tokkoffaan duraatti, dur-durii akka mala baruufi barsiisuutti fayyadamuun daa’imman osoo hin mukaa’iin yaad-rimee tokko barsiisuuf ittin fayyadama. Kanaafuu, dur-duriin mala taphaan daa’imman barsiisuuf ni fayyada, daa’immanis ni jaalattu’’. This interpreted as; folktales play a vital role in teaching children in the form of play based teaching methods. Children are interested to learn via playing, therefore I as a teacher of pre-primary school used folktales as a means to tell different concepts and this does not boring the children.

Another teacher, T2 stated that;

“Daa'imman yeroo dur-durii barsiisaa waliin haasa'an xiyyeeffannoo guddaadhaan hordofu, taatee dur-durii dhageeffatan sanaaf ibsa bal'aa waan barbaadiin gaaffii ni gaafatu. Gaaffileen kun immoo dandeettii yaaduu isaanii ni dagaagsa”. It means, while children listening folktales from their teachers, they ask different questions on tells issue. This, questions develop their thinking skills.

The other respondents coded as T10 indicated that;

Daa'imman yeroo dur-duriin baratan; baay'ee dammaqoofi si'atoodha haata'u malee sagantaa dur-duriin hin jireetti garuu si'aayiniifi dammaqinni isaanii ni hir'ata. It is interpreted as, I observed active engagement of children in learning and they are very alert when I tell folk. However, children are passive participant and they are not alert when there is no folktales in the lesson. Furthermore, the less availability of extra folk telling books written in Afan Oromo language and other languages is hindering the activities of teaching folktales of pre-primary education.

Table 4: The perception of pre-primary teachers on the use of folktales N₀ 2

S.No	Variables	Responses											
		SDA		DA		UD		A		SA		Total	
		F	%	F	%	F	%	F	%	F	%	F	%
1	I perceived that folktales have a potential for improving reasoning skills of early childhood	0	0	0	0	0	0	41	41.9	57	58.1	98	100
2	Folktales are an important tool for development of problem solving skills of early childhood	0	0	0	0	0	0	26	26.6	72	73.4	98	100

3	I perceived that folktales have a likely for enhancing attention and memory of early childhood	0	0	0	0	8	8.1	32	32.6	58	59.3	98	100
4	I supposed that folktales have the potential to develop the remembering ability of early childhood.	0	0	0	0	0	0	47	48	51	52	98	100
5	I perceived that folktales are only valuable at lesson time	15	15.7	70	73.6	7	7.3	3	3.4	0	0	95	100

Key: SA = strongly agree, A= agree, UD = Undecided, DA= Disagree and SDA= strongly disagree,
F=Frequency

Item one on the above table revealed that 41(41.9%) of the teachers were perceived that folktales has the capacity to improve reasoning skills of children. Furthermore, 57(58.1%) of the teachers were strongly agree that folktales has the potential for improving children reasoning skills. Therefore, this result indicated that pre-primary teachers were perceived that folktales have the role of improving the reasoning skills of children. On the other hand, item two of the above table shows that all of the teachers were argued that folktales are important toll for the development of problem solving skills of children. And also item three of the above table 3 indicated that 8(8.1%) of the teachers were undecided on the role of folktales for enhancing attention and memory of children but 32(32.6%) and 58(59.3%) of them were agree and strongly agree that folktales have used to enhance attention and memory of children respectively. This result implies that more of the teachers were perceived that folktales have the capacity to improve the attention and memory of children. On the item four all of 98(100%) of the teachers were ensure that folktales have the potential to develop the remembering ability of children. Finally, 15 (15.7%) of the teachers were strongly disagree that folktales are only valuable at lesson time and 70(73.6%) of them were disagree that folktales are only valuable at lesson time and few 7(7.3%) of them were undecided on this issue. This finding implies that more of the teachers were perceived that folktales are valuable at any time.

Under this one of the teacher coded by 'T10 'present example of folktales which is presented in the classroom for children as follows;

Sangoota Sadaniifi Waraabbessa

Bara durii Sangoota sadiitu waliin jiraatu turan. Sangoonni kun bifti isaanii Adii, Gurraachaafi bubburee ture. Yeroo waliin jiraatanu kana waraabeessaafi diinoota biroo tokkummaan of irraa qolatu turan. Diinni gaafa itti dhufu duuba isaanii walitti garagalchuun gaafa isaanii immoo gara diinaatti luucceessuun of irraa ari'atu turan. Keessattuu, waraabeessi tokko yeroo mara isaan keessaa tokko nyaachuuf barbaadee gurmuu isaanii sodaatee deebi'a ture. Waraabeessi kun guyyaa tokko yoon sadan isaanii gorsa hintaaneen adda baasee hunda ishee nyaadhee fixuu nan danda'a jedheetu yaade. Waraabeessichis guyyaa mijaa'aa osoo eeggatuu sangoonni gurraachaafi bubburee osoo waliin dheedanii arge. Fagoodhaa, "Yaa sangoota bareedaa lamaan, isin hin beektan malee sangaa adii sanatu diinatti mul'atee akka nyaatamtan isin saaxilaa jiraam" jedheen. Sangoonni kun erga yaada waraabeessa kana dhagahanii booda qalbiin isaanii boqochuu dide. Irra caalaas kophaatti bahanii waliin mariyachufi dhiphachuutti ka'an. Sangaa isa adiittis osoo hinhimiin biraa fagaachuu eegalan. Sangaan inni adii "obboleewwan koo maal taatan? Maaltu isin muddatee narraa fagaattan?" Jedheetu gaafateen. Isaanis deebii kennuufii didanii "nufaana hinbahiin, hinseeniin. Sifaana ooluu hinbarbaannu" jedhaniin. Innis "haata'u eegaa jettanii" jedhee kophaa isaa bahuufi galuu eegale. Waraabeessi guyyaa tokko sangaa adii kana kophaatti argee itti utaaluu jigfatee irbaata godhate. Sangoonni lamaan hafan achi buutee sangaa adii wallaaluun sodaan cimaan isaanitti dhagaahamuu eegale. Halkanii guyyaa yaaddoo cimaa keessa seenuun osoo akkas gochuu baannee jedhanii baay'ee gaddan. Sangaan adii sun badee hafuu gaaffii itti ta'ee osoo jiruu waraabeessi mi'effataa naanna'uun itti fufe. Ammas carraa gargar bahuu sangootaa lameenii argate.

Daggala keessa dhokachuun sangaa isa gurraachatti dhiyaatee “Sangaan gurrachi tasuma hin mul’atuum, isa bubburree irraa osoo fagaatee diinni goonkumaa hin’arguun” jedheetu dubbate. Sangaan gurraachi baay’ee gammade. ”Dhugaadha maaltu isaa waliin narakkisee kophaakoo bashannaneen hin jiraadhuu” jedheetu waan dhaggeeffate sangaa buburreetti osoo hinhimiin kophaa jiraachuu eegale. Waraabeesichis, sangaa isa burrees nyaate. Guyyoota muraasa booda immoo sangaa isa gurraachaas kophaatti argatee nyaatee hunduu dhuman jedhama.

It is translated as;

The three Swans and Hyena

Once upon a time there lived three Swans together. These swans are White in appearance, It was black and bubbly. While they live together, the Hyena and other enemies they would fight back in unity. When the enemy comes at them, they turn their backs on each other and when they were, they would lure them to the enemy and drive them away. In particular, a Hyena always looking to eat one of them he would return in fear. This Hyena one day if I don't advise the three of them he thought he could eat her all up. While the Hyena waited for the right day, the black and brown squirrels he saw them grazing together. From afar, he said, “You two pretty dragons, you just don’t know it the white swan is appearing to the enemy and exposing you to be eaten.” After hearing the Hyena’s thoughts, the swan's hearts refused to rest. Mostly they went out alone to discuss and worry. And to the white swan they started walking away without telling him. The white swan said, “What are you doing, my brothers? What happened to you that you turned away from me?” He asked her, "What is it?" They refused to answer and said, “Don’t go out with us, don’t go in. we don’t want to survive with you.” He said, “Wait a minute,” and went out alone began to enter. One day the Hyena sees the white swan alone and jumps on it he made it. The other two swans were terrified of the white swan began to be heard. Day and night in

intense anxiety while doing so they were very sorry that we had carried it. The white swan wondered if he had disappeared while the Hyena walked around enjoying himself he continued. Again he had a chance to separate the two dragons. Hiding in the woods he approached the black swan and said, "The black swan is not visible at all, we bubbled him the enemy would never see him if he were away from it." The black swan he was very happy. "Of course what bothered me with him I didn't have fun alone live." He lived alone without telling the brown swan what he had heard began. The Hyena ate the burrowing rabbit. A few days later, the Hyena found the black one alone and ate it, and they all died.

By telling them this folk, the teacher teaches mathematics related issues, example how many swans were living together, their color and extra. The teacher also makes children to think critically how the hyena killed each swan one by one. He/she can teach also the importance of unity. If they have unity no enemy can attack them. So, it is perceived that there is teachers' perception regarding the role of folktale for children's development.

The second interviewer from the teachers coded by 'T4' presented another folktales as follows;

Qeerrensa, qamaleefi namicha tokko

Bara durii qeerrensa, qamaleefi namicha bosona keessa jiraatan tokkotu turan. Guyyaa tokko qeerrensi baay'ee beela'ee baddaa keessa osoo naanna'uu namicha tokkotti gadi bahe. Namicha kana nyaachuun qaba jedhee osoo yaaduu tasa gara booda isaatti yeroo naanna'u, namoonni heedduun adamsuuf itti fiigan arge. Qeerrensichis yaada isaa jijjiiree namichaan "Adaraa na baasi" jedheen. Namichis baayyee gaddeefii battaluma qalqalloo harkaa qabu keessa dhokseen. Namoonni adamsan namichaan "Asiin hindabarree?" jedhanii yeroo gaafatan, namichis "Fuulduruma keessan darbe" jedheen. Erga namoonni adamsan deemanii booda qalqalloo

keessaa baaseenii “Amma nagaan deemuu dandeessa” jedheen. Qeerrensichi garuu, suuta fuula isaa asiifi achi naanneessuun “ Dhiifama ani garuu baay’ee beela’ee waanan jiruuf si nyaachuun qaba jedheen” Namichis du’a irraa si hambisee akkam akkas na goota? Akkanumatti nanyaattu, dhimma keenya bineensonni tokko tokkoon murtii nuuf haakennan jedheen. Qeerrensichis, tole jechuun bineensota tokko tokkoon gaafachuu eegalan. Bineensoonni heedduun qeerrensicha waan sodaataniif si nyaachuu qaba jechuun namicha irratti murteessan. Dhuma irratti qamaleen tokko duubaa harkifamaa dhufte. Qamaleenis akka hin nyaatamne muka ishii irra baatee rakkoo isaan muudate gaafatte. Eega itti himanii boodas ”Mee gochaan natti agarsiisaa” jetteen. Namichis qeerrensicha qalqalloo keessatti deebiseenii fiixee qalqallichaa akka duraaniitti hidhe. Namichi hojii isaa xumuuree qamalee muka irra jiru yeroo ol ilaaluu. Qamaleenis muka jirtu irraa gad itti kolfaa “Uleenoo siharka jiraa maal na ilaalta” jetteen. Namichis uleesaatiin qeerrensicha qalqalloo keessatti tumee ajjeese jedhama.

It is translated in English language as follows;

Tiger, a monkey and a man

Once upon a time there was a tiger, a monkey, and a man who lived in the forest. One day a very hungry tiger wandered in the desert and came down to a man.

He was thinking that he should eat this man when he suddenly spun around behind him.

he saw many people running to hunt him. The Tiger changed his mind and said to the man

“Please take me out,” he said. The man is very sad and immediately grabs a knife. After the hunters left, he took him out of the cage and said, “Now you can go in peace.” The Tiger, however, slowly turned his face around and said, “I’m sorry but I’m so hungry I have to eat

you.” The man said I hid it inside. The hunters asked the man, “Didn’t you pass by here?” they said when they asked, and the man said, “He passed by you.” how can you do this to me if I save you from death? You will eat me any way; let the animals judge our case one by one. The Tiger agreed and began to ask the animals one by one. Many animals were afraid of the Tiger and decided that he should eat you. Finally a Monkey came behind him. The Monkey climbed on her tree to avoid being eaten and asked about their problems. After they told her, she said, “Please show me in action”. The man put the Tiger back in the sling and tied the end of the sling as before. When the man finishes his work and looks up at the Monkey on the tree. The Monkey laughed down at him from the tree and said, “I have a stick in your hand, what are you looking at me for?” The man allegedly stabbed the Tiger in the cave with his stick and killed him.

By telling them this folk, the teacher teaches mathematics related issues, example how many people were hunting together. The teacher also makes children to think critically how doing good things for other people have good return. So, it is perceived that there is teachers’ perception regarding the role of folktale for children’s development. This issue helps children to assess their thinking, remembering, reasoning and problem solving skills of children.

4.3. The roles of using folktales for pre-primary education program

Classroom observation recorded note indicated that;

During classroom observation, the researcher taking and recording the observed issue based on the objective of the research in the form of written note. So far, from the point of observation; pre-primary teachers incorporated folktales as the content for children at the class on their lesson and annual plan for teaching purpose. In their classroom, pre-primary teachers used folktales to entertain the children and children were participated actively in the session of folktales. However, there are challenges; in telling folk, especially in respect to children asking continuous

question to understand new vocabulary unless the folk is meaningless. And also sometimes these new vocabularies might be beyond the maturity level of the children which is very challenging.

One of the teacher from classroom observation interviewed with the code by 'T1' explain;

As a teacher of pre-primary school I used folktales to refresh my students, as a method of teaching-learning in the form that attracts children. In the process of telling folk children do not understand new words easily and folktales is time consuming.

Another teacher coded by 'T3' express his experience concerning the issue as follows,

I am a teacher of pre-primary school for 4 years; I ensure that folktales are very important for teaching-learning process, if it is presented at well-organized way. But sometimes, few words are beyond the experience of the children; therefore, it needs further explanation of the teachers. Additionally, telling folk always, according to the teacher guide may consume the time to cover the content with the exact academic calendar. Additionally, there is shortage of teachers' guides at both levels which support us for teaching and caring children.

4.4. The challenges of using folktales for pre-primary education program

Regarding to the challenges educational leaders, specifically Ambo woreda education office head and deputy as well as few school principals were participated via interview. So, far;

Head of woreda education office express an idea, as follows;

Most of the pre-primary education teachers were, these trained for primary school curriculum. This make the pre-primary education program lacks its quality. Additionally, the teacher's education college prepared short term training given for 6 weeks designed was not enough time for caring early childhood in pre-primary education program. Lack of training and awareness how to present folktales by teachers (orally, with change of tone, arousing the emotion of

children and making grab and read aloud mode) due to lack of the training. Lack of awareness to invite elders to tell folk being invited from the community. In efficient orientation delivered in the new curriculum sensitization programs run in the week of education of the beginning of the new academic year.

The interview of school principal and vice principals explain;

The school compound of preprimary schools attached with primary school and those build is not standalone. The less availability of extra folk telling books written in Afan Oromo language and other languages both in the country and abroad. The shortage of the teachers' guides (both level I & II) for the preprimary teachers for their well preparation to tell the folk orally for the children in the classrooms. Lack of training and awareness how to present folktales by teachers (orally, with change of tone, arousing the emotion of children and making grab and read aloud mode) due to lack of the training. The audio-video mode of orientation cascading way being underwent in a less appropriate way the launching of the new curriculum by the year 2014E.C/2022G.C of preprimary education.

CHAPTER FIVE

DISCUSSION

This section deals with the interpretations of the major findings of the study. Accordingly, the interpretations of the findings focus on the perception of pre-primary schools teachers towards the use of folktales in pre-primary education program.

5.1. The perception of pre-primary teachers towards the use of folktales in pre-primary education program

Cognition refers to capabilities including memory, thinking and reasoning, spatial processing, problem solving, language, and perception (Lindsey, Rebecca & Kreshnik , 2016).

Depending on different perspective, there is a dilemma on the issue of whether cognitive development is the result of individual characteristics or of the environment.

The central question of all developmental theory is whether changes in an individual's abilities that are observed can be attributed to either environmental mechanisms (empiricism) or changes or mechanisms functioning within the individual themselves (nativism). This argument can be traced back to early discussions in ancient philosophy, where Plato defended nativism in regard to ideas like God or a triangle, claiming that there is no evidence in the world to assess these ideas (Lindsey, Rebecca & Kreshnik , 2016).

On the other hand, Aristotle claimed that all knowledge was ingrained in people through outside sources. Over the course of the following two millennia, these discussions reappeared with a more explicit empiricism model, most notably expressed by John Locke's concept of a tabula rasa, according to which individuals are born "blank slates," completely formed by their surroundings.

The philosophers Jean-Jacques Rousseau and Immanuel Kant, on the other hand, concentrated on the idea of innate human nature. Rousseau claimed that real human nature may be found "outside of societal influences" and that it is pure, noble, and biologically determined. More precisely, Kant maintained that the architecture and characteristics of human brains are universal and influence how people perceive the outside world. Therefore, in order to comprehend human evolution, one must better.

These fundamental issues of the individual against the environment are still addressed by contemporary theories of cognitive development, but the focus has shifted from arguing over which factor is more significant to trying to understand how these two factors interact. Observation, experimentation, longitudinal data collection, computational computer modeling to test predictions through simulations, and information gathering on the biological and, specifically, neurological underpinnings of cognition and behavior are some of the other methods that have changed to become more data driven(Lindsey, Rebecca & Kreshnik , 2016). Therefore, the objective of this investigation was the perception of pre-primary schools teachers towards the role of folktales on the early childhood cognitive development and education and which is one of the environmental factors contribute for the early childhood cognitive development and education.

The knowledge acquired in classroom environments will develop and improve the numerous intellect levels of the young learners. The following levels of intellect can be developed more freely through the use of folktales as an effective method. They are as follows: Linguistics/verbal: the capacity for imaginative and successful language usage, logical development: the capacity for reasoned thought and the understanding of cause and effect relationships, Visual/spatial: the capacity to perceive and make sense of one's surroundings,

musical/rhythmic traits include sensitivity to tone, rhythm, pitch, and melody, awareness of tonal patterns, and careful handling of music. Inter personal: the capacity to build relationships with others and gain insight into their motivations, intentions, and emotions kinesthetic: the capacity to communicate through one's body, intrapersonal: the capacity for self-awareness and Naturalists should exercise self-control and strive for self-actualization. They should be able to comprehend and arrange natural patterns as well as react to changes in the environment (Cooper et al., 1995; Gromov, 2009; Tomlinson & Lynch-Brown, 1996).

5.1.1. The role of folktales for development of early childhood thinking skill

Children have their first experience of semi-formal education during the preschool stage (ages 3 to 5), which takes place outside of their homes in largely play-based childcare centers and preschools. Preschool is a time for speech, friendship, tales, and music-making shared experiences. These are the years spent conversing and listening to children. A preschooler's life is full with activities; the majority of them are play-related. Play behavior illustrates how the children participate and is involved in different ways. Sutton (1991) described play as any impulsive action that is done for the enjoyment of it. Therefore, the research findings indicate that pre-primary teachers were perceived that folktales are fundamental for enhancing children thinking skills and also teachers used as entertain their student's. Additionally, it's supported by the finding made by Fayose (1995) those children who engage in folktales recounting acquire expressiveness and logical thinking.

5.1.2. The role of folktales for the development of early childhood reasoning skills

Folktale is one of the traditional value that transfer from one generation to the next generation via oral. This may very important for development of cognitive aspects of the children. The finding indicated that pre-primary teachers were perceived that folktales have the role of

improving the reasoning skills of children. Of-course, the folktales presented by the teacher within interview entitled by the three swans and hyena and the assessment question raised for the children, especially the why question, measure the reasoning skills of the children. According to Hutto (2008), linguistic symbols are necessary for logical, systematic, and productive modes of reasoning. Inferential thinking is only possible if there exists public symbolic systems, such as language. Hutto is convinced that folk psychology is the way we understand ours and others' actions, but it requires individuals with the ability to manipulate representations with complex linguistic forms. Most probably, he argues that human capacities derived from theory of mind would have developed only when discursive practices, such as conversation and narrative, emerged in these primitive groups. Donald (1993a) also sees language evolving primarily as method of modeling reality. However, He emphasizes that narrative thought is the natural product of language.

5.1.3. The role of folktales for the development of early childhood memory and attention

As the finding indicated folktales have the capacity to improve the attention and memory of children is supported with this idea that telling folk to others has been shown to enhance memory, improve listening comprehension, and increase focus. A youngster knows that excellent people exist when you tell them so. They are paying attention to you. We also take advantage of the chance to ask them questions, and they recall telling you what happened next in the story. We can take advantage of the chance to engage with their memory when we tell them a narrative that is somewhat comparable. According to Muawia Mohamed Dafalla (2015), storytelling also fosters thoughtful thinking, conversation starters, and communication skills. It can also teach kids how to ask the proper questions to pique interest in a topic and build conversational

confidence. And the question pointed out from the folktales presented by the teacher, entitled by ‘‘tiger, a monkey and a man’’ assess memory and attention skills of the of the children.

5.1.4. Folktales is plays important role for early childhood learning and pedagogical Purpose

One of "the most easily accessible but powerful pedagogical instruments a teacher could employ in the instruction of any subject, at all levels and in all contexts" is the folktale (Afolayan, 2021, p. 1001). This investigation shows that pre-primary teachers perceived that folktales plays important role for early childhood learning. African folktales' content can support students' well-being in five ways, according to Mwetit (1999): it can foster cross-cultural understanding through the shared tradition of folktales; it can pique students' emotional interest; it can help them identify issues and experiences that people from different cultural backgrounds have in common; it can have a cathartic effect by allowing students to safely express their emotions; it can help them face fears and solve problems "at one step removed"; and it can help them make sense of the world around them. And also the finding indicated that all of the teachers ensure folktales should be incorporate as pedagogical teaching and learning methods pre-primary schools.

5.1.5. Valuable time and challenges in telling folks

Based on Ethiopian culture most of the time the time for telling folk is at night time. However, literature shows that, folktales can be valuable at any time which is free of duty. The findings also strength the above ideas that more 81 (82.6%) of the teachers perceived that folktales is not only valuable at free time. In the past, children would gather around the moonlight or after dinner to hear their parents or grandparents tell them stories. This is when folktales and riddles took place. These folktale narrators use their hands, bodies, and voices to emulate the stories as best

they can in order to convey their meaning. Folktales have a distinct format in current times because parents are too busy to give their kids stories, which is problematic. The majority of parents don't have many interesting anecdotes to share, and some of them hardly ever take their kids to visit their grandparents, where they might hear some tales (Sutton, 1991).

5.1.6. The role of folktales for improving communication skills

Speech and language difficulties are common in children growing up in environments where there is linguistic and cognitive decline. When caregivers ignore their children in riskier situations, they seldom ever communicate well. Children's language and speech abilities will be underdeveloped. However, children catch up with the language and learn it more effectively if we give them the chance to hear, discuss, and engage in complicated exchanges. Creating age-appropriate language exercises is often a difficulty for preschool teachers in order to help their students learn languages effectively. Naturally, instructors are not the only ones that cause and resolve these issues. It is necessary to educate the school community, parents, and instructors on healthy language learning, its causes, and its typical language development phase. So, the result indicates all of the teachers perceived that folktales are enhancing children communicative skills.

CHAPTER SIX:

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1. Summary

In this chapter, the major findings of the study are summarized, concluded and recommendations are given as follows;

The purpose of this study was to examine the perception, roles and challenges of using folktales in pre-primary education program: The Case of West Shoa Zone, Ambo Woreda. In line with this, the following research questions were raised.

1. What is the perception of pre-primary school teachers towards the use of folktales in pre-primary education program?
2. What is the role of folktales for pre-primary teachers in teaching learning process?
3. What are the major challenges observed in telling folk?

In order to conduct the study and answer the basic questions, 98(30 male and 68 female) teachers were selected purposefully from existed pre-primary schools. And also 5 principals were selected via simple random sampling techniques and 1 woreda education office head was selected through purposefully. In order to collect data, questionnaire which is checked its validity and reliability is developed by researcher, interview and classroom observation were used. The collected data was analyzed via mixed approach, specifically for quantitative data SPSS version 25 was used and descriptive statistics of frequency and percentage was used. For qualitative data narrative analysis was used. Based on the analyzed data, the following results were obtained in the study.

1. Concerning demographic characteristics of pre-primary teachers in terms of sex, more of the teachers were female and male teachers were few in number. Regarding to their level of education, more of the teachers were qualified in diploma under the study area.
2. Pre-primary teachers were perceived that folktales is fundamental in pre-primary education program especially, for enhancing early childhood thinking skills, problem solving skills, reasoning skills, attention and memory, communication skills and also folktales is not only valuable at free time(meaning it is valuable at any time).
3. Folktales have different role in teaching-learning process as method of teaching, if its well organized and presented in the form of entertainment.
4. There is lack of teachers in pre-primary education. Most of the teachers were trained for primary teachers and these teachers assigned to teach pre-primary schools. Lack of training and awareness how to present folktales by teachers (orally, with change of tone, arousing the emotion of children and making grab and read aloud mode) due to lack of the training. Lack of awareness to invite elders to tell folk being invited from the community. In efficient orientation delivered in the new curriculum sensitization programs run in the week of education of the beginning of the new academic year. The school compound of preprimary schools attached with primary school and those build is not standalone. The less availability of extra folk telling books written in Afan Oromo language and other languages both in the country and abroad. The shortage of the teachers' guides (both level I & II) for the preprimary teachers for their well preparation to tell the folk orally for the children in the classrooms. The audio-video mode of orientation cascading way being underwent in a less appropriate way the launching of the new curriculum by the year 2014E.C/2022G.C of preprimary education. Folktales are

time consuming, few words and vocabulary are beyond the experience of the children may need additional elaboration which is very boring and specially children are given high attention for new technology like mobile phone are the challenges faced by teachers and elders while telling folk.

6.2. Conclusion

In examining the perception of pre-primary school teachers towards the role of folktales on early childhood cognitive development and education under the study area base on the results the following conclusion are derived.

1. The pre-primary schools teachers were perceived that folktales are important in pre-primary education program especially, for their attention and memory, to improve their thinking, problem solving and reasoning skills and also for their communication skill.
2. Well organized and, planned and well-presented folktales are very important for teaching-learning process.
3. Time consuming, understanding level of children and incoming of new technology are challenges of folktales.

6.3. Recommendation

The following recommendations can be forwarded base on the conclusion of the study.

1. The result of this study shows that pre-primary teachers were perceived that folktales are important in pre-primary education program specifically, for children attention and memory improvement, thinking, problem solving, reasoning skill and communication skills. Therefore, teachers should be prepared in well-organized and present folktales in the form of entertainment to teach children.

2. The concerned body, it may be Oromia Education Bureau should be design the curriculum of pre-primary school concerning folktales by balancing the content with time framework. This may decrease the perception and the practicality of teachers in labeling folktales as time consuming. Teachers should assess the folktales books written in Afan Oromo language in the emergent market which help them to provide the lessons for the children. Teacher should upgrade their knowledge level about folk by approaching elders in the community Intensive orientation provision by bureau experts, curriculum experts/lecturers in the teachers training colleges. All level of educational office, making accessible the video made for the new curriculum in general and other related issues. The teachers and school principals should be adjust the program to invite the elders to preprimary schools for folktales session/period/ and motivate children for folktale. The Oromia Education Bureau, restructuring the modules of the college training to harmonize with the preprimary integrated curriculum approach. Joint work of the Bureau of Education, Culture and Tourism Bureau and the center for the study and research of Afan Oromo language to enrich the folktales in the preprimary schools to support the new curriculum in practice. Recording and transmitting the folktales in the curriculum by the Oromia Broadcasting Media through Gamme- Channel to be followed by parents, children and child-minders.
3. Further researchers may be conducted at higher level on the large number of participant, so that it may be found out whether pre-primary teachers were perceived positively or negatively on the role of folktales towards early childhood cognitive development and education.

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APPENDICES

APPENDIX A

ADDIS ABABA UNIVERSITY

COLLEGE OF EDUCATION AND BEHAVIOURAL STUDIES

CENTER FOR EARLYCHILDHOOD CARE AND EDUCATION

✓ **It's prepared for the teachers!**

Dear respondents!

The main purpose of these tools is to gather relevant data on **“the perception of preprimary school teachers toward the role of folktales in Early Childhood Cognitive Development and Education: The Case of West Shoa Zone, Ambo Woreda”**. The response you provide will have a constructive and paramount importance for the successful accomplishment of this study. So, you are kindly requested to give your genuine response. Your response will be used only for academic purpose and remained confidential.

Thank you in advance for your cooperation!

Part I: Demographic characteristics of the Interviewers

1. Name of Zone_____Name of Woreda_____-Name of Kebele_____.School Name_____

2. Sex: A) Male B) Female

3. Level of education:

A) Certificate B) Dipiloma on Early childhood education C) Diploma on Education

D) fist Degree E) If others, specify_____

Part II. Instruments

✓ Questionnaire

Close ended Questionnaire will be prepared for teachers to measure the perception of preprimary school teachers toward the role of folktales in early childhood cognitive development and education.

Direction:

- ✓ For each item, please use the following rating scale to indicate your response by ticking in one of the boxes in front of each statement.

1-Strongly Disagree, 2-Disagree, 3-Undecided, 4-Agree, 5-Strongly Agree

S. N	Items	Response				
		1	2	3	4	5
1	I perceived that folktales are crucial for enhancing children thinking skills					
2	Folktales has an important role for early childhood education					
3	Folktales is only valuable at free time					
4	I perceived that folktales is enhance children communicative skills					
5	Folktales should be incorporated as a pedagogic tool in kindergarten schools.					
6	I perceived that folktales has a potential for improving reasoning skills of children					
7	Folktales are an important tool for development of problem solving skills of children.					
8	I perceived that folktales has a likely for enhancing attention and memory of children					
9	I supposed that folktales have the potential to develop the remembering level of children					
10	I perceived that folktales is only valuable at lesson time					

✓ **Interview guide for the teachers**

The following interview is prepared to explain the perception of teachers on the role of folktales for early childhood cognitive development and education.

Interview session	Interviewee code	Interviewee position code	Date	Length of the interview(minute)	Remark

1. What do you think are the role of folktales in supporting children’s learning?
2. What do you think are the role of folktales in supporting children’s language development?
3. For what purpose do you use folktales in the classrooms with children?
4. Do children actively participate during folktales session compare to others learning activities in classroom? What do you think is the reason?

✓ **Observation guide in the classroom**

This observation is used by researcher for observing the instruction of the pre-primary teachers and their lesson and annual plan and takes a short note.

1. Are teacher’s uses folktales in the teaching and learning process?
2. Is teacher incorporating the issue of folktales on their lesson and annual plan?
3. How the teachers present folktales in the classroom?
4. Is there the engagement of Children in the session of folktales?
5. Are there any challenges to present folktales for children while teaching and learning take place.

APPENDIX B

- ✓ **Interview for Educational Leaders(School principals and Woreda education office head)**

Part I: Demographic characteristics of the Interviewers

1. Name of Zone _____Name of Woreda _____-Name of Kebele _____,School Name _____

2. Sex: A) Male B) Female

3. Level of education:

A) Diploma on Early childhood education B) Diploma on Education

C) Degree with Pre-primary education D) Degree in Subject

E) Master

1. Do you believe that pre-primary teachers have the qualification for pre-primary teachers? If No,

Why _____

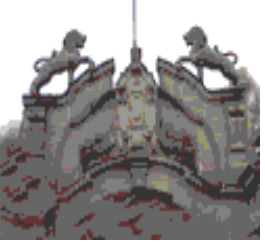
2. Do teachers of pre-primary have ability and skills of presenting folktales for children? If yes, justify or No, reason

out _____

3. Is there any supporting material as reference concerning folktales? If yes, by which language? Or If no,

justify _____

Addis Ababa
University
(Since 1950)



AFAN OROMO VERSION

DABAALEE A

YUUNIVARSIITII FINFINNEE

KOLLEEJHII QO'ANNOO YAAD-QALBIIFI BARNOOTAA

WIIRTUU KUNUUNSAAFI BARNOOTA IJUULLUMMAA GANAMAA

✓ **Kun barsiisotaaf kan qophaa'eedha!**

Kabajamtoota odeef-kennitootaa!

Kaayyoo guddaan meeshaalee kanaa mata duree qorannoo "The **Perception of Preprimary School Teachers Toward the Role of Folktales in Early Childhood Cognitive Development and Education: The Case of West Shoa Zone, Ambo Woreda**" jedhurratti ragaafi odeeffannoo sassaabbachuuf kan qophaa'eedha. Odeeffannoofi ragaan isin kennitan milkaa'ina qorannoo kanaaf baay'ee barbaachisaadha. Kanaafuu, yaada keessan bilisa taatanii akka kennitan kabajaan isin gaafadha. Deebiin isin kennitan faayidaa qorannoo kanaaf kan ooluufi icciitiin kan eegamu ta'a.

Hunda dura, tumsaafi deeggarsa naaf taasistaniif ulfaadhaa jechuun barbaada!

Kutaa I: Odeeffannoo Waliigalaa Odeef-kennaa

1. Godina _____ Aanaa _____ Ganda _____.

Maqaa mana barnootaa _____

2. Kornayaa: A) Dhiira B) Dubartii

3. Sadarkaa Barnootaa:

A) Sertifikeetii B) Dippiloomaa BSTD C) Dippiloomaa barumsa biroon

D) Digirii jalqabaa E) Kan biroo yoo ta'e haa ibsamu _____

Kutaa II. Meeshaalee Ragaan ittiin guuramu

Gaaffannoo

Gaaffileen asii gadii gahee durdurii/sheekkoon dagaagina sammuu daa'immaniif qabu ilaaalchisee hubannoo barsiisonni BSTD qaban adda baasuuf kan qophaa'edha.

Qajeelfama:

- ✓ Tokkoon tokkoo gaaffiif iskeelii sadarkeessu (rating scale) gama mirgaan jiran jalatti deebii keessan agarsiisuuf mallaattoo √ kaa'i.

1-Baay'ee walii hingalu, 2- Walii hin galu, 3-Yaada hinqabu, 4- Waliingala, 5-Baay'ee waliin gala

S. N	Gaaffilee	Deebii				
		1	2	3	4	5
1	Durdurii/sheekkoon dandeettii gadi fageenyaan yaaduu daa'immanii ni dagaagsa.					
2	Durdurii/sheekkoon barnoota sadarkaa tokkoffaan duraa keessatti gahee olaanaa qaba					
3	Durdurii/sheekkoon yeroo boqonnaa qofa fayyada					
4	Durdurii/sheekkoon dandeettii qunnamtii/afaanii daa'immanii nidagaagsa					
5	Durdurii/sheekkoon baruu-barsiisuu BSTD keessatti hammatamuun akka mala tokkootti tajaajiluu qaba.					
6	Durdurii/sheekkoon dandeettii sababaan deeggaruun yaaduu daa'immanii dagaagsuuf humna guddaa qaba.					
7	Durdurii/sheekkoon barnoota sadarkaa tokkoffaa jajjabeessuu keessatti gahee guddaa qaba.					
8	Durdurii/sheekkoon dandeettii waa yaadachuu daa'immanii cimsuuf gahee guddaa qaba.					
9	Durdurii/sheekkoon dandeettii yaaduu daa'immanii nijijiiraa .					
10	Durdurii/sheekkoon yeroo barnoonni kennamaa jiru qofa fayyada.					

- ✓ **Qajeelchituu Afgaaffii Barsiisotaaf**

Afgaaffiin asii gadii gahee durdurii/sheekkoon dagaagina sammuu daa'immaniif qabu ilaalchisee hubannoo barsiisonni BSTD qaban adda baasuuf kan qophaa'edha.

Yeroo afgaaffii	Koodii gaafatamaa	Sadarkaa koodii gaafatamaa	Guyyaa	Dheerina yeroo afgaaffichi fudhate	Yaada

5. Gahee durduriin/sheekkoon barachuu daa'immanii deeggaruu keessatti qabu maal fa'i jetta?
6. Gahee durduriin/sheekkoon dagaagina afaanii daa'immanii cimsuu keessatti qabu maal fa'i jettu?
7. Gahee durdurii/sheekkoo yeroo baruu-barsiisuu dhimmoota maal fa'iif fayyadamta?
8. Adeemsa baruu-barsiisuu keessatti yeroo sheekkoo/durduriitti fayyadamtu daa'imman yeroo sheekkoo hinfayyadamne caalaa dammaqinaan nihirmaatuu? Sababni isaa maali jettee yaadda?

✓ **Qajeelcha Daawwannaa Dareef oolu**

Meeshaan kun barsiisonni yeroo daree barnootaa galanii barsiisan, qorataan daawwannaa gaggeessuun itti fayyadamudha. Daawwannaan kunis gaaffilee armaan gadii irratti xiyyeeffata

1. Barsiisonni yeroo baruu-barsiisuu gaggeessan durdurii/sheekkootti nifayyadamuuu
2. Barsiisonni durdurii/sheekkoo barsiisuuf karoora barannoofi waggaa keessatti hammachisaniiru
3. Barsiisonni durdurii/sheekkoo haala nama bashanansiisuun dhiheessu
4. Barsiisonni durdurii/sheekkoo fayyadamuun yommuu barsiisan rakkoon isaan mudatu jira
5. Yommuu sheekkoon/durduriin himamu daa'imman dammaqinaan hirmaatuu