

# An Enhanced Study on the Management of Folktales for Shaping their Attitudes towards Life

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## ABSTRACT

*This article proposes how folktales can be incorporated into the teaching of remote languages, with a view to upgrading speedy learning, empowering class support and augmenting of understudies' vocabulary. It breaks down PetraHenny's essay- Integrating Cultural Awareness and Language Skills by Using Folktales particularly at the novices' and pre-transitional levels. Utilizing both inductive and deductive teaching techniques, as per the level of students, the article clarifies class exercises, for example, perusing, noticing and compressing which support students' dynamic investment, create basic reasoning and stir cultural awareness. The article reasons that a watchful utilization of folktales by instructors and analysts helps in propelling people and molding their demeanors to life. It likewise presents that understudies don't just understand language quicker by learning by means of folktales under both inductive and deductive strategies, however their vocabulary is additionally augmented, normal articulations are seen and guzzled, and in the meantime, culture is additionally obtained.*

**Key Words:** *implicit learning, noticing, inductive-deductive teaching, folktales.*

## I. Introduction

The reason for this paper is to decide if the utilization of indigenous correspondence strategies, particularly recounting folktales, as opposed to the aggregate dependence on syntax teaching can support the energy of the student as a remote language and in the meantime, take into account a less demanding learning and better use of linguistic principles. We trust that the exposition will be a commitment to the scan for development of understudy inspiration and eagerness, whereby they can be responsive as they partake all the more suddenly in language learning.

Indigenous procedures of correspondence, as indicated by Ebong (2004:1) incorporate tunes, pretending, puzzles, axioms and recounting folktales that are utilized as a part of most indigenous social orders to enable kids to obtain a language or for stimulation. The auxiliary approach of MacArthur and different researchers to language teaching, which includes the mix of the utilization of course readings, tape accounts, filmstrips, slides and classroom introduction has been observed to exhaust, ailing in inspiration and eagerness and in this way prompt hesitance of understudies in taking an interest in class exercises. The paper considers conceivable answer for this issue by considering Petra Henin's folktale-based approach, it goes further to enhance her deductive-inductive teaching-learning system, and at last presents 'noticing' procedure and its capacity as a teaching technique to upgrading implicit learning.

The essential purposes behind perusing any content is to get data, create vocabulary, influence inductions, to characterize, watch, examine, censure, recognize relationship, make determinations and make generalizations<sup>2</sup>. Abioye (2010:33) even opined, "As the peruser approaches the material to be perused, he is relied upon to play out specific assignments previously, amid or after he has got done with perusing." However, learning a remote language by the utilization of an account, particularly a folktale gets additionally difficult, all the more imperatively as it includes, for this situation, a language, which an understudy is as yet attempting to have a decent handle of.

Besides, such stories are by and large accepted to be harder to understand, not just because of the conspicuous difficulties of low vocabulary level with respect to the student yet additionally that of absence of enthusiasm with respect to the outside educator as more accentuation is for the most part given to philology and language.

Different models and strategies for teaching an outside language have been proposed. Adair-Hauck and Donato (1993) recommended a PACE-demonstrate, an approach, which is additionally story-based and participatory and is planned to permit the student fathom and experience the capacities and reasons for language through integrative talk. Ur (2007's) strategy, then again, varies from the PACE-demonstrate, as it stresses inspiration which surmises that the educator must know about various methods for stimulating understudies' enthusiasm for assignments by isolating students into visual, sound-related and kinfolk stylish gatherings. Mallet (2001) favors an open approach, which lays accentuation on the significance of language works as opposed to concentrating on sentence structure and vocabulary. Notwithstanding,

these models neglect to address the phase of understudies' eagerness and reaction in class, and this is required to be implicit and not constrained, considering the somewhat evident contention that language should be experienced as opposed to learned.

This paper proposes both inductive and deductive techniques for teaching by means of folktales even as it mulls over, the level of students. It likewise proposes different class exercises, for example, perusing, noticing, compressing and dissecting language structure in the stories. It presumes that teaching and learning of an outside language can be better encouraged by utilizing painstakingly picked strategies with respect to the instructor. Maybe, a glance at the importance of folktales may help.

## II. What are Folktales?

Samuel (2005) characterized folktales as "rich oral histories grounded in cultural convention and beneficial encounters". They are stories that guardians passed on to their youngsters over numerous years. As per Novalis (1984) in Gabriel Seitz's work *Die Brüder Grimms Leben-Werk-Zeit*, "All folktales are just dreams of past local world, which are all over, yet no place." This demonstrates they are not particular to a specific culture; they are stories which are found in all societies on the planet and which contain intrinsic customs of every people, however there are contentions that each work of society writing ought to be judged by its own particular merits previously contrasting it and others in an overall scale. It is informational to make a qualification amongst "Volksmärchen" and "Kunstmärchen", keeping in mind the end goal to decide the appropriateness of each in teaching an outside language. Volksmärchen comprise of oral, straightforward, pregnant and exceptionally old story custom which Seitz (1984) depicted as "polished pearls of the circumstances gone", while Kunstmärchen incorporate stories which are results of the inventive energy of individual creator or storyteller.

Despite the fact that folktales exist in various societies, they pretty much offer some basic qualities. Zdybiewska (2004) features, especially substance and word usage, among a few others:

### 1.1 Content

Folktales tend to structure occasions sequentially. This implies folktales for the most part take after a successive request, guaranteeing a simple appreciation by students of a remote language. The plots of the stories are unsurprising with the goal that it is anything but difficult to think about what is coming straightaway. This particularly supports educational type of teaching, whereby language students can without much of a stretch include their contribution by foreseeing what takes after an activity, for instance, in their own particular words.

### 1.2 Diction

By and large, the language utilized as a part of folktale portrayal is basic. This guarantees a simple handle of the language students without undergoing an intricate clarification or alluding to the lexicon time after time. The utilization of "noticing" ability, which application will later be depicted in this paper, will reveal more insight into this.

## III. Justification of the Use of Folktales in Foreign Language Classrooms

As per Henny Putri Petra, the accompanying fill in as a portion of the legitimizations of utilizing folktales in language classrooms:

Folktales can encourage language learning by giving rich and differed content (Zdybiewska, 2004). Through repetitive languages, they can encourage learning of syntactic structures. In numerous folktales, there are arrangement of experiences whereby a similar language structures are utilized over and over again.

Sentiments, feelings and in addition activities in stories are effectively envisions or even honed by students as they experience each fragment of the stories. There are for the most part a couple of larger amount words for students to make sense of e.g. "reflection" in a story. This, the educator can undoubtedly carry on by the instructor so as to draw out a simple understanding of the students without having to really clarify or give its significance in students' first language.

Furthermore, Henny Putri Petra alludes to Danandjaja (1984) and Hanlon (1999), who concur on the point that folktales contain widespread esteems and plots. Albeit each culture has its specific old stories, it is entrancing to perceive that there are a few likenesses among specific folktales in various social orders. "Cinderella" in German folktale and "Bawang Merah Bawang Putih" in Indonesian folktale share comparative subjects of a young lady whose stepmother abuses by her at each open door she gets. Furthermore, Limba folktales of Sierra Leone and Akan-Ashanti folktales of the Ghanaian extractions additionally gloat of comparable plots. Thusly, understudies can create basic reasoning by looking into those societies, occasions or qualities in the stories.

Folktales are agreeable yet important (Kokonenko, 1998 and Hanlon, 1999). They speak to human experience, qualities and history; in this way, they can give both excitement and chances to promote dialog. Due to its all inclusive esteem, a great many people think that its simple to recollect fables. These favorable circumstances demonstrate that the utilization of folktales can urge language students to partake effectively in the learning procedure, build up their basic reasoning, and go about as a scaffold for stimulating 5cultural awareness.

#### IV. Teaching Strategies

The accompanying techniques are a few exercises recommended with a view to joining folktales in teaching:

##### 1.3 Strategy 1 Teaching points:

- a. Adjectives and adverbs (Languageskill)
- b. Gathering of register (Languageskill)
- c. Summarizing (Readingskill)
- d. Group discussion (Speakingskill)
  - DaF<sup>6</sup> Level: Beginners' and Pre-intermediate
  - Material: Brüder Grimms' Rotkäppchen
  - Teaching method: <sup>7</sup>Deductive method, summarizing

Imparting „interculturally" drives us not exclusively to know about our own particular societies and their complexities, it likewise influences us to experience elements of cultural contrasts. Understudies' scholarly interest is said to be stimulated when they discover that there exists another method of articulation of emotions, needs and needs, especially when they read the writing of the remote nation. There are contrasts that exist in each language, for example, place of hush, manner of speaking, fitting subject of discussion and articulations of discourse, act capacities, (for example, expressions of remorse – um Verzeihung nibbled, proposal or command– Imperativ, dissensions – sich beschweren, refusal – ablehnen and so forth.). These are effectively distinguished by first tuning in to the stories in unique e.g. in tapes and CD's. At that point comes perusing so anyone might hear, perhaps "imitating" the demonstration capacities as saw by the understudies, talking about qualities learnt and so on.

After this comes the language teaching – verbs/tenses, descriptive words, qualifiers (for Pre-Intermediate students), planning and subordinating conjunctions (Intermediate level). At long last is Role playing (what might you do on the off chance that it would you say you was? Conceivably relating this with other known stories or individual encounters)

#### Activities

- a. Teacher plays the original tape while the students listen (in case of non-availability of an original tape, he does "reading aloud").
- b. Teacher asks students to read the story (silently).
- c. Teacher explains the meaning and use of adjectives and adverbs in grammar.
- d. Students identify the adjectives and adverbs in the story.
- e. Students make some sentences by using the adjectives and adverbs they have learnt.
- f. Students make a list of new words as found in the story.  
(Are there similar fairy tales in your country or in any other countries? Can you identify the similarities and differences between Rotkäppchen and that which you know?)
- g. Teacher explains how to summarize texts.

Deductive way to deal with language structure guideline has been scrutinized as in it contributes the instructor with the duty of understanding and building syntactic information; in this manner appointing an aloof part to students. Likewise, it expects students to center around linguistic structures previously encountering their significance and capacity in a conveying experience (Larsen-Freeman, 2003). Besides, it might be tedious and may not be conceivable in a solitary teaching period as it includes a few phases of teaching including abridging, which isn't regularly instructed independently.

In any case, it is as yet considered an exceptionally compelling strategy for teaching apprentices and pre-middle of the road language students in view of the accompanying perceptions:

- ☑ The strategy enables understudies to take an interest effectively in the learning procedure even as they think that its less demanding to understand the story as it is composed.
- ☑ It enables understudies to relate the stories to comparable ones they definitely know.
- ☑ It additionally manages the understudies the chance to reason basically by looking at similitudes and contrasts in different stories.

➤ More critically, it stresses outlining, a basic piece of language teaching and learning.

To unravel the time utilization question, it is proposed that it ought to be spread more than two lessons to bear the cost of the instructor more opportunity to redress understudies' rundowns and do revision of the most widely recognized blunders took note.

It is basic to think about an apparently comparable teaching style, the (Donato and Adair-Hauck 1993's) PACE-procedure with the deductive strategy, so as to take note of their purposes of meeting and something else. At the Presentation (P)- level of PACE, the educator shows the story to the understudies by understanding it resoundingly while the understudies tune in and don't really observe the content. The second phase of PACE, the Attention (An)- organize guarantees that students center around the syntactic component decided for dialog. Alternate stages incorporate Co-build an Explanation, and Extension movement.

Like the inductive-deductive technique, the PACE-strategy here and there includes the utilization of stories (however some of the time likewise tunes and their verses) to instruct language. What's more, it shows sentence structure in setting of genuine assignments for builds implications for the student.

Be that as it may, as far as reaction and criticism, the PACE-technique stands out strongly from the deductive strategy. It isn't just observed as being intricate, yet additionally rather confounding and difficult to get a handle on for outside language students as its Presentation (P)- level rather diverges from the very embodiment of responsive skills i.e. tuning in and perusing. The second phase of PACE, the Attention (An)- arrange, has been observed not to be productive, as studies have demonstrated that students don't generally process or endeavor to include ways they are relied upon to (Herron & Tomasello, 1992, and Adair-Hauck 1993).

We can in this way finish up here that though PACE-technique, similar to the inductive-deductive procedure is particularly intended to show sentence structure with the guide of stories, tunes verses and so on., it is somewhat bulky and as a rule, rather wasteful. The deductive technique then again, contains an assortment of exercises, for example, syntax teaching and learning, social affair of registers, abridging, sentence building and general class exchange. In particular, it has been turned out to be all the more including, participatory, all the more exuberant and eventually more compelling. In the second scope of class exercises intended for remote language teaching. Here we receive inductive technique.

#### 1.4 Strategy2

This scope of exercises is basically coordinated towards a marginally further developed gathering of remote language students i.e. Pre-middle of the road and Intermediate levels. Consequently, we utilize inductive learning ability. Not at all like Henny Putri's methodology anyway, we recommend for this stage, more inductive-related exercises to guarantee more understudies' investment keeping in mind the end goal to cause experiential and self-incited learning. Likewise, we additionally present "noticing" ability particularly to enable understudies to actually watch linguistic use, watch comparable illustrations, and make sense of how they function. "Undertaking Demands" in noticing includes, with respect to the piece of the educator, building up an assignment that expects students to see a structure keeping in mind the end goal to finish it.

In addition, rather than clarifying the utilization of planning conjunctions, the instructor enables the understudies to see their use as it is likewise made clear in the monotonous way it happens in parts of the story.

#### Activities

1. Teacher asks students to read aloud, Grimms' DieDreiSpinnerinnen.
2. Students discuss and react to the following questions in groups of 3:
3. What are the characteristics of a goodperson?
4. What values learnt from the story?
5. Teacher encourages the students to respond to the question, are there similar stories in Nigeria, probably in some ethnicgroups?
6. Teacher asks students to identify the sentences that haveconjunctions.
7. Teacher asks students to read aloud, the parts that have repetition onceagain.
8. Teacher asks students (in groups) to write a short story making use of conjunctions they havelearnt.
9. Students share their story in front of theclass.

## V. Conclusion

The utilization of folktales in outside language classrooms can be an extremely handy and powerful way to deal with show language skills, examine skills and cultural esteems. In this way, it is profoundly recommended that language teachers abuse folktales as a significant asset of valid material to educate language, as well as culture in the meantime. Learning language by the method for folktales challenges and energizes students by making awareness of the abilities and restrictions of an individual while in the meantime, it demonstrates the world on the loose. It decreases the weariness and routine of learning syntax and regular utilizations by talking about widespread issues, which are for the most part found in these stories. At long last, it instructs the remote culture, by diving into the past of the people. This goes far in upgrading a superior understanding of the general population.

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