Utilizing Indigenous Stories in the Promotion of Early Childhood Development Programs in Uganda

by

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ABSTRACT

This study examined indigenous storytelling in relation to early childhood. It identified the purpose, forms and themes of indigenous stories and their role and relevance in an increasingly modern environment. The study focused on the themes raised in the stories collected, and sought to ascertain how these themes reflect local ideas about childhood. It evaluated the role of indigenous storytelling in education, in the propagation and preservation of social history, and in the transmission of moral beliefs and cultural education across generations. Finally, the study evaluated the actual and perceived usefulness of indigenous stories, and explored how indigenous storytelling can be fully utilized for early childhood development in the modern environment.

Data was collected through desk research from secondary sources, qualitative research using eight in-depth interviews and eight focus group discussions, and a 22-story sample of winning stories from district storytelling competitions in 11 districts from western and central Uganda. Analysis employed thematic procedures.

Myths, legends, tales, tricksters, fables and other stories are mainly told at night. The key purposes are entertainment, cultural education and character moulding. Themes revolve around praising goodness and condemning evil. The study established that socioeconomic changes over time have undermined the environment for storytelling. Nevertheless, the emerging view, from this study and other sources, is that storytelling is crucial for early childhood development and measures should be taken to incorporate it into early childhood development (ECD) programs. In addition, the use of modern channels of communication to document and disseminate the indigenous stories is recommended. Lastly, areas deserving further enquiry were identified.
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CHAPTER 1: INTRODUCTION

Major Project Statement

Traditionally, storytelling was a key medium of early childhood development for many indigenous societies in Uganda. This study systematically examines storytelling in relation to early childhood. It identifies the themes raised in the stories collected to ascertain how they reflect local ideas about childhood, and examines their role in education, propagation and preservation of social history, transmission of moral beliefs and cultural education across generations. It also evaluates the usefulness of indigenous stories (and people’s perceptions of their usefulness), establishes whether storytelling is still in use, and analyzes people’s views on whether and how indigenous stories should be employed in ECE centres.

Rationale for Major Project

The purpose of this major project.

This project grew from my earlier work in CYC 541 and the combined CYC 543 and 545 assignment. It focused on collecting and documenting stories of value to young children, first as a pilot in one district, then in four regions comprising 34 districts in Uganda that are under the Nutrition and Early Childhood Development Project (NECDP) also known as Community and Home Initiatives for Long-term Development (CHILD). However, because of political uncertainty in the northern and eastern parts of Uganda, some districts were not able to participate. The stories collected have been analyzed by the researcher, examining the themes that are raised and how these reflect upon the ideas
of early childhood education, social history, transmission of moral beliefs and cultural education across generations. The objectives of the Major Project are twofold:

- Analyze the content of the stories in order to understand their value for early childhood development and the context within which they would be usefully employed in early childhood programs.
- Gather views of opinion leaders, including early childhood educators and elders, about storytelling and ways of using these stories in early childhood education (ECE).

Reason for choosing this topic.

Through the Early Childhood Development Virtual University (ECDVU), I have become a passionate advocate of ECD. Undertaking this study, which involves the promotion, preservation and use of the rich indigenous knowledge available through oral culture, enables me to contribute to the improvement of childcare practices and skills among communities in my country, in Africa and beyond.

The use of indigenous storytelling in relation to early childhood development is important and deserves further study. The aspects of children’s physical and social development affected by storytelling include:

- Stimulating the child
- Comprehension
- Verbal communication skills
- Preparing children for their role as adults
- Problem identification and resolution
• Developing listening skills and improved memorization
• Increased awareness about indigenous cultural and societal values and beliefs
• Moulding character through themes such as cleverness and intelligence, hard work and bravery, greed and corruption, care for others, discipline and good behaviour, and marriage and family life

In Uganda, early childhood development was previously not a priority area. However, with the recent development and implementation of ECD programs like the Community and Home Initiatives for Long-term Development (CHILD) Project, there have been efforts to bring it forward as a national priority. Currently, there are efforts to develop a holistic policy for ECD as part of the CHILD Project support to the Ministry of Education and Sports, and a draft policy is currently under review by stakeholders. At the time of writing this Major Project, early childhood stakeholders are reviewing policy development for ECD.

The initiative is an attempt at ensuring a holistic approach encouraging the social, intellectual, moral, spiritual and emotional aspects of early childhood development. The Government, with assistance from the World Bank through the CHILD Project, developed a learning framework, or “curriculum,” for pre-primary child education. As part of this policy development initiative, there is a need to provide literature for pre-primary aged children. Indigenous stories are one of the key aspects in the pre-primary curriculum.

The framework recommends using local examples and tools from the child’s environment and surroundings. Storytelling is one of the methods that are recommended; many of the stories are still being told orally and have not been documented in writing. In
addition, there has not yet been a content analysis of indigenous stories to guide storytelling. Through this Major Project research, a content analysis of the stories collected has been undertaken. It is a tool for supporting the transmission of indigenous knowledge from generation to generation.

*Importance of Major Project*

Throughout the ages, cultures and societies have preserved and celebrated their memories through storytelling. Stories and tales passed down from generation to generation have shaped our families and communities for centuries. The stories constituted part of the oral literature tradition and fell under broader classes of narratives or stories in spoken or oral form. These indigenous stories used to be one of the effective ways of imparting knowledge, wisdom, feelings and attitudes in the oral societies.

It used to be a tradition for many communities in Uganda to tell stories during the evening hours when the whole household, including the grandparents, aunts, uncles, the parents and the children themselves, gathered around the fireplace. They would tell stories, riddles, poems and songs; these had different functions, covering different themes and moral messages. The children would learn the stories so that they would also tell them to future generations.

With urbanization and with a gradual shift from extended to nuclear families, the storytelling culture is slowly dying. This change is compounded by formal education that makes children very busy, by demands placed on parents’ time and energy today, and by modern ways of living and entertainment by television and radios. Many parents and caregivers or teachers of young children have themselves grown up without a storytelling culture and therefore lack skills in transmitting oral knowledge. As a result, the majority
of children, especially in the urban areas, are now growing up without anything to fill the vital role formerly played by storytelling, which would help them develop a sound foundation for early learning that would come from stimulating education and childcare experiences during the early years.

This work is important because the data collected for this study can be used to:

- Create awareness among parents and caregivers about the rich indigenous knowledge that can be tapped in promoting holistic development of children, morally, spiritually, intellectually and emotionally.

- Contribute to new knowledge about cultural heritage in the form of stories and their use in ECD.

- Create awareness among policy makers and curriculum developers about the rich indigenous knowledge and how it can be tapped in ECD.

- Provide literature for use in ECD and for future reference for teachers, parents and policy makers.

- Awaken interest in indigenous knowledge and serve as a stimulus to inspire others to find ways to tap into it.

- Help communities to appreciate their own cultural heritage and contribute toward the preservation of valued aspects of cultural knowledge.
CHAPTER 2: LITERATURE REVIEW

This chapter examines the research literature regarding the importance and utilization of indigenous storytelling to children. It gives justifications for storytelling during early childhood according to different researchers, and the types of stories according to classification or genre, giving the meaning and importance of each. This is done to provide this research study a basis from which to analyze the content of child stories in order to properly interpret the content of the stories collected by the researcher from Uganda and to establish whether there are gaps which need filling by gathering views from the community.

Purpose and Importance of Indigenous Storytelling

Several writers and researchers have endeavoured to explain why storytelling is important in early childhood development in Uganda and elsewhere in the world. Mwamwenda (1995) maintains that songs and lullabies sung to the child may be educative, entertaining, or soothe the child when he or she is unwell or in a bad mood. During early childhood stages, children learn by playing various games and are given encouragement by their parents and the extended family. They also learn through observation and imitation of adults and other children. The children’s grandmothers, grandfathers, aunts, uncles, stepmothers, siblings and neighbours all played a role in socialization, since bringing up children was perceived to be a joint responsibility which should not be carried out only by the parents. Children were taught the history of not only the family and the clan, but also their entire tribe. They were told parables, stories and proverbs from which they learned principles such as morality, justice, humility, obedience, prudence, endurance and wisdom. There were riddles to test childish
judgment and myths to explain the origins of the tribe and the genesis of man and the heavenly bodies. Thus, their system of value and personal philosophy developed as the children assumed their rightful place in society. In the evenings, both girls and boys sang, danced and played various games. These activities facilitated growth and fine muscle development, as well as teaching the children to get along with others.

Ruth Finnegan (1970), in *Oral Literature in Africa*, asserts that one of the obvious positive aspects of traditional stories is the sheer entertainment afforded by the descriptions of the amusing antics of various animals, which are often told to audiences of children. The fact that most of the animals portrayed are well known to the audience, their appearance, behaviour and calls, so often amusingly imitated by the narrator, adds definite wit and significance that is lost when rendered for readers unfamiliar with this background. The gentle, shy demeanour of the gazelle, the ponderous tread of an elephant, the chameleon’s protuberant eyes, or the spider’s long-legged steps are all effectively conveyed and provide a vivid and often humorous picture for those present. Interestingly, it has been noted that the imagery associated with the animal figures in tales (praise songs, for instance) hardly matches that implied in other contexts (Finnegan, 1970). But on a straightforward and humorous level, the animals that appear in the stories can be appreciated and enjoyed for their amusing antics or their vivid portrayal by the narrator.

Evans (2000) and Myers (1999) maintain that storytelling is also a qualitative research technique designed to get at people’s individual experience of events. This technique is used because it helps us to open up to different sources, different kinds of data, and different ways of processing data. Through the telling of stories, we hope to
gain a better understanding of what it means when people say that something has worked for them during their experience in early childhood development. People are asked to tell others stories about a time when they felt that what was occurring in an early childhood setting was effective.

In the absence of formal research and written literature passed on from one generation to the other, especially in the non-educated majority of Ugandan families, storytelling is certainly the mode by which information is passed on from one generation to the next. Storytelling forms the recording medium for passing on vital experiences and information for further use by future generations. This research seeks to confirm that such an important way of carrying out informal research is still utilized by identifying stories with important content or those which are told for this purpose.

Castle (1966) observes that these tales, told with care and with much repetition, were the African child’s education in what was often a complicated and beautiful language. There were no grammar books, no writing, but correctness of speech was learned by imitation of their elders. Through sustained listening to indigenous stories over time, the children would eventually learn the proper usage of proverbs, nouns, pronouns and verbs. The stories also served to enrich mastery of their indigenous language through learning the common phrases, and through a multitude of linguistic aspects like intonation and phonetics.

The book Namkwâ, Life Among the Bushmen, written by Heinz (1978) about his experiences living at Kacgae and Bere (Botswana) in the 1960s, has many descriptions of interactions between children and adults. He observed that children learned by listening: at night by the fires, where the San had their most pronounced social interactions, and
during the day while doing different duties. No subject was censored, and the child could listen to all kinds of vulgar talk, gossip and quarrels. Other anthropologists have reported that education in the traditional context taught children the tools and workings of the society at a very early age.

No area of culture and development has attracted as much scholarly attention as the interrelation among culture, language, and development. Two major, and related, questions have organized discussion in the field. First, the acquisition of language has been one of the major battlefields on which the nature-nurture controversy has been fought by raising the questions, “Must language be acquired through a process of culturally mediated learning or constructive interaction like any other human cognitive capacity?” or, “Is language a specialized, bounded domain (module) that needs only to be triggered to spring into action?” (See Bruner, 1983; Piatelli-Palmerini, 1980; Wanner & Gleitman, 1982, for excellent discussions of the contending viewpoints.)

According to Shuman (1986), folk tales make the best study material for learning through experience, for they have a deep relation to every aspect of a child’s life. In Shuman’s (1986) words:

A story can generate, in the listener or reader, an experience that is good or bad, harsh or appealing. It can create highly charged emotions that lead to anger and disenchantment or it can lead to the creation of envy and admiration of characters that make them have hands-on experience and appreciation of the ideas being portrayed. Reports of past events may appear to convey information, but at the same time, they also demonstrate relationships between tellers, hearers, characters and others (pp. 20-21).
Time for Storytelling

Occasionally, we hear of storytelling sessions of a highly specialized kind. For example, the Tuareg of West Africa hold evening parties, presided over by a woman famous for her wit, in which storytelling, music and cultivated conversation all play their part in creating popular and highly valued occasions. Most are less formal, however. The asking of riddles, usually by children, very frequently starts the storytelling session off. As the evening wears on, the riddles are followed by stories delivered with more art and, relatively, more seriousness. Finally, people lose interest or are too sleepy to continue. However, not very many detailed accounts have been produced about these and other occasions for storytelling in Uganda.

Storytelling in Uganda is most common among the rural population, where most of the animals (e.g., elephants, gazelles and spiders) mentioned by Finnegan (1970) are familiar. Finnegan (1970) further maintains that stories are told for entertainment purposes and that legends and myths are told during the day. In Uganda, stories are mostly told during evening family gatherings; the day is used mostly for work, especially in gardens. The rationale for storytelling sessions during the day rather than night-time storytelling will be further examined in this study.

Roles in Storytelling

The stories are told according to local conventions about suitable personnel and order. Sometimes stories are told by just a few outstanding narrators, sometimes according to a rotation around each participant in turn, and sometimes by whoever has the story “thrown onto him” by the last teller. Myths and legends are more often told during the day, often in the course of solemn discussions or gatherings about serious
matters. But in these cases in particular, details about such occasions are usually missing from written accounts. For all types of narratives, in fact, further investigation of their contexts is needed.

Finnegan (1970) maintains that what is certain, however, is that non-professionals usually practice storytelling. Leading storytellers are recognized as possessing a certain degree of specialist skill, but this is a spare-time skill only. In most instances there is no evidence that any material reward accrues to the oral storyteller, however great his or her expertise. Storytelling tends to be a popular rather than a specialist art, though some individuals are clearly regarded as more expert than others. All, it appears, are potentially able in storytelling and are, with some limitations, prepared to take part in the evening occasions when stories are told and exchanged in social gatherings. The common limitations are little knowledge of indigenous stories, poor storytelling skills, inadequate mastery of language, and the cultural stereotype of the most suitable narrator for the particular stories as perceived by the community. Thus, there is no African parallel to the specialist-privileged class of narrators found, for example, in Polynesia (Finnegan, 1970).

The limitations on this general mastery of the art of storytelling arise from local conventions about the age and sex of the narrators. In some societies in Africa, it appears, these are quite free; in others, there is a definite emphasis on one or another category as being the most suitable one for a storyteller. In some areas it is the women, often the old women, who tend to be the most gifted, even when the stories themselves are universally known. Elsewhere it is men who tend to be more expert; this applies particularly to the more serious types of narration (myths and legends). In other cases, certain stories (particularly animal stories) are felt to be the preserve of children and to be most suitably
told by and to them, even though adults know them and sometimes join in. Tales told by
and for children can scarcely be judged on a par with those by adults, and the particular
preoccupations of certain narrations might well be elucidated if we knew whether, say,
women typically narrated them.

The popular belief that non-professionals are the best storytellers may provide an
indication as to why storytelling in Uganda is mostly found in the remote, rural, non-
educated families and is absent or limited in the urban educated class. This study
examines ways these stories could be reintroduced into a broader segment of Ugandan
society and possible barriers and resistance that may be encountered. The availability of
competing forms of entertainment such as television, computers, movies and radio that
many urban educated families have access to could be another factor limiting indigenous
storytelling. The analysis of the story content may improve accessibility of this important
literature to all classes in society. This would further ensure there is no speciality in
storytelling in terms of age and gender, as this would form a part of ECD curriculum
whether at home or at school. As it were, storytelling in the African tradition used not to
have specialization, as this would limit storytellers either to the educated class, women,
men or rural storytellers.

*Theory and Storytelling*

A number of researchers have done some empirical work on the concept of
storytelling. As a result, a body of theories on various aspects of the concept has
emerged. Psychiatrist Bruno Bettelheim (1903-90) studied oedipal aspects of fairy tales,
partly because the themes of wicked stepmothers and sibling rivalry appear in every
culture. For example, why is the wicked step-parent usually a stepmother? Was it a
projection of rivalry on to a “bad” representative of rival, such as a stepmother or evil giant (Bettelheim, 1989)? Aesop’s animal fables, rooted in African lore, illustrate values and morals. In olden times, children heard stories when their parents brought them along to listen to the wise man or wise woman, medicine man, preacher or sage. Stories were not specifically designed for children to understand; they held messages for the tribe or group as a whole, and children absorbed the messages through the story. Rascal stories, in which the mischief-maker wins over the staid, overbearing “enemy,” are lovely for small children who feel bossed and dominated by large adults (Peter Rabbit, Brier Rabbit, and Coyote stories are examples). The cartoon character Wile E. Coyote is adapted from Native American trickster legends.

According to Carl Jung (cited in Ryckman, 2000), different cultures have a universality of themes, patterns, stories and images. The same dreams appear in many people. This, in part, is the basis upon which Jung developed the theory of the collective unconscious and archetypes. An archetype is an original pattern or model, from which all other things of the same kind (prototype) are made. Jung posited the existence of a conscious and unconscious mind. He went on to argue that the unconscious mind contains thoughts, feelings, urges and other information difficult to bring to consciousness. Contents of the personal unconscious are available through hypnosis, guided imagery and dreams (Jung, cited in Ryckman, 2000). Material in the personal unconscious is determined by past experiences that guide conscious behaviours at the present day. According to Jung, we can meet our archetypes by going inward to our dreams and fantasies or outward to our myths, legends, literature and religions. The archetype can be a pattern, such as a story.
Available literature reveals that Adolph Bastian (1826-1905) proposed the idea that myths from all over the world seem to be built from the same elementary ideas (cited in Campbell, 1949). Similarly, Jung believed that everyone is born with the same basic subconscious model, making even people who do not speak the same language enjoy the same stories. Campbell (1949) further argues that all stories are fundamentally the same.

Lave (1988) argues that learning as it normally occurs is a function of the activity, context and culture in which it occurs (i.e., is situated). He argues that it contrasts with most classroom learning activities which involve knowledge that is abstract and out of context. He goes on to say that social interaction is a critical component of situated learning, where learners become involved in a community practice, which embodies certain beliefs and behaviours to be acquired (Lave, 1988). This theory provides support to the philosophy underpinning the analysis of indigenous stories, thus providing a resource to be used for development of other material for utilization of indigenous stories for ECD. This is because it shows the need to use methods and examples from the immediate surroundings that the child can identify with, including values, customs and beliefs of the community in which the child is growing.

The sociocultural theory of child development as envisioned by Vygotsky (1986) emphasizes experience and environment. It focuses on how culture, that is, the values, beliefs, customs, and skills of a social group, is transmitted to the next generation (Berk, 1999). Researchers exploring sociocultural determinants of development have shown how children’s thinking and their participation in culturally meaningful activities depend upon sensitive social interactions between children and more knowledgeable members of the community (typically adults). This theory provides further justification for the
approach taken in analysis of stories that can help guide the development of materials for the utilization of indigenous stories, tools to help caregivers become the agents of their own culture and be better able to interpret and transmit cultural values to the next generation.

The ecological systems theory advanced by Bronfenbrenner (1998) has expanded our view of environmental influences to include not only those events and conditions immediately surrounding the child, but also the larger sociocultural conditions in which the child develops. In this theory, as in all systems theories, the child is seen as an active part of the system in which he or she is developing, influencing the environment as well as being influenced by it. There is interplay of the child and his or her immediate surroundings, or the mesosystem, that includes parental involvement and siblings who are the caregivers. The child also interacts with the ecosystem, which includes the extended family, neighbours and friends, and the macrosystem, which may be cultural values like stories, indigenous knowledge, laws and policies on ECD, and advocacy programs.

Children are both products of and producers of the environment in which they grow and develop, both of which form a network of interdependent effects.

*Story Themes*

Barongo (1996) identifies six popular themes in children’s literature in Uganda: a) cleverness and intelligence, b) hard work and bravery, c) discipline and good behaviour, d) care for others, e) marriage and family life, and f) greed and corruption. The stories children hear and are told contribute to their social and moral development. These themes helped to frame the gathering and organization of stories collected in this study, as they will guide usage.
According to Bukenya, Gachanja, and Nandwa (1997), socialization and the teaching of social values using storytelling are related. There is conveyance of societal beliefs, encouraging good and decent behaviour and discouraging improper behaviour. Stories are not told to children in a vacuum but are related to the cultures of the children listeners; they strengthen the knowledge, understanding and appreciation of children’s own cultures and, in so doing, prepare children for the challenges of adulthood in their communities. Children often identify and associate themselves with the heroes and heroines of the stories they hear. The message is generally that good should be rewarded and evil punished.

*Reasons for Telling Stories*

Wario (1989) provides a number of reasons why stories have been told to children and handed down from one generation to another. First, he mentions entertainment. To entertain is a basic reason of telling stories to children. Children usually laugh at any instance of practical jokes or humorous episodes in stories and in that way are entertained. Bukenya (1996) also mentions entertainment as an important function of storytelling in the context of oral literature.

Second, there is the aspect of instructing. Stories are often told for their instructional content. In most of the stories told to children, good is rewarded and bad or evil is punished. As such, the stories help to inculcate good behaviour in the children.

Third, Bukenya (1996) talks of mending character. Children identify and associate themselves with the heroes and heroines of the stories they hear. As already mentioned, in stories, good should be rewarded and evil punished. Bukenya (1996) points out specialization and teaching of social values. Both Wario (1989) and Bukenya (1996)
further discuss the conveyance of societal beliefs, discouraging bad and improper
behaviour.

Fourth, Wario (1989) lists preparing children for their roles as adults. Childhood
has always been viewed in Africa as the time to learn, to build character and to acquire
social and technical skills to perform future roles in adulthood (Rwezaura, 1998). Stories
told to children are carefully selected. They relate to the cultures of the children listeners.
The aim is to strengthen knowledge, understanding and appreciation of children’s own
cultures and, in so doing, prepare children for the challenges of adulthood in their
communities. Nandwa and Bukenya (1983) mention stories often performed in order to
 impart group knowledge or cultural values to the young.

Fifth, there is developing oral expression. Akivaga and Odaga (1982) say that
children’s storytelling and oral expression/training provides a form of speech training for
children so that when they grow up they become good storytellers and good public
speakers, people capable of using language effectively. Storytelling also trains children to
have a good memory.

Lastly, building confidence is mentioned as one of the key reasons stories are
told. According to Wario (1989), Okinda (1994), and Akivaga and Odaga (1982), stories
are not only told by adults to children, but also among themselves, and by children to a
mixed group of adults and children. This builds confidence in children and helps parents
to identify some qualities among their children.

Forms of Children Stories

Children’s stories form part of Uganda’s oral literature, which falls under a
broader class or genre of narratives or stories in spoken or oral form. Narrative simply
means a story or tale (Akivaga & Odaga, 1982). It also refers to a story that may be real or fictional, expressed orally or in writing.

Miruka (1994) defines a narrative as a prose account of people, events or places that may be factual or fictional. The accounts are principally handed down from person to person and generation to generation through word of mouth. Accordingly, the terms ‘tale’ and ‘folktale’ have been used to denote the same concept.

Nandwa and Bukenya (1983) maintain that narratives or stories, mainly in spoken or oral form, are one of the three broad classes or genres of oral literature. Often the broad classes or genres are further broken down into sub-classes or sub-genres according to the importance the community attaches to their various type of performance. Communities in Uganda had their own indigenous ways for identifying and describing the various classes or genres of their oral literature, including narrative stories in spoken form (Nandwa & Bukenya, 1983).


Most of the myths consist of events which happened in the distant, sacred past; frequently, they are connected to the time of creation. An example is the story of Kintu and the origin of the Baganda dynasty of central Uganda. The myth puts Kintu as the original ancestor of the Baganda and founder of the royal dynasty. Gulu, the supreme creator believed to be a benevolently protective of humans, made Kintu. Gulu created a wife
for Kintu, called Nambi. Nambi’s family in heaven gave the couple cattle, sheep and hens to start a farm on earth after they got married. After the ceremony was finished, they started the long journey to earth and were told never to return because they had not invited Death (Warumbe) to the wedding. Unfortunately, Nambi forgot the chicken feed and had to go back to heaven, where Warumbe, angry at not being invited to the wedding, was waiting and accompanied Nambi to earth hidden in the chicken feed. Since that time people have had to die.

A legend or hero story is similar to a myth in that it talks about people or events out of the past. The characters are heroic, historical or semi-historic. Legends tell of migrations, wars and victories, deaths of chiefs and kings and secession in ruling dynasties. An example is the story of Gipir and Labong, which describes the beginning of the tribes of Acholi and Langi of northern and eastern Uganda.

Sunkuli and Miruka (1990) define aetiology stories as the study of the origin or cause of things (i.e., why things are the way they are and how they came to be so). Akivaga and Odaga (1982) state that aetiological stories explain the meaning or existence of something or relationship; they are about why something is the way it is. These stories explain the origin and characters of various animals, plants and landscapes. The explanation may not be true, but it is enough to satisfy the curiosity of children.

Trickster stories are about a character (animal or human) that practices cunningness to get the better of others. Examples of common animal trickster characters are tortoise, hare, squirrel and monkey. The cunning character is usually diminutive while the victim is almost always a bigger and stronger animal like elephant, hyena, lion or crocodile.
Monster stories are stories about monsters. Monsters are beings that are human imaginations. These monsters are imagined as evil and ferocious creatures. In stories, these interact with man at various levels in situations like marriage and war. Such stories always have a moral message for children.

Human stories have human beings as the main characters. These stories show, in a direct manner, relationships between people such as parents and children, father and mother or husband and wife, brother and sister, sister and sister, brother and brother, stepmother and stepchildren, friends and enemies.

*Story Content*

The literature raises some important issues about storytelling and content. According to Agatucci (1998), despite the universal features exhibited by the stories, the particular narrative meanings, themes, genres, and styles of storytelling around the world differ from culture to culture. There is, therefore, a need to study these stories in the context of the cultures that produce them.

Finnegan (1970) raises issues about who the storytellers are, how stories are selected and interpreted, and what are the functions, purpose and cultural dynamics. Regarding storytellers, she asks whether there are professionals who tell stories or it is anybody else. On story selection, she asks whether there is a way of selecting stories to be told. If so, what is the basis of this selection, that is, is it according to the time of the day, season of the year, audience, or in terms of content? For interpretation, functions, purpose and cultural dynamics, Finnegan (1970) raises the following issues:
Interpretation.

- Some stories have more than one interpretation depending on the recipient and the teller.
- When telling stories, is there bother to interpret the content to the audience?
- In case of interpretation, is there a standard way of doing it? If so, who gives the interpretation? Are there professionals who do this?

Functions and purpose.

- There is no final definition of purpose and use of oral literature.
- Within a culture, the functions of stories may be many with variation depending, probably, on content and tone or details of the occasion where the story is told including the audience, the narrators’ state of mind or recent developments in the locality.

Cultural dynamics.

- Orators, like the cultures that produce them, constantly evolve and change across time, culture, and place. Regional styles, performers and audiences vary for a number of reasons.
- Relevance may be lost because of ageing values and social conditions.
- Some stories are discarded while new stories are born.
- There is variation in language and culture.

The beneficial utilization of indigenous stories in ECD requires the prior examination of a host of salient issues in storytelling, story content and the cultural
context. Factors that include timing, roles, themes, story forms and their importance are peculiarities of particular societies, and cultures must be put in context when the utilization potential of indigenous stories is being evaluated. It is on these premises that the methodology for this study was founded.
CHAPTER 3: METHODS

The overall objectives of the study were to analyze the content of indigenous stories to understand their value in ECD and to gather the views of opinion leaders (elders) about storytelling and ways of incorporating it into early childhood education. Among the methods used were story content analysis and examination of caregivers’ perceptions about storytelling and early childhood development.

Study Design

The study design employed several qualitative and quantitative research methods and strategies including content analysis of indigenous stories, focus group discussions (FGDs) and in-depth interviews (IDIs). The researcher used thematic analysis of text to analyze themes in the stories, drawing out what the themes reflect about local ideas of childhood and evaluating the stories’ role in education, propagation and preservation of social history, transmission of moral beliefs and cultural education across generations. The FGDs and IDIs were conducted in communities with well functioning community ECE centres in some parts of Uganda.

Data collection, management and analysis took a holistic approach with the utilization of both quantitative and qualitative collection instruments, processing systems and analytical methods.

Sample

Story content.

The indigenous stories were collected through CHILD Project district storytelling competitions in the four regions of the CHILD Project area in Uganda. The stories had
been ranked by the respective communities with the winning ones being awarded prizes.
The stories were collected in their respective vernacular dialects. There were, however,
some problems encountered collecting the stories. Most districts in the northern and
eastern regions were unable to participate due to uncertainty arising from the civil war.

In addition, it was realized that the researcher understood only two of the local
dialects in which the stories were collected. These dialects were Runyankore/Rukiga
(western region) and Luganda (central region). The researcher does not reasonably
understand any of the local dialects in the northern and eastern regions. Fluency in the
languages was critical since translation of the stories into English could distort or change
the story meaning.

Therefore, for security, language translation and comprehension reasons, only
stories from the western and central regions were considered. The four districts where the
CHILD Project was operational and which also participated in the story competitions in
the western region, namely Kanungu, Bushenyi, Ntungamo and Rukungiri, were all
selected. For the central region also, the seven districts running the CHILD Project and
which also participated in the story competitions, namely Wakiso, Mubende, Rakai,
Ssembabule, Mpigi, Masaka and Kalangala were also all selected. For each of the above
selected 11 districts, two winning stories were targeted to make a total sample of 22
stories for the study.

Focus group discussions (FGDs).

Participants for the FGDs were selected using the multi-stage sampling technique.
The same two regions, central and western Uganda, that were used for the selection of
indigenous stories were also used for the focus groups. At the next stage, Kanungu
district was randomly selected from the four districts in the western region while Wakiso district was randomly selected from the seven districts in the central region. As such, two districts out of the initial 11 were selected for the focus groups.

In the next stage, the researcher consulted with district and local officials to select one community in each district. Purposeful sampling was used to select the communities. The communities were those with well functioning community ECE centres, teachers and management committees. The researcher used purposeful homogeneous sampling to select ten participants each for four FGDs per community to make a total of eight groups (n = 80 participants) as follows:

- Women below 45 years of age who have children aged eight years and below.
- Women above 50 years who have grandchildren eight years and below.
- Men below 45 years of age who have children eight years and below.
- Men above 50 years who have grandchildren eight years and below.

For the whole study, this worked out to four FGDs per community to make a total of eight FGDs. Within each FGD involving ten people, a total of eighty people participated comprising forty women and forty men.

The sampling was done this way to attain homogeneity according to age and gender because participants are most likely to feel free to speak openly with the same age group and gender. People in the age category of 50+ years may also have lived in a different social setting; therefore, they need their own group. Having a child or a grandchild aged eight years and below may also bring issues to do with early childhood in a better context. Care was taken so that there were no big disparities in the educational background of the participants. The grandparents had had at least some primary school
education and the parents between Primary Four and Senior Two levels. None of the FGD participants had completed Senior Four level (11 years of education).

**In-depth interviews (IDIs).**

In-depth interviews were conducted in the same communities as the focus group discussions. As the two communities had already been selected, the sampling went into the next stage. A purposeful sampling method was used to select one knowledgeable opinion leader and a teacher within the community. Again, the area local council chairman was consulted in identifying these, to get elders in the community who are known to be knowledgeable about indigenous stories, have demonstrated the skill, and had not participated in the FGDs. The key criteria were knowledge of indigenous stories, skills in storytelling, and knowledge of local culture and history.

There were four respondents per category for each of the selected communities, making a total of eight respondents. To get a gender mix, if a female teacher or elder was selected in one community, a male would be selected in the next community. There were, therefore, two female teachers, two male teachers, two male elders and two female elders.

The respondents were therefore selected as shown below:

- Two early childhood teachers per community x 2 = 4
- Two elders from each community x 2 = 4

TOTAL 8
Procedures

Data collection.

Primary data were collected through the eight IDIs and eight FGDs. To plan for them, the researcher visited the selected districts to conduct exploratory discussions and sampling. The FGD participants were then given appointments for the discussions and likewise, the IDI interviewees. The IDIs and FGDs explored people’s perceptions, attitudes and opinions about indigenous storytelling, important story themes, and the usefulness of storytelling for revitalizing early childhood education in the community.

The FGDs also explored the anticipated constraints of introducing storytelling as a strategy for ECD and ways of overcoming those constraints. The FGDs allowed group interaction such that participants built on each other’s ideas and comments to provide an in-depth view not attainable in individual interviews. The discussions were moderated by the researcher in such a way as to get emotional and spontaneous insight into the topics under discussion. Discussion guides for each group, which listed the key issues for discussion, aided the moderator. (See Appendix II for the guides.)

In-depth interviews were conducted on a one-to-one basis with opinion leaders, including teachers, in communities that have community ECE centres (see Appendix I for the guides). The purpose of the interviews was to shed more light on and get more elaboration and specialized knowledge on issues raised in the focus group discussions. The interviews allowed for significant probing in detail on thoughts and opinions on storytelling in order to generate knowledge through dialogue and gain insight into participants’ perceptions of the value and importance of indigenous stories in early childhood development. Dialogue and free expression were key guiding principles.
The researcher conducted the IDIs assisted by an assistant who tape-recorded and transcribed the interviews. An interview guide, which was more exhaustive than that for the FGDs, was used to ensure smooth proceedings and exhaustive discussions of the issues at hand (see Appendix I). Secondary data was gathered through the perusal of more literature on the research issues (see bibliography). This set of data also included content analysis of the 22 winning stories that had already been selected at district competitions.

*The interview and discussion guides.*

The key instruments used were an interview guide for the interviews (see Appendix II) and a discussion guide for the focus group discussions (see Appendix I). The IDI guide had more probes, as more in-depth information was required. The interview and discussion guides helped the researcher to let the participants describe their own lived worlds. By prompting them with questions, the researcher guided the participants to tell their stories, discover new meaning in them, and consider their use for promoting ECD in the present day in a way that is beneficial to the child and society. The discussion guide outlined the topics for questioning, including probes. This ensured that important areas were covered and that there was uniformity from one interview to the next.

The questions drew heavily on the key issues identified in the literature review, and were designed in such a way to allow free expression by the individuals without compromising the study focus or the principle of time management. There were five main parts:
• Introduction, which explained the purpose of the interview and requested their participation, with ethical considerations.

• Warm-up, making small talk about their communities in general and sharing information to create rapport.

• Interview or focus discussion.

• Wrap-up, where I clarified unclear points and corrected wrong information.

• Closure, thanking the interviewee or participants.

The key research issues captured by the research instruments included experience, behaviour, opinion, values, feeling and knowledge questions, as follows:

• Do you know some indigenous stories from this community? What are they about?

• Do you know about parents in this locality who still tell indigenous stories to their children? Why do you think they do so? What time of day do most people tell stories? Why do you think they do so at that time?

• Which indigenous stories do you remember from your experience that have helped inculcate good morals into children? What kind of stories were they? What were the themes of these stories?

• Generally tell me the value of using indigenous storytelling in the development of children.

• What kind of indigenous stories are valuable? What kinds of stories are not valuable?
• Why do you think that in the past many parents would tell indigenous stories to their children?

• Are there bad indigenous stories? If so, what kind are they? What about good stories?

• Explain the use of storytelling in the development of children.

• There are many people who are saying the storytelling culture is dying in the communities. Why do you think this is so?

• Do you think storytelling culture should be revived? If so, what do you think can be done to revive this culture of storytelling?

Consent was given verbally before the discussion.

Data Analysis

Primary data.

The researcher used steps in analysis described by Kvale (1996). Both the FGDs and IDIs were tape-recorded and also written down verbatim by a research assistant. During data collection, the researcher kept a diary of interviewer comments that were thoughts, feelings and ideas with early notions about themes and relationships to be used in the next phase of analysis. After the interviews and discussions, the researcher transcribed the data and used a handwritten report from the research assistant and notes from the diary to fill in gaps and additional comments relating to non-verbal communication which occurred during the interviews.

Subsequent to the first round of data collection, a deductive process of preliminary data analysis occurred. Field notes and interview notes were reviewed and
analyzed using a preliminary coding framework. For both FGDs and IDIs, an ad hoc meaning generation method of analysis was used (Kvale, 1996). This is a free interplay of techniques. The researcher read through the reports to get the general impression, then visualized findings in a flow diagram, noting patterns and themes (Miles, cited in Kvale, 1996). The researcher adapted the Miles and Huberman (1994) approach to qualitative data analysis with an emphasis on identifying recurring themes to draw deductions. After transcribing and translating into English, contact summaries were made. This involved condensing the large amount of data collected through FGDs and IDIs. Data was condensed by sorting out salient issues and eventually creating codes. The data was also displayed in a role-ordered matrix and a case dynamics matrix (see Tables 1 to 3).

Contact summary sheet.

The eight FGDs and eight IDIs each constituted a contact to make a total of 16 contacts. The main concepts, themes, issues and questions for each contact were drawn out and summarized on a table called a contact sheet (Tables 1, 2 and 3 summarizes the findings). The questions were arranged on a single sheet of paper with space for the researcher’s answers. She identified information on each case for a particular contact, geographical location and gender of the contact. A contact summary was filled out as soon as written-up field notes were reviewed and collected (see Appendix III). This summary included reflective remarks and questions answered during the contacts. Filling out a contact summary involved reading and reviewing the write-up (typically, 4 or 5 minutes per single-spaced page), plus an hour to fill in the form. More time was needed where the form was too complex or demanding.
Codes were developed along the way with clear operational definitions for them to be applied consistently. The first-level codes were a single term (e.g., language, entertainment). Codes were used to drive the retrieval and organization of data for analysis in a precise manner. Common themes were identified and refined to the point where they could be applied to the whole text. Miles and Huberman (1994) say simply, “coding is analysis” (p. 56).

*Role-ordered matrix.*

Data gathered from certain sets of categories reflecting views of the cases was displayed in rows and columns. These displays are called role-ordered matrices and highlight the key views from the contacts about the purpose or the role of storytelling in the community. The researcher searched through coded write-ups for relevant data. Only those related to the purpose of storytelling and teachings of stories were considered. Salient issues were scanned through in the columns of the matrix to determine the purpose and teachings of storytelling to draw conclusions. The inferences were also drawn as a summary from the responses.

*Case dynamics matrix.*

During and after data collection, an effort was made to constantly link data with explanations, trying to understand why specific things happened as they did. A case dynamics matrix was developed to display the set of activities that cause change and trace the consequential processes and outcomes. The display was built and it shows the underlying issues regarding why storytelling is done at night, who the participants are, the content, the present situation, and the usefulness and strategy in terms of present
situation. Looking through coded field notes, chunks of material were picked out and marked by relevant codes. Outcomes of storytelling were then sorted. The outcomes were summarized in phrases of the benefits of storytelling and the resultant outcomes to stakeholders in the community.

*Story Content Management and Analysis*

Content analysis of the 22 indigenous stories that had been already collected from an earlier assignment, comprising of the first two winning stories from 11 districts in the project area, was undertaken. Each story was allocated a number and had its coding sheet. Each story was read through in its original language and themes were drawn out and coded (see Tables 5, 6, 7 and 8 in Chapter 4). Some of the codes had been drawn before, but allowance was made for other emerging themes. After all the selected stories had been coded, a summary was made in a matrix which was the basis of making conclusions on the themes and trends and how these reflect upon ideas of early childhood development.
CHAPTER 4: FINDINGS

This chapter presents the key outcomes of the study. It lays out the survey results with regard to the major research issues. These included why storytelling is done, the time for storytelling, participants and roles in storytelling, forms of stories, status of storytelling and finally, the relevance of storytelling to early childhood development.

The core of the data gathered was the story content of 22 indigenous stories earlier selected through CHILD Project-organized competitions in 11 districts in the central and western regions of Uganda. Two winning stories had been collected from each of the districts. This data was supported by literature from relevant publications. It was also supplemented by primary data collected from eight FGDs among participants selected from among male and female parents and grandparents of children within the selected communities in Kanungu District in the western region and Wakiso District in the central region. More data was also collected through eight IDIs conducted among elders and early childhood teachers. Analysis followed and the key outcomes are presented in a series of matrices below.

Salient Emerging Issues

Table 1 below shows the purpose of storytelling as perceived by respondents. The opinion leaders in the community said that indigenous storytelling builds morals, entertains, strengthens family unity, and used to be like a school for children. The grandmothers and mothers of children below eight years said that the indigenous stories were used for informal education to teach children listening skills and patience, to prepare them for their role as adults, to teach them to be brave, and to help them learn about the past, customs and traditions. The table indicates that fathers and grandfathers of
children below 8 years were of the same opinion: that indigenous stories entertain, teach language and prepare children for adulthood challenges. The teachers, on the other hand, stressed discipline, language and listening skills.

*Table 1: Role-ordered matrix showing the perceived purpose of storytelling by categories of respondents.*

<table>
<thead>
<tr>
<th>Respondent/Participants</th>
<th>Role of Stories (Responses)</th>
<th>Cases</th>
<th>Inference Summary</th>
</tr>
</thead>
</table>
| Opinion leaders/elders (IDIs) | -Building morals in children  
-Entertainment of visitors  
-Entertainment while waiting for supper  
-For imparting discipline  
-Strengthening family unity  
-Obeying parents  
-It was like a school for teaching children | 1, 2, 5, 14 | Stories build morals, entertain and strengthen family unity. |
| Mothers and grandmothers of children below 8 years (FGDs) | -Entertaining children before supper  
-Warning children not to misbehave  
-Training children to obey parents/elders  
-Preparing children for adulthood challenges  
-Teaching language  
-Training children’s listening skills  
-Training children’s patience | 3, 4, 6, 13 | Stories entertain, warn against misbehaviour, train listening skills, patience and prepare children for their roles as adults. |
<table>
<thead>
<tr>
<th>Respondent/Participants</th>
<th>Role of Stories (Responses)</th>
<th>Cases</th>
<th>Inference Summary</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>-Teaching children about reproductive health</td>
<td></td>
<td>Informal education, teaches children to be brave, learn about the past, taboos and traditions.</td>
</tr>
<tr>
<td></td>
<td>-Used as a means of informal education because there were no schools</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Teaching children to be brave and clever</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Children learn about the dos and don’ts</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Helps children learn about the past</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-They learn taboos and traditions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fathers and grandfathers of children below 8 years (FGDs)</td>
<td>-Teaching language</td>
<td>7, 8, 9, 12</td>
<td>Stories teach language, culture, hard work and listening skills, prepare children for adulthood challenges and entertain.</td>
</tr>
<tr>
<td></td>
<td>-Entertaining children and visitors</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Encouraging hard work</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Building intelligence of children</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Enhancing listening skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Preparing children for marriage</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-The stories teach good behaviour</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Informal education for language and culture</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Early childhood education teachers</td>
<td>-Teaching discipline</td>
<td>10, 11, 15, 16</td>
<td>Stories teach discipline, culture, language and listening</td>
</tr>
<tr>
<td></td>
<td>-Teaching about culture</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Teaching language</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Training children to develop listening skills</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Respondent/ Participants  | Role of Stories (Responses) | Cases | Inference Summary
--- | --- | --- | ---
(IDIs) | -Serves to entertain | | skills and entertain.

*Note: The FGDs and IDIs were numbered from 1 to 16 and are referred to as cases.*

Table 2 below shows the teachings of the stories as perceived by respondents. Opinion leaders were of the opinion that the stories used to teach children trust, obedience, fear of darkness, and respect for elders and people’s properties. The table also shows that mothers think that the teachings in the stories were discouraging greed, punishment for wrongdoing and trust. On the other hand, the fathers said that stories teach discipline, hard work, care and respect of others, patience and problem solving. The teachers said that storytelling teaches language skills, respect for elders, love of animals and conservation of nature.
Table 2: Role-ordered matrix showing perceived teachings in stories by categories of respondents.

<table>
<thead>
<tr>
<th>Respondent/Participant</th>
<th>Teachings in Stories</th>
<th>Cases</th>
<th>Inference Summary</th>
</tr>
</thead>
</table>
| Opinion leaders/elders (IDIs) | -Girls should not move alone at night  
-Children should fear darkness/forests  
-Boys should be strong to protect their sisters and family  
-Cleverness and cunningness when in danger  
-Children should respect people’s property and secrets  
-A wife should not mistrust a husband  
-A wife should obey the husband | 1, 2, 5, 14 | Fear of darkness, strength by boys to protect family, respecting people’s property and secrets, trust and obedience. |
| Mothers and grandmothers of children below 8 years (FGDs) | -Children should not be greedy  
-Where somebody does something wrong, punishment follows  
-Children should not trust strangers but stick to family members | 3, 4, 6, 13 | Discouraging greed, punishment for wrong doing and trust. |
| Fathers and grandfathers of children below 8 | -Good behaviour  
-Discipline by children  
-Hard work  
-Care for others | 7, 8, 9, 12 | Discipline, hard work, care and respect of others, patience |
<table>
<thead>
<tr>
<th>Respondent/Participant</th>
<th>Teachings in Stories</th>
<th>Cases</th>
<th>Inference Summary</th>
</tr>
</thead>
<tbody>
<tr>
<td>years (FGDs)</td>
<td>-Respect of others</td>
<td></td>
<td>and problem solving.</td>
</tr>
<tr>
<td></td>
<td>-Taught children to be patient</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Children learning how to listen</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-It taught them problem-solving skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Early childhood education teachers</td>
<td>-Language skills</td>
<td>10, 11, 15, 16</td>
<td>Language skills, respect for elders and conservation of nature.</td>
</tr>
<tr>
<td></td>
<td>-Good manners</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Respect for elders</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Love of animals and conservation of nature</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 3: Case dynamics showing the context in which storytelling is done and its outcomes in the community.

<table>
<thead>
<tr>
<th>Context</th>
<th>Underlying issues</th>
<th>Benefits</th>
<th>Outcome</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time for storytelling</td>
<td>-Believed that storytelling during day changes one to a lizard</td>
<td>-Productivity during day</td>
<td>-Food productivity</td>
</tr>
<tr>
<td>was mostly during the</td>
<td>-No time during day</td>
<td>-Relaxation</td>
<td>-Good health</td>
</tr>
<tr>
<td>night</td>
<td>-While waiting for or after supper</td>
<td>-Leisure</td>
<td>-Community awareness</td>
</tr>
<tr>
<td></td>
<td>-Done before supper to keep children awake</td>
<td>-Informal education</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Day is time for work</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Night is time for leisure</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-There were no schools then</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participants</td>
<td>-Children were given turns</td>
<td>-Communication skills</td>
<td>-Audible communication</td>
</tr>
<tr>
<td></td>
<td>-Others joined chorus, clapping hands</td>
<td>-Universal participation</td>
<td>-Knowledge acquisition</td>
</tr>
<tr>
<td></td>
<td>-Visitors tell new stories</td>
<td>-Expansion of ideas</td>
<td>-Cooperation</td>
</tr>
<tr>
<td></td>
<td>-Parents told stories to family gathering</td>
<td>-Family get-together</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Long stories were shared among members</td>
<td>-Division of labour</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Neighbours would join</td>
<td>-Acquaintance with neighbours</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Grandparents would tell the stories</td>
<td>-Learning about the past</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Children tell stories learned at</td>
<td>-Learning about other places</td>
<td></td>
</tr>
<tr>
<td>Context</td>
<td>Underlying issues</td>
<td>Benefits</td>
<td>Outcome</td>
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</tr>
<tr>
<td>school</td>
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</tr>
<tr>
<td>Content – Forms and Themes</td>
<td>-Animals</td>
<td>-Environmental awareness</td>
<td>-Environmental protection</td>
</tr>
<tr>
<td></td>
<td>-Ghosts</td>
<td>-Cultural beliefs and practices</td>
<td>-Upholding cultural norms</td>
</tr>
<tr>
<td></td>
<td>-Marriage</td>
<td>-Relationships</td>
<td>-Harmonious relationships</td>
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<tr>
<td></td>
<td>-Stepmother/stepchild relationships</td>
<td>-Obedience</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Co-wives</td>
<td>-Safety</td>
<td>-Sharing</td>
</tr>
<tr>
<td></td>
<td>-Discipline</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Obeying parents and elders</td>
<td>-Species conservation</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Not to go out late at night</td>
<td>-Encouraging sharing</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Not killing harmless animals</td>
<td>-Trust</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-A boy refusing to share</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Not to trust strangers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Present Situation</td>
<td>-Few parents tell short stories</td>
<td>-Helping parents</td>
<td>-Responsible adults</td>
</tr>
<tr>
<td></td>
<td>-Children busy with school work</td>
<td>-Diversification of activities</td>
<td>-Multi-skilling</td>
</tr>
<tr>
<td></td>
<td>-Children share domestic work e.g., fetch water</td>
<td>-Knowledge acquisition</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Nuclear families as opposed to extended</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Indigenous stories not embedded in school curricula</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Parents help children with school homework</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Context</td>
<td>Underlying issues</td>
<td>Benefits</td>
<td>Outcome</td>
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<tr>
<td>------------------</td>
<td>-----------------------------------------------------------------------------------</td>
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<td>--------------------------------------------</td>
</tr>
<tr>
<td></td>
<td>-Lower school level, children learn stories at school</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-At higher level children concentrate on studies</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Parents come back home late and tired</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Indigenous stories not documented</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Usefulness</td>
<td>-Safeguarding harmless animals</td>
<td>-Preservation of species</td>
<td>-Environmental protection</td>
</tr>
<tr>
<td></td>
<td>-Respecting parents, elders and neighbours</td>
<td>-Obedience</td>
<td>-Acting in line</td>
</tr>
<tr>
<td></td>
<td>-Listening to advice</td>
<td>-Behaving in acceptable ways</td>
<td>-with community norms</td>
</tr>
<tr>
<td></td>
<td>-History of tribal origins</td>
<td>-Knowing one’s origin</td>
<td>-Preservation of culture</td>
</tr>
<tr>
<td>Strategy for</td>
<td>-Old people can be asked about them</td>
<td>-Exposure of indigenous stories</td>
<td>-Stories documented</td>
</tr>
<tr>
<td>reviving</td>
<td>-Trained people asked to teach them in schools</td>
<td>-Pedagogical ways of teaching followed</td>
<td>-Systematic teaching</td>
</tr>
<tr>
<td>storytelling</td>
<td>-Parents should start storytelling</td>
<td>-Culture documented</td>
<td>-implemented</td>
</tr>
<tr>
<td></td>
<td>-Retired teachers teach storytelling</td>
<td></td>
<td>-Cultural preservation</td>
</tr>
<tr>
<td></td>
<td>-Radios especially local FMs be used to preserve culture</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Supper be delayed while</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Context</td>
<td>Underlying issues</td>
<td>Benefits</td>
<td>Outcome</td>
</tr>
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<td>---------</td>
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<td>---------</td>
</tr>
</tbody>
</table>
| storytelling | -Children tell stories to siblings  
             -Introduce indigenous stories on radio |          |         |

In Table 3 above, the case dynamics matrix shows the context in which storytelling was done and the underlying issues and benefits of the outcomes in the community. It also shows time for storytelling, the participants in the storytelling, forms and themes of the stories, storytelling in the present situation and strategies suggested for reviving storytelling in the present situation.
Table 4: Content analysis of 22 indigenous stories collected.

<table>
<thead>
<tr>
<th>Story Number</th>
<th>District of Origin</th>
<th>Title of Story</th>
<th>Form of Story</th>
<th>Functions and Purpose</th>
<th>Theme and Relevance to ECD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sembabule</td>
<td>Akawala</td>
<td>Myth</td>
<td>Entertainment</td>
<td>Cleverness and intelligence</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The girl who drowned due to stubbornness</td>
<td>Human tale</td>
<td>Mould character</td>
<td>Good is rewarded and evil is punished</td>
</tr>
<tr>
<td>2</td>
<td>Kiboga</td>
<td>Ba Mulekwa</td>
<td>Myth</td>
<td>Mould character</td>
<td>Family life</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The two orphans</td>
<td>Fable</td>
<td>Culture/history/customs</td>
<td>Good is rewarded and evil is punished</td>
</tr>
<tr>
<td>3</td>
<td>Masaka</td>
<td>Ekisolo</td>
<td>Fable</td>
<td>Entertainment</td>
<td>Resilience</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The animal that ate children</td>
<td>Human tale</td>
<td>Mould character</td>
<td>Bravery</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cleverness and intelligence</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Good is rewarded and evil is punished</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Obeying elders</td>
</tr>
<tr>
<td>4</td>
<td>Rukungi iri</td>
<td>Abahara b'egomi</td>
<td>Myth</td>
<td>Entertainment</td>
<td>Problem identification</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The stubborn girls</td>
<td>Fable</td>
<td>Mould character</td>
<td>Bravery</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Culture/history/customs</td>
<td>Cleverness and intelligence</td>
</tr>
<tr>
<td>Story Number</td>
<td>District of Origin</td>
<td>Title of Story</td>
<td>Form of Story</td>
<td>Functions and Purpose</td>
<td>Theme and Relevance to ECD</td>
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</tr>
<tr>
<td>5</td>
<td>Kanungu</td>
<td>Rokooko</td>
<td>Fable</td>
<td>Entertainment, Mould character</td>
<td>Resilience, Greed and corruption, Family life</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The animal that ate children</td>
<td>Human tale</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Wakiso</td>
<td>Omwoojo owabuzire</td>
<td>Myth, Legend</td>
<td>Mould character, Culture/history/customs</td>
<td>Resilience, Bravery, Good is rewarded and evil is punished</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The boy that got lost</td>
<td>Legend</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Ntungamo</td>
<td>Omwishiki w’efuuzi</td>
<td>Myth</td>
<td>Mould character, Entertainment</td>
<td>Resilience, Greed and corruption, Care for others</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The girl orphan</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>8</td>
<td>Mubende</td>
<td>Kabaka Karimagezi</td>
<td>Legend, Human tale</td>
<td>Mould character, Culture/history/customs</td>
<td>Cleverness and intelligence, Care for others, Family life, Good is rewarded and evil is punished</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The clever king, The clever king</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Kanungu</td>
<td>Mukaasho taba nyoko</td>
<td>Human tale</td>
<td>Mould character, Culture/history/customs</td>
<td>Resilience, Cleverness and intelligence</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The evil</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Story Number</td>
<td>District of Origin</td>
<td>Title of Story</td>
<td>Form of Story</td>
<td>Functions and Purpose</td>
<td>Theme and Relevance to ECD</td>
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<tr>
<td>10</td>
<td>Ntungamo</td>
<td><em>Omwishiki</em> w’amagezi (The clever girl)</td>
<td>Legend</td>
<td>Mould character</td>
<td>Resilience</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Fable</td>
<td>Entertainment</td>
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<td></td>
<td></td>
<td></td>
<td>Human tale</td>
<td></td>
<td>Bravery</td>
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<td></td>
<td>Care for others</td>
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<td>Good is rewarded and</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>evil is punished</td>
</tr>
<tr>
<td>11</td>
<td>Masaka</td>
<td><em>Kintu na</em> Nambi (Kintu and Nambi)</td>
<td>Myth</td>
<td>Entertainment</td>
<td>Greed and corruption</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Love myth from Buganda</td>
<td>Legend</td>
<td>Culture/history/customs</td>
<td></td>
</tr>
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<td></td>
<td></td>
<td></td>
<td>Development of oral expression</td>
<td>Cleverness and intelligence</td>
</tr>
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<td></td>
<td>Care for others</td>
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<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>Family life</td>
</tr>
<tr>
<td>12</td>
<td>Bushenyi</td>
<td><em>Ekicere</em> kyekyooro (The lazy frog)</td>
<td>Fable</td>
<td>Entertainment</td>
<td>Greed and corruption</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Legend</td>
<td>Mould character</td>
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<td>Care for others</td>
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<td>Good is rewarded and</td>
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<td>evil is punished</td>
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<td></td>
<td></td>
<td>Hard work is good,</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>laziness bad</td>
</tr>
<tr>
<td>Story Number</td>
<td>District of Origin</td>
<td>Title of Story</td>
<td>Form of Story</td>
<td>Functions and Purpose</td>
<td>Theme and Relevance to ECD</td>
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</tr>
<tr>
<td>13</td>
<td>Mpigi</td>
<td><em>Ekijjankunene</em> The scary, animal-like creature</td>
<td>Myth</td>
<td>Mould character Culture/history/custums</td>
<td>Problem identification Greed and corruption Care for others</td>
</tr>
<tr>
<td>14</td>
<td>Semba bule</td>
<td><em>Wakame n’ango</em> The hare and the leopard</td>
<td>Fable Myth</td>
<td>Entertainment Mould character</td>
<td>Family life Hard work is good, laziness bad</td>
</tr>
<tr>
<td>15</td>
<td>Mpigi</td>
<td><em>Nsangi</em> Nsangi and the gorilla</td>
<td>Fable Myth</td>
<td>Entertainment Mould character Culture/history/custums</td>
<td>Resilience Bravery Family life</td>
</tr>
<tr>
<td>16</td>
<td>Rukung iri</td>
<td><em>Omusheija w’omurema.</em> The crippled Man</td>
<td>Fable Myth</td>
<td>Mould character Culture/history/custums</td>
<td>Problem identification Greed and corruption Care for others</td>
</tr>
<tr>
<td>17</td>
<td>Kiboga</td>
<td><em>Gippi ne Labongo (Gippi and Labongo)</em></td>
<td>Myth Legend Human tale</td>
<td>Entertainment Culture/history/custums</td>
<td>Bravery Care for others Family life</td>
</tr>
<tr>
<td>Story Number</td>
<td>District of Origin</td>
<td>Title of Story</td>
<td>Form of Story</td>
<td>Functions and Purpose</td>
<td>Theme and Relevance to ECD</td>
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</tr>
<tr>
<td>18</td>
<td>Rakai</td>
<td>Mbwa</td>
<td>Myth</td>
<td>Entertainment</td>
<td>Family life</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The dog and the ram</td>
<td>Fable</td>
<td>Mould character</td>
<td>Hard work pays</td>
</tr>
<tr>
<td>19</td>
<td>Semba bule</td>
<td>Omukazi</td>
<td>Myth</td>
<td>Mould character</td>
<td>Bravery</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The woman who wanted to sacrifice her child</td>
<td>Fable</td>
<td>Culture/history/customs</td>
<td>Good is rewarded, evil is punished</td>
</tr>
<tr>
<td>20</td>
<td>Bushenyi</td>
<td>Akeishiki k’omumbuzi</td>
<td>Human tale</td>
<td>Entertainment</td>
<td>Problem identification and solving</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The girl who was fed on goat’s milk</td>
<td></td>
<td>Mould character</td>
<td>Cleverness and intelligence</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Development of oral expression</td>
<td>Care for others</td>
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<tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>Family life</td>
</tr>
<tr>
<td>21</td>
<td>Rakai</td>
<td>Omukama</td>
<td>Legend</td>
<td>Entertainment</td>
<td>Resilience</td>
</tr>
<tr>
<td></td>
<td></td>
<td>A king attempts to kill</td>
<td>Human tale</td>
<td>Mould character</td>
<td>Care for others</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Family life</td>
</tr>
</tbody>
</table>
Tables 5, 6 and 7 below show cumulative summaries in the content analysis of 22 indigenous stories. They show forms of the stories, function and purpose, and theme and relevance to ECD as shown in the main body of Table 4.

**Table 5: Forms of stories in content analysis of 22 indigenous stories.**

<table>
<thead>
<tr>
<th>A: Form of Story</th>
<th>Frequency (n=22)</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Myth</td>
<td>15</td>
<td>68.2%</td>
</tr>
<tr>
<td>Fable</td>
<td>14</td>
<td>63.6%</td>
</tr>
<tr>
<td>Legend</td>
<td>10</td>
<td>45.5%</td>
</tr>
<tr>
<td>Human tale</td>
<td>10</td>
<td>45.5%</td>
</tr>
</tbody>
</table>

*Note: The total percentage exceeds 100% because the forms of the stories overlap in some instances. An example is story Number 18, which is both a myth and a fable.*

The data in Table 5 above shows that the dominant forms of the stories were myths (68.2%) and fables (63.6%). The other emerging forms, at a lower scale, are legends (45.5%) and human tales (45.5%).
Table 6: Function and purpose in content analysis of 22 indigenous stories.

<table>
<thead>
<tr>
<th>B: Function/Purpose</th>
<th>Frequency (n=22)</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mould Character</td>
<td>20</td>
<td>90.9%</td>
</tr>
<tr>
<td>Entertainment</td>
<td>13</td>
<td>59.1%</td>
</tr>
<tr>
<td>Culture/History/Customs</td>
<td>13</td>
<td>59.1%</td>
</tr>
<tr>
<td>Development of oral expression</td>
<td>6</td>
<td>27.3%</td>
</tr>
</tbody>
</table>

Note: the total percentage exceeds 100% because of overlap in functions/purpose of the stories analyzed.

The data in Table 6 above indicate that the most recurring function/purpose of the indigenous stories analyzed was character moulding (90.9%). The other major functions identified were entertainment (59.1%) and preservation of culture and history (59.1%). Only six stories (27.3%) conformed to the purpose of developing oral expression.

Table 7: Theme and relevance to ECD of the 22 indigenous stories analyzed.

<table>
<thead>
<tr>
<th>C: Theme/Relevance to ECD</th>
<th>Frequency (n=22)</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Care for others</td>
<td>11</td>
<td>50.0%</td>
</tr>
<tr>
<td>Cleverness and intelligence</td>
<td>10</td>
<td>45.5%</td>
</tr>
<tr>
<td>Family life</td>
<td>10</td>
<td>45.5%</td>
</tr>
<tr>
<td>Resilience</td>
<td>8</td>
<td>36.4%</td>
</tr>
<tr>
<td>Greed and corruption</td>
<td>8</td>
<td>36.4%</td>
</tr>
<tr>
<td>Good is rewarded and evil is punished</td>
<td>7</td>
<td>31.8%</td>
</tr>
<tr>
<td>Bravery</td>
<td>6</td>
<td>27.3%</td>
</tr>
<tr>
<td>Problem identification and solving</td>
<td>4</td>
<td>18.2%</td>
</tr>
<tr>
<td>Hard work pays and laziness is bad</td>
<td>4</td>
<td>18.2%</td>
</tr>
</tbody>
</table>
The dominant emerging themes are care for others (50.0%), cleverness and intelligence (45.5%) and family life (45.5%). The least frequent theme emerging is obedience to elders (13.6%).

The cumulative summary of content analysis (Tables 4-7) shows that of the 22 stories analyzed, 15 (68.2%) were myths, 10 (45.5%) were legends, 14 (63.6%) were fables, and 10 (45.4%) were of the human tale category. The frequencies summation exceeds the 22 stories analyzed and therefore the total percentage exceeds 100% implying that there is some overlap in the description of form of the stories. In other words, some of the stories may qualify as a human tale and also as a legend.

In summary, the emerging forms revealed by this study were a combination of myths, fables, legends and human tales, with myths (68.2%) and fables (63.6%) dominating. The functions of the stories that won the competitions were mostly moulding character; those that entertain, teach culture, history and customs of the community and those that were moulding character (90.9%) dominated. There is a range of themes relevant to ECD, with themes on cleverness and intelligence (45.5%); family life (45.5%) and caring for others (50.0%) emerging as the dominant ones. The views from the opinion leaders were that though the times have changed, there is a lot of potential in using indigenous stories in child development. The values of storytelling are educative, cultural, moral and entertainment. The following chapter will discuss the findings in light of the set out objectives, which were to analyze the stories in order to understand their

| Obedience to elders | 3 | 13.6% |

*Note: The total percentage exceeds 100% because of overlap in themes per particular story.*
value in early childhood development and to gather views on how storytelling can be utilized in early childhood education.
CHAPTER 5: DISCUSSION

In this chapter, an interpretation of the results and a discussion of their implications in view of the available literature are presented. The issues discussed include the purpose of storytelling, the story content, the past and present environment with regard to storytelling, the usefulness of stories and their potential use in ECE, and the prospects for the revival of the storytelling culture. The chapter uses the literature, study findings and the project objectives in the discussion. In addition, there is a presentation on the limitations of the study methods.

Purpose of Storytelling

Entertainment.

One of the key emerging findings on the purpose of indigenous storytelling is entertainment for both family members and visitors, especially children. This factor invariably came out in the in-depth interviews of elders and early childhood teachers as clearly portrayed in Table 1. From the same table, it is also clear that this issue figured prominently in the FGDs with parents and grandparents of children aged eight years and below. The participants expressed nostalgia for the days gone. During the FGDs and IDIs, the faces of the participants would lighten up as the discussion progressed and they would remember stories of old. The FGDs were characterized by excitement and laughter. One participant summed it up this way: “We really enjoyed ourselves when we were young. I pity children nowadays” (FGD Wakiso). Another participant had this rejoinder: “… now they have their radios, discos and schools for entertainment, but it is
rare to listen to even a radio together as a family as they have different interests” (FGD Wakiso).

In the summary of content analysis of the selected sample of 22 stories from the selected 11 districts of study, the entertainment element is ubiquitous in the functions/purpose column, as can be seen in Table 4. In the cumulative summary on themes in Table 6, it is shown that out of the 22 stories, a frequency of 13 (59.1%) qualify for the entertainment value.

The above findings are consistent with Finnegan (1970) who asserts that traditional stories are for entertainment of children audiences. This factor is expanded on by Mwamwenda (1995) and Bukenya (1996) who both agree that entertainment is a key value in many indigenous child stories. The emerging idea therefore, is that while many of the stories carry powerful messages to children, there is usually a component of fun and amusement. This ensures that the audience is captivated by the stories, promotes attentiveness and leads to easier grasp of the message.

The winning story in Kiboga district was *Gipiiri and Labongo*, which is a Luo myth; during analysis, it placed in the categories of entertainment and culture. This district is predominantly of Baganda culture but the origin of the story is another culture, the Luo. The fact that people of different cultures can enjoy the same stories supports the theorist Jung (cited in Ryckman, 2000) who posited that everybody is born with the same subconscious model, allowing people who do not speak the same language to enjoy the same stories. Campbell (1949) believed that stories are the same.

This supports some elders’ suggestion that stories could be collected from the different cultures in Uganda and documented so that they are used in early childhood
education because of their values like education and entertainment. They said that there is a need for using a diversity of stories with the same themes or teachings.

*Morals and character moulding.*

The building of moral uprightness among children emerged from the findings as another key purpose of storytelling. This came out very clearly, especially from the interviews with opinion leaders and the FGDs with mothers and grandmothers (see Table 1). In the content analysis (see Table 4), character moulding comes out very strongly among the purposes. Out of the 22 selected stories, 20 (90.9%) of them were judged to contain a strong element of the promotion of morals.

The elders in the in-depth interviews said that storytelling aided parent-to-child communication. If a child had done something wrong, instead of berating, one would tell an indigenous story or a proverb with a theme that the child would identify with and maybe help him or her to realize the mistake. The child would know that the story used was not made up by the parent and may have even heard it before. The story would be from the cultural past whose voice speaks the truth. The parent here is seen as an instrument or a channel speaking in the voice of forefathers. One elder had this to say:

If one tells the story of *Nyabwangu* (the hasty or rash one) and *Nyabucureera* (the sensible, careful one) a popular story which has a moral equivalent to “Look before you leap!” The girl who, in the process of wanting to help an old woman, thoughtlessly uses too much force and the thorn the old woman is using for digging breaks.

One participant said: “The child can relate his actions to the teaching in the story and that can help him to realize the mistake” (IDI Kanungu).
According to the literature (Barongo, 1996; Bukenya, 1996), the building of morals is also identified as a prominent purpose of indigenous stories. They mention that the children were told stories, proverbs and parables from which they learned principles such as morality, justice, humility, obedience and wisdom. To this extent, the literature compares favourably with the findings from the primary data.

_Socialization and family unity._

Storytelling was used to promote the socialization of children both with adults and amongst themselves. It availed the opportunity for the interaction of kith and kin within the extended family environment. This was a time when neighbours and relatives would meet to socialize and know one another but these days the opportunities are not there. This element came out strongly in the interviews with elders and the FGDs for parents. It is also prominent in the literature. Mwamwenda (1995) narrates how a child’s grandmother, grandfathers, aunts, uncles, stepmothers, siblings and neighbours all play their part in his or her socialization. This is also believed to promote family unity. Heinz (1978) also talks of the important feature of storytelling in promoting the interactions between children and adults. In addition, Lave (1988) in his situated learning theory contends that social interaction is a critical component of situated learning, where learners become involved in community practice. Vygotsky (1986) put forward that how children’s thinking and participation in culturally meaningful activities depends upon sensitive interactions between children and adults. From the research findings, there are now fewer interactions between children and adults from the extended families. In the FGDs, one parent had the following to say:
We no longer live in big families; relatives are far away. Children nowadays do not have the chance for stories from different relatives, each teaching a value. A child used to belong to the whole clan, but now you have to bring him up alone as parents. We do not have time to admonish a child gently with a story, we just shout at him or beat him (FGD, Wakiso).

*Oral expression and listening.*

Storytelling is largely perceived as a medium for sharpening the listening skills of children. According to the findings from the respondents, the participation of children in the storytelling sessions also helps greatly in the promotion of their oral expression (see Table 4). Indigenous stories with riddles and tongue twisters featured highly as teaching language and listening skills. In the FGDs, the researcher was amused at how some participants remembered tongue twisters from their childhood and tried to have a go at them. They said that one had to listen well and get the words and the intonation properly in order to perfect the twister. Two were mentioned in Luganda and Runyankole. They go as follows:

*Akawala akaawa kaawa ekaawa kaawa?* (From where is the girl that gave bitter coffee to Kawa?) Luganda from Wakiso district.

*Aha bakahabaha? Ku baraabe bahaheire, nooha owahabaheire?* (Did they give this place to you? If this place was given to you, who gave it to you?)

Runyankole/Rukiga from Kanungu district.
Culture Preservation and Education

In the story content survey (Table 4), this function of stories is identified in 13 out of the selected 22 stories (59.1%). Vygotsky (1986) also emphasizes how culture – the values, beliefs, customs and skills of a social group – is transmitted to the next generation through storytelling. Shuman (1986) asserts that folk tales make the best learning material for children through day-to-day experiences and appreciation of ideas being portrayed. Castle (1966) also observes that these tales, told with care and much repetition, were the African child’s education in what was often a complicated and beautiful language. In short, the indigenous stories were a strong medium through which oral history and the culture of a particular community was preserved across generations, especially in the absence of formal education.

Teachings

In addition to examining the purposes of storytelling, this study also explored the teachings or lessons that emerge from the stories. These teachings are clearly isolated in the findings from content analysis (see Table 4). The key message is that good is rewarded and evil is punished. Values like resistance, cleverness, problem-solving skills, discipline, hard work, patience, obedience and respect for others are extolled. In addition, stories are used to explain complex matters to satisfy children’s curiosity. An example is the use of the story of Kintu of Buganda to explain creation. Another example is such a question from a child: “Grandmother, why is your hair white?” “Oh, I will tell you a story of how one time I was grinding millet and the wind blew flour into my hair….”

The stories are told over and over until people start identifying with them and using them in day-to-day lessons and warnings. The children can sometimes call each
other by the names in the stories. If a child does not take advice, he can be referred to as Nyantagambirwa or if he has done something in haste without thinking about its consequences and in so doing making a mistake, the mother can call her Nyabwangu, referring to the teachings in the story. The story of Nyabwangu and Nyabucureera teach children never to do anything in haste, to always think first and take time.

The story of Karemire (the impossible one), a boy who was so greedy as not to give berries to his own mother was told by participants in three FGDs. The mother left him in the forest and he met many animals that would take a piece of him and caution him to always take advice from his mother. The participants in FGDs said that the story is so common that you may find children singing the chorus below.

*Nkaba ndi na maama turi babiri* – I was walking in the forest with my mother
*Twashanga amategyengere gayezire* – We found red berries far above in a tree
*Mama yatemba gayanga* – Mother tried to climb, but failed
*Nyowe natemba gakunda* – I climbed and got the berries
*Karemire kyompa nayanga* – She said, “please give me,” but I refused
*Ekinayangire nakyefurize!* – Now I am regretting why I did not give her (she left me and I have now lost the way!

Another example that came out from the research is the story of a man called Nyantagambirwa which, loosely translated, is “the one who never takes advice.” It is a narrative but sometimes is told as a proverb. Famine fell and each one was asked to remove the eyes, so that they could cook them and get soup from them. Then each one takes his own eye back, but Nyantagabirwa was greedy and removed one eye and ate it.
When each one got their eyes back, one was missing, and it was his. He had eaten his own eye!

The same story is retold in many communities, in different languages with different twists depending on the circumstances. Among the Baganda in the central districts of Masaka, Mpigi, Rakai, Wakiso, and among the Banyankole and Bakiga of the western districts of Kanungu and Ntungamo, the same story of *Rukooko* in Rukiga and *Kijjankunene* in Luganda, which means “the scary animal,” was up among the first four winning stories during song competitions. However, there were different twists in the tale; in some, the animal ate up the boy; in another it has a happy ending with it being removed from the boy’s back. However, the moral was always the same; do not move late at night, and listen to your parents.

As Bukenya (1996) points out, children often identify and associate themselves with the heroes and heroines of the stories they hear. As such, depending on the plot of the story, it can be a very powerful tool to impart values to children at a young age; once such values are inculcated, they often remain with the child through the stages of development to adulthood.

*Time for Storytelling*

The time for storytelling is mostly at night because daytime is regarded as time for work and it is night time when the family has gathered from the many daytime chores. While waiting for dinner, or after eating, that used to be the time for storytelling and the children would sometimes listen until they fall asleep one by one. Contrary to Finnegan (1970), this study did not find legends and myths being told during the day.
The rationale for night time rather than daytime was that daytime is time for work, while night time is time for leisure and sleep. Stories would be told before and after eating dinner, to keep children from sleeping without eating and also for entertainment. As women participants in FGDs mentioned, when they were young, they had been prevented from telling stories during the daytime. As one said, “We were told that one would turn into a lizard if one engaged in storytelling during the day. But now I understand that it was to discipline children to concentrate on their chores.”

The above citation shows that storytelling is done at night rather than day time. However, because of there being no schools, as noted by one participant:

. . . that is when the whole family, including the uncles and aunties, would gather.

If one had brewed local alcohol, he would invite friends, relatives and neighbours. They would gather by the fireside and children would demand new stories from the visiting relatives.

Another one explained:

Because of socioeconomic change, when one brews alcohol, it will be for sale to raise the much needed funds for family welfare. It has taken away the right time for socializing. Families now gather during funerals and weddings, and it is not such a good time for telling stories to children.

Another participant commented:

Those used to be days of plenty. Now if I have Muramba (local sorghum brew), I sell it to the bar and those who want it go and buy it from there. I cannot just call people to drink it for free.
Though now things have changed and the time for storytelling may be different, opinion leaders were of the view that storytelling is still meaningful and a critical part of learning; therefore there is a need to change with changing times and move storytelling to the classroom during the day as that is where you are likely to find the children and the opportunity. This is in line with one of the study objectives which set out to gather views of opinion leaders about storytelling in the present environment.

Roles and Participants

Indigenous storytelling in family and social gatherings has a wide range of participants with diverse and often interchanging roles. Often, parents, grandparents, aunts or uncles narrate the stories. At other times, it may be neighbours or visitors. Yet at other times, the children also take turns at telling the stories (see Table 3). They also often participate in the chorus or clapping. Oral storytelling was essentially a communal participatory experience so that it became an interactive oral performance. This participation was an essential part of communal life and basic training in oral arts and skills as an essential part of children’s indigenous education on their way to becoming and assuming their roles as adults. There was a “call and response” performance in all the communities interviewed. Among the Banyankole and the Bakiga in the western part of Uganda, the storyteller calls out “Mbaganire mbaganire?” (May I tell you a story?) and the group responds with “Tebere,” which loosely translated means “Yes, tell the story.” As the storyteller continues, the group responds with “Tebere” at intervals.
It would go like this:

Storyteller: *Mbaganire Mbaganire?* (May I tell you a story, a story?)

Group response: *Tebere!* (Yes, tell the story.)

Storyteller: *Kare na kare hakaba hariho omusheija.* (Long, long ago there was a man.)

Group response: *Tebere.*

Storyteller: *Yashwera omukazi we.* (He married a wife.)

Group response: *Tebere.*

Storyteller: *Bazaara omwana w’omwojo.* (They gave birth to a child.)

Group response: *Tebere.*

Storyteller: *Omwana bamweeta Mugarura, ngu nyensya aryagarura ebyeishe.* (They gave him the name “Mugarura,” the one who will bring back the family’s lost fortunes, etc.)

Among the Baganda in the central region, the participation is the same. The storyteller starts by saying; “Awo olwatuuka mbalabira” (Then I saw it like this), and the group responds at intervals with “owo luganda ng’otulabira” (Our kin, you saw it). The storyteller concludes the story by saying “nange awo we nalabira” meaning “That is how I saw it,” and the group responds by “nawo we walabira” or “That is how you saw it.”

Among the Bakiga there was a chant to conclude storytelling. One interviewee in Kanungu said they were told that if they did not conclude by the chant, leopards would eat them at night. However, she said that now she understands why, because many stories
were about animals and it was to prevent children from getting nightmares. The chant was as follows:

*Naraba mu buro bwa marume bwacweeka enkyenzi,*

*Naraba omu mugusha gwa marume gwacweeka orubingo,*

*Akabaare kati tobi,*

*Nti Jabu.*

*Akabuzi kati mee!*

*Nti kaigare akanwa.*

*Akate kati moo!*

*Nti nikakurye!*

I walked through my uncle’s millet, it turned to grass.

I walked through my uncle’s sorghum, it turned to grass.

A stone fell in water, I jumped out of water.

And a goat cried, “Meee!”

I said “Shut up!”

A cow cried, “Mooo!”

I said, “I wish I could eat you!”

The story may have some choruses to sing in between and the audience usually joins in. Often the audience members feel free to interrupt and suggest improvements. Sometimes others take over and continue with the story.

Finnegan (1970) asserts that non-professionals usually practice storytelling, though it appears that all are potentially able and prepared to take part in the evening occasions when stories are told and exchanged. However, there are some accomplished
storytellers in the area, and they are respected. Participants in both the FGDs and the IDIs mentioned several renowned storytellers who sometimes get invited to functions to tell stories; some of these are paid, especially if their stories are on radio. This is one way that storytelling could be used in the present situation, as radio in Uganda is the most important channel of communication with over 70% radio ownership and high radio listenership.

*Story Forms and Content*

*Forms.*

The major forms of indigenous child stories in the study were found to include myths, legends, fables and human tales. The cumulative summary of content analysis showed that of the stories analyzed, most were myths, followed by legends, fables and human tales came last. There were many overlaps in categorization with some stories qualifying in several categories.

A tale is a narrative, which Miruka (1994) defines as a prose account of people, events and places that may be factual or fictional. Akivaga and Odaga (1982) categorize stories among others into myths, legends, monster, dilemma and oral narratives. Nandwa and Bukenya (1983) categorize stories under myths, legends, fables, ogre tales and human tales. Lo Liyong (1991) asserts that myths go back to the furthest memory of the tribe. A legend relates to a myth and also talks of people or events of the distant past. They are mainly about a heroic personage or characters.

The main point here is that the stories told in Uganda and those analyzed by content do fit in the categorizations as found in the literature (Akivaga & Odaga, 1982; Kipury, 1983; Lo Liyong, 1991). It also emerges that for many of the stories, there is
often an overlap in the categorization, since a particular story may satisfy an array of
descriptions. An example of overlap is the Baganda myth, the story of Kintu, the first
man on earth. The story could be categorized according to Lo Liyong (1991), who said
that myths go back to the farthest memory of the tribe. On the other hand, it can also be a
legend, as a legend is similar to a myth in that it talks about people or events out of the
past, about a heroic, historic or semi-historic character. The story is so much alive in
people’s minds, especially with so many people being bearing the name Kintu. The story
itself has animal characters talking with human beings, so one could be tempted to
categorize it as a human tale. The same forms of stories are still enjoyed by both children
and adults and are still valuable and meaningful for early childhood development.

*Theory and Storytelling*

The indigenous stories told and retold were an expression of the environment and
experience at that time. From the IDIs, FGDs and content analysis of the indigenous
stories, several features depicting the lived world of the storyteller and the listeners
emerged. Examples are animals, wars, family life, customs and the general conditions of
the different era. Animals featured highly in different story forms like fables, human
tales, legends and even myths. An elder tried to explain why:

Yes, many stories had animals in them. You see, in the whole of this area, we had
many animals but now the few remaining have been confined to the two national
parks and game reserves we have in the district. People used to live by hunting. In
our childhood we used to be deployed to chase away animals from the fields of
crops. It follows that many stories would be about animals. In the present
circumstances, the stories have to change a bit because children of these days have never seen those animals (IDI Kanungu).

Another focus group participant had this to say about animals: “It is because animals are very interesting. Even when one is asleep, he or she dreams about animals but sometimes they come as nightmares especially when you are a child” (FGD Mpigi).

Yet another elder from Mpigi in Buganda had this to say about stories and the changing times while at the same time expressing nostalgia for his values: “They (children) no longer value being Baganda and no longer feel the pride we had because they want to copy Western culture. That is what they see on TV, in the books they read and at school.”

The remarks above support the argument that to be meaningful indigenous storytelling has to be in accordance with the changing times. The stories have to be from the child’s immediate surroundings and lived world and capture his or her imagination in order for him or her to make meaning of the stories and emulate some of the characters in the story.

The argument is also supported by other theories. Vygotsky’s (1986) sociocultural theory of child development shows how a child’s thinking and participation in culturally meaningful activities depends on social interaction between the child and the community. Bronfenbrenner (1998), in his ecological systems theory, put forward that the child is an active part of the system in which she or he is growing and there is interplay between the child and his or her surroundings which may include forms and themes of stories. Lave’s (1988) situated learning theory asserts that learning is a function of the activity, context
and culture in which it occurs; it is therefore situated. That is why to be able to learn from the stories; the stories themselves must depict the lived world of the learner.

Jung (cited in Ryckman, 2000), Campbell (1949) and Bastian (cited in Campbell, 1949) support the idea that stories are fundamentally the same. There is a universality of themes, patterns, stories and images. An example is myths. Myths from all over the world seem to be built on the same elementary ideas and therefore people of different cultures will enjoy the same story. This explains why many cultures believe that there is a superior being who created the world and the first man on earth. The story of Kintu is therefore enjoyed by many cultures, so is the story of Gipir and Labong, which won the first slot in the Buganda district when it is from another culture, the Luo.

*Themes*

Various themes were identified through the FGDs and IDIs (see Table 1) and also through selected story content analysis (see Table 7). The key ones were problem identification and solving, resilience, bravery, greed and corruption, cleverness and intelligence, care for others, family life, obedience to elders, hard work, bad and evil. Most of the themes are aimed at character moulding (90.9%) and child education.

Both Barongo (1996) and Wario (1989) expound on the question of themes of indigenous child stories and their assertions, on the whole, do agree with what was compiled from the data obtained in the study (see Tables 4-7 and Table 1). Barongo (1996) identified six popular themes in children’s literature in Uganda: a) cleverness and intelligence, b) hard work and bravery, c) discipline and good behaviour, d) care for others, e) marriage and family life and f) greed and corruption. Elders and FGD participants brought out these themes as very important values to inculcate in children for
moral behaviour and socialization so that they fit in the society they are living in. Wario (1989) lists one of the themes as being to prepare children for their roles as adults so that they learn, build their characters and acquire social and technical skills to be able to perform their roles as adults. The stories told to children relate to the cultures in which children live and are aimed at making them appreciate their own culture and in so doing preserve the culture and values of the community in which the child is growing.

Present Environment

The current situation presents a dilemma for the operationalization of storytelling through the traditional means. The study revealed various factors that lead to the above dilemma. Most of these factors have been engendered by the onset of formal education, urbanization and formal employment. As a result, many parents confessed that even they don’t know the stories. Children are also busy at school and when they come home, there is homework carried from school to do in addition to the usual domestic chores. Working parents come home late and tired and in some cases have to help the children with their homework (see Table 3). It was also established from the teachers that many of them do not know the indigenous child stories but instead rely on the standard child storybooks for schools throughout the country. There aren’t enough indigenous stories in the school curricula (see Table 3).

The original extended families stretching from grandparents through aunts and uncles to cousins have been replaced by nuclear families composed of just the children and their immediate parents. This has often denied the children the storytelling capacity of the extended family. Other forms of entertainment like printed storybooks, video,
television, computers and FM radios have emerged. These have suppressed the appeal of indigenous storytelling and diverted the attention of the children to modern amenities.

In a nutshell, the present environment is not as conducive for child storytelling as it was in olden times but as storytelling is still of value, there is a need to move storytelling to the TVs, story books, videos, radio and the school environment. This view was advanced by opinion leaders, teachers and parents of children interviewed.

*Usefulness and Potential*

Despite the current unfavourable environment set in modernization, there is still a lot to gain from the utilization of indigenous stories in ECD schemes. Indeed, Table 3 lays out the positive perceptions of the respondents in this regard. It is a well-known fact that modernization often brings with it the adoption of foreign cultures, which often are not compatible with local culture and traditional childhood development practices. Pertinent cases include exposure to pornography through the media and video, drug and alcohol abuse, violence and murder. “Modern” children do not know their history nor do they know the core values of their culture. This category of children has completely missed the morals, social etiquette and discipline which are the central focus of the themes of the indigenous child stories.

There were some emerging facts from the research. Participants pointed out the fact that times have changed and some stories need to change with the changing world in order to have meaning for the children. Now if one talks about the “scary animal,” these are no longer common. One needs to use some modern way of living. You are more likely to meet a thief or a rapist than those animals that are no longer in the community
because of hunting. It is better to use examples that the children can identify with, while keeping the moral.

From the findings presented and the views of respondents, it emerges that the potential for the utilization of indigenous stories in ECD, as it was in the past, is still very great. Their educative, entertainment, moral and cultural value, cannot and should not be ignored. The inevitable modernization drive should not be allowed to submerge such useful prerequisites for holistic early child development in the African setting.

**Limitations of the Study**

*Design.*

The multi pronged approach adopted may sometimes engender confusion in the study leading to less systematic inferences. In the circumstances however, alternatives were few due to lack of homogeneity in the study areas and the fact that the CHILD Project in Uganda – on which this study drew to some good extent – does not cover all the districts in Uganda. Also, the nature of the study, based as it was on selected indigenous studies, merited a mixture of approaches.

*Study population.*

The study concentrated on only two of four regions of Uganda, central and western, due to security uncertainty in the northern and eastern regions and also due to language barrier. Even then, the few interviews and few discussions were conducted in only two districts. Cultural and other differences between and among the regions considered and those left out may have affected the findings to some extent.
Nevertheless, it is generally considered that most indigenous child stories are almost homogeneous across vast regions of Africa and indeed the world.

**Sample.**

The content analysis was based on only 22 selected stories equally (two each) selected from 11 districts from two regions of four regions in Uganda. FGDs were eight while IDIs were also eight. The IDIs and the FGDs were conducted in Kanungu District (western region) and Wakiso District (central region). While 22 stories may look few, they were considered to be representative because of the homogeneity alluded to. For the case of IDIs, eight may also look few but given the topic and again the homogeneity, they were considered enough. Eight FGDs are fairly enough except for the skewed regional distribution which has already been explained.

**Data collection focus.**

Unfortunately, the key human focus namely the children under 8 years could not be interviewed directly. This was because they are minors. As such, many of the views normally obtained from the subject focus group had to be obtained from proxies, namely elders, parents, grandparents and teachers. However, it was considered that in the circumstances, little could be done to avoid this. Nevertheless, care was taken through use of various data sources to ensure objectivity.
CHAPTER 6: CONCLUSIONS

This chapter presents the major outcomes from the study and the inferences that can be drawn from the outcomes. It reflects on the original aims, objectives, purpose and rationale of the study and goes to some length to document what was actually found out in relation to the research issues that the study set out to explore. Finally, the chapter presents the key aspects of the current environment and the prospects for utilization of the indigenous stories in ECD. It also presents the rationale for further research in the area of study. Based on the literature review and the findings from the FGDs and IDIs, indigenous storytelling is still valuable and useful in early childhood development.

Purpose and Rationale of Storytelling

It was found that indigenous storytelling is very important for purposes of entertainment, character moulding, socialization, promotion of family unity, improvement of listening skills and oral expression, and cultural education. Combining all these values, it was found that these indigenous stories are a very powerful tool in ECD. In the absence of formal education in the olden days, they were the major forms of education for children; even in the current times, their value as a potential key component in ECE cannot be overemphasized.

Story Form and Content

The indigenous stories in Uganda and in Africa are almost homogenous in terms of form, themes and teachings. The key categories are myths, legends, fables, human tales, monster and trickster stories. Regardless of the category, they invariably carry powerful and educative messages through themes. Chief among the themes is resilience,
bravery, care for others, obedience, cleverness and intelligence, problem solving, greed and corruption, and hard work. The key message that comes out from these themes and the plots of the stories is that “evil” is punished and “good” is rewarded. For early childhood development, such stories send powerful and often unforgettable messages. In the process, they help in character moulding.

Environmental and Story Context

Predominantly, indigenous stories are told in the evening and early night – before and just after the family supper. Daytime is mainly for productive work. Participants are wide-ranging including the entire extended family and sometimes neighbours and visitors. Children may also take turns at telling stories or participate by, say, clapping and joining in choruses. Storytellers do not have to be professionals in that area.

However, modernization, urbanization and the advent of formal education have undermined the traditional environment for indigenous storytelling. There are modern amenities like television, parents go to work, children go to school, extended families are tending to nuclear and even skilled storytellers are dwindling. Unless some corrective initiatives are implemented, it is likely that indigenous storytelling will continue to take a backseat in the agenda of family life in the foreseeable future.

Relevance and Utilization Prospects

The outcome of the study indicates that the interview respondents, focus group participants and the literature are unanimous on the potential usefulness of indigenous stories in ECD. These stories are an invaluable education tool, which can be used both at
home and even at pre-primary or primary education levels. Teachers and parents concur that the stories would very much ease their work in child upbringing and education.

More often than not, the modern amenities like television, radio, computers and video are perceived to be detrimental to early childhood development, as they tend to promote the negative aspects of morality like pornography, violence and drug abuse. Indeed, the current wave of modernization, rather than render indigenous storytelling more and more irrelevant, instead has made it an urgent need to promote the stories as a way of reversing the decadent aspects of modernization. As such, the prospects for the utilization of these stories in ECD are plentiful. The modernization and urbanization trends cannot and should not be reversed. They are part and parcel of the national socioeconomic development process, which is welcome. What is not welcome, however, are the deleterious phenomena that come with the process, including the undermining of an ideal environment for storytelling and the promotion of moral decadence.

Contribution of this Study

This study has therefore contributed to new knowledge on how indigenous stories are a cultural heritage and how they should and can be utilized in ECD. The study has provided new literature for use in ECD for future reference for other learners, parents and policy makers. The study can also be utilized as a basis or a tool in advocating for use of indigenous stories by curriculum developers, communities and policy makers in Uganda and elsewhere.
Areas for Further Study

Further study will be needed, especially with regard to utilization of the indigenous stories. There is a need to develop a guide for using indigenous stories of value by caregivers or teachers in ECE to cover a range of developmental areas that the caregiver can choose from depending on the need. These include reading and writing, stimulating the child, comprehension, verbal communication skills, problem identification and resolution, listening skills and improved memorization, and moulding character.

Bearing in mind this research was limited to some parts of Uganda and Uganda has many ethnic groups, there is a need for a bigger study to cover the area not covered by the research, especially northern and eastern Uganda which has Nilo-Hamitic and Nilotic tribes as compared to the area of study which was predominantly Bantu tribe.

The research found that many of the indigenous stories are still kept in oral form and are told and retold from one generation to the other. With less and less storytelling happening, these stories are in danger of disappearing and becoming extinct. There is a need, therefore, to collect and document many more stories for posterity and preservation.

There has been civil war in northern Uganda for about eighteen years and many people have been displaced from their homes and live in protected camps. This means that many children have been born during this time and some have grown to adulthood removed from their natural family setting. They have grown up in the midst of conflict, violence and insecurity. Several community based organizations have been helping in many ways. Some, like the Kitgum psychosocial organization, is helping communities
understand the behaviour of these children so as to help them develop coping
mechanisms such as resilience, forgiveness and reintegration of children into the
community. There is a need for a study to find out how indigenous storytelling can help
as a coping mechanism, to help children find their identity and appreciate their culture
and customs.
CHAPTER 7: RECOMMENDATIONS

This chapter discusses the recommendations by the researcher and it suggests further directions in view of the research findings. Uganda, like many African countries, still has an oral tradition. Many indigenous stories are still kept through the spoken word and are transmitted from one to the other through the spoken word from generation to generation. There is a great need to move with the changing the socioeconomic situation and modern way of living. There is a need to bring indigenous storytelling to the sitting room, to the classroom, and to have other people like the teacher as the modern storyteller. There is also a need to make sure that the stories are documented in such a way that they can be utilized through other media like books, magazines, newspapers, radio and television. To do that, there is a need for dialogue with other stakeholders and donors who can carry this agenda forward and together help children achieve their full potential.

Documentation

Many of these indigenous stories are not documented. They are just part of oral literature. The key custodians of these stories are the old men and women in their respective communities. The danger is that with the modernization wave and change in environment, the younger generation is not making an effort to get the stories in their heads. Indeed, some of the original stories could already be lost as the older generation passes away. Also, it becomes difficult to access the stories if say there is civil war in an area, as was the case for the northern and eastern regions during this study. The preservation and future utilization of indigenous stories therefore calls for a deliberate effort to document them before it is too late. It is therefore recommended that there
should be a deliberate effort to document and preserve indigenous stories. They could then be disseminated in age-specific magazines, children’s story books, comic books, film strips, or resource books for teachers and parents.

The Learning Framework (Pre-primary Curriculum)

A learning framework for this category of children is currently under development by the Ministry of Education and Sports supported by the CHILD Project. This is part of the efforts to introduce a holistic policy for ECD encompassing the intellectual, social, moral, spiritual and emotional aspects. It will be expedient to include a fair share of indigenous storytelling. As expounded in the foregoing, these stories can be powerful and memorable educative tools invaluable for ECD. As the learning framework is still not yet finalized, there is therefore a need to advocate for a fair inclusion of indigenous storytelling. At the moment, it is not strong on indigenous stories, though stories are mentioned generally.

Storytelling Guide

In the current environment, it is recognized that storytelling skills – and the memory of the stories – are dwindling very fast. Be it teachers, child peers, parents or relatives, skilled storytellers are becoming more rare day by day. It is imperative that a “Guide” is developed to address issues such as the appropriate time, themes, audience and environment. This would facilitate and supplement the implementation of the learning framework.

This guide would help both the teachers and parents of children in utilizing indigenous stories in early childhood education to cover a range of developmental areas
that the caregiver can choose from depending on the need. These include reading and writing, stimulating the child, comprehension, verbal communication skills, problem identification and resolution, listening skills and improved memorization, and moulding character.

_ECD Programs_

Beyond the learning framework, indigenous storytelling should be incorporated in ECD projects and programs as a key component. This has an advantage of easier sustainability at very minimal costs even when the projects have wound up. In the current environment, caregivers – teachers and parents – should be sensitized on the invaluable importance of indigenous storytelling and its central role in ECD.

There are children with special needs. With HIV/AIDS and civil war, many children are growing up in difficult circumstances and need psychosocial support. There is a need to integrate indigenous storytelling to these children in many of these community-based programs. This would entail there being a storyteller, who could be a teacher or a visiting community worker.

_Utilization of Indigenous Stories_

More use could be made of the indigenous stories. This research has found out that children nowadays are entertained by radio and television. There is a need to use these media for storytelling. It is recommended that storytelling radio programs be developed and aired on radio or distributed in electronic form like on CD ROMs or cassettes. One way of encouraging listenership and participation would be to form radio listening clubs in schools or in the communities. The communities or the pupils would
then listen together at pre-determined times with teachers or a community worker in the community groups. A discussion of the stories would then follow. The clubs could participate in the development of the programs. Another suggestion is having a storyteller visit the schools and communities.

Another way to package the stories is by way of comic books and animated stories. This is a resource that is needed. Instead of children in Uganda watching foreign videos, they could watch ones from their own cultural heritage.

Areas of Further Inquiry

There are a number of interesting areas that emerge which can supplement the findings of this study and promote the utilization of indigenous stories in ECD. It would be intriguing to evaluate how modern amenities like video, internet, television, mobile phones and radio have impacted on the popularity of indigenous stories and on ECD itself. Likewise, it would be fascinating to see how urbanization and an increasingly metropolitan culture have affected the utilization of indigenous stories in early childhood education. How about the transformation of family units from the extended to the nuclear mode?

It could also be useful to conduct a content analysis of indigenous stories from a wider area like East Africa or Africa and see whether different patterns of findings emerge. Last but not least, it would also be interesting to investigate the cultural clashes between the traditional and the Western as propagated respectively through the indigenous stories and the modern media already enumerated.
REFERENCES


APPENDIX I: IN-DEPTH INTERVIEW GUIDE

Conducted among teachers of early childhood and opinion leaders (elders) in the community.

The purpose of the interview is to elicit a comprehensive story from each interviewee about their knowledge and attitudes and practices concerning storytelling to children in the community. As much as possible, let the interviewee talk. Only interject occasionally to be sure that the topic areas in the question guide are covered.

I. INTRODUCTION

Good morning/afternoon, and thank you for agreeing to this interview. My name is Anne Gamurorwa. I am a student of the ECDVU and I am at the same time working with the CHILD Project, a project that is working to improve the quality of life of children. I am conducting several meetings with people like you to find out how you feel about several issues to do with early childhood development. Your opinions are very important, and together with the opinions of others will help to improve the kind of services that are provided for children. Please tell us your feelings and ideas about the topics that come up in today's talk.

There are no right or wrong answers. Your contribution is valuable. Your answers will remain confidential and anonymous. Your answers will help us plan programs for your area. You are free to refuse to participate and you can terminate the interview anytime you like.

In order not to lose any important information; we would like to tape-record the discussion. Is that all right with you? You may listen to the discussion at the end if you wish. The tapes will be used by myself to ensure that I capture your thoughts faithfully,
but they will not be made available to anyone else. However if you do not like to be tape recorded, I will take only notes

Note to the moderator: The interviewer should pay attention to the mood of the interviewee and ask questions about the interviewee’s personal opinions and practices as much as possible.

II. ICE-BREAKER EXERCISE

Ask the respondent his/her name, occupation, how long he/she has lived there and things she/he likes to do, etc. SHARE SOMETHING PERSONAL ABOUT YOURSELF TOO.

III. WARM-UP

Make small talk, such as:

* How do you find life here these days? How is child rearing in your community?

Pick up on what he/she talks about and expand into Section IV.

IV. INTERVIEW

Generally, when you were young, what was your experience with storytelling?

Probes:

- When would indigenous storytelling take place; why?
- Was there a lot of storytelling? If yes, why do you think so?
- Who was involved/who would tell the stories (only one person, or others joining in?)?
- What story forms do you remember (narratives, narratives with song/choruses, poems, tongue twisters)?
- How would the storyteller decide to use any of the forms?
• What were the themes (uses/value/lessons) of stories to the young children?

• How would the storyteller decide to use any of the themes?

• Which stories do you particularly remember from childhood?

Now I am going to ask you about storytelling in your community. Do you think storytelling culture is still in the community?

• Do you know parents in this community who tell stories to their children? If yes or no, why do you think so?

• What kind of stories do they tell?

• Who tells the stories; when?

• Are the stories told in the ECE centre in this locality? If yes, who tells the stories?

• What type of stories do they tell?

• What role do the stories play in raising of children or in the child’s life? (Ask what else.)

Now you as a leader in your community, do you tell stories to children?

• Why or why not?

• If yes, which children do you tell stories to and when?

• What type of stories? Why those types of stories?

Is storytelling, using indigenous stories still useful in this society? (If YES, continue. If NO, ask only 4a, and terminate the interview.)

• Why or why not?

• What good morals do they teach? What else do they teach?
• What stories are useful, which ones are not? Which ones would you not want to be told to your child? Why?

How can the culture of storytelling be revived in your community?

• Who would tell the stories? When?
• How can they be introduced in the Early Childhood Education centre in your locality?
• How would parents take part? How would they monitor?
• What would be the role of leaders like you in reviving storytelling culture in your community?
• What problems might be encountered?
• How can the problems be overcome?

V. WRAP-UP

Wrap up the discussion: “This has been a very interesting discussion.”

Clarify unclear points made by the interviewee by stating: “You said... Did I understand you correctly?”

Be sure to correct any incorrect information that the respondent may have told you during the interview.

VI. CLOSURE

Thank the interviewee and provide materials on childhood development if you have them. Invite him/her to listen to the tape if he/she wishes.
APPENDIX II: GUIDE FOR FOCUS GROUPS DISCUSSIONS

For parents and grandparents of children who are below 8 years old.

The moderator should make the effort to interact with the participants briefly outside of the discussion room before the focus group discussion takes place.

I. INTRODUCTION

Good morning/afternoon and thank you for agreeing to this discussion. My name is Anne Gamurorwa. I am a student of the ECDVU and I am at the same time working with the CHILD Project, a project that is working to improve the quality of life of children. I am conducting several meetings with people like you to find out how you feel about several issues to do with early childhood development. Your opinions are very important, and together with the opinions of others will help to improve the kind of services that are provided for children. Please tell us your feelings and ideas about the topics that come up in today's talk.

There are no right or wrong answers, and you do not have to agree with what others say. Your contribution is valuable. Your answers will remain confidential and anonymous. Your answers will help us plan programs for your area. You are free to refuse to participate and you can terminate the interview anytime you like.

In order not to lose any important information, we would like to tape-record the discussion. Is that all right with you? You may listen to the discussion at the end if you wish. The tapes will be listened to by myself to ensure that I capture your thoughts faithfully, but they will not be made available to anyone else will use the tapes. However if you do not like to be tape recorded, I will take only notes.
Note to the moderator: Moderators should pay attention to the mood of the group, and ask questions about respondents’ personal opinions and practices as much as possible with phrases like “How about you?”

II. ICE-BREAKER EXERCISE

Conduct round-table introductions. Request each participant to take a few minutes to talk with the person on their left. They should find out all they can about that person—where they live, how they spend their time in the village and what their interests are. Give participants 2 or 3 minutes to talk with their neighbours. Then ask each participant to introduce their neighbour to the group.

III. WARM-UP

Make small talk, such as:

How do you find life here these days? How is child rearing in your community?

Pick up on what they talk about and expand into section IV.

IV. FOCUSED DISCUSSION

Generally, when you were young, what was your experience with storytelling?

Probes:

- When would indigenous storytelling take place?
- Was there a lot of storytelling? If yes, why do you think so?
- Who was involved/who would tell the stories?
- Which indigenous stories do you remember from childhood? What kind of stories were they? What were the themes of these stories? What were they teaching children?
Now I am going to ask you about storytelling in your community. Do you think storytelling culture is still in the community?

- Do you know parents in this community who tell stories to their children? If yes or no, why do you think so?
- What kind of stories do they tell? Are they any different from what used to be told about twenty or thirty years ago?
- Who tells the stories; when?
- What role do the stories play in raising of children or in the child’s life? (Ask what else.)

Now you as parents or grandparents, do you tell stories to your children/grandchildren?

- Why or why not?
- What type of stories? Why those types of stories?
- Who else tells stories to your children/grandchildren?

Is storytelling, using indigenous stories still useful in this society? (If all or some participants say YES, continue. If the whole group says NO, ask only 4a, and terminate the discussion.)

- Why or why not?
- What good morals do they teach? What else do they teach?
- What stories are useful, which ones are not? Which ones would you not want to be told to your child? Why?
- Who would be the best people to tell stories to your children/grandchildren?
How can the culture of storytelling be revived in your community?

- Who would tell the stories? When?
- How can they be introduced in the Early Childhood Education centre in your locality?
- How would parents take part? How would they monitor?
- What problems might be encountered?
- How can the problems be overcome?

V. WRAP-UP

Wrap up the discussion:

This has been a very interesting discussion....

End by saying:

Is there anything else you'd like to mention to me or to the group?

Ask more than one respondent in different ways. Then be sure to correct any blatant misconceptions and ask the group if they have any questions about the facts. Invite them to listen to the tape if they do so wish. Give them materials on childhood development if you have them.
**APPENDIX III: CONTACT SUMMARIES**

*Table 8: Case 1 In-depth interview with opinion leader.*

<table>
<thead>
<tr>
<th>Case: 1 IDI</th>
<th><strong>District:</strong> Kanungu</th>
<th><strong>Sub county:</strong> Rugyeyo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Village: Nyakabungo</td>
<td><strong>Respondent:</strong> Opinion Leader</td>
<td><strong>Sex:</strong> Male</td>
</tr>
</tbody>
</table>

**Purpose of storytelling:**

**Salient issues:**

- Used for building morals in children  
  **Codes:** Morals
- Entertainment of visitors  
  **Codes:** Entertainment
- Entertainment while waiting for food before supper  
  **Codes:** Entertainment

**Salient issues:**

- Believed that storytelling during day changes one to lizard  
  **Codes:** Beliefs
- No time during day  
  **Codes:** Time
- Day is time for work  
  **Codes:** Time
- Night is time for leisure  
  **Codes:** Leisure

**Why during the night:**

**Salient issues:**

- Every one was involved  
  **Codes:** All
- Children were given turns  
  **Codes:** Children
- Others would join the chorus, clapping hands  
  **Codes:** Participative
- They would tell stories in turns  
  **Codes:** In turns
- Visitors would tell many stories  
  **Codes:** Visitors

**Who was involved:**

**Salient issues:**

**Codes:**
-Riddles Riddles
-Proverbs proverbs
-Songs Songs
-Tongue twisters twisters
-Short stories stories
-Long stories that continued the next night stories

**Form of stories:**

**Salient issues:**
-Animals Animals
-Ghosts Ghosts
-Marriage Marriage
-Step-mother step-child relationships relationships
-Co-wives relationships

**Stories were about:**

**Salient issues:**
-Stories served to start Stories start
-Any member would suggest a change Any member
-A young child would suggest a change to the uncle Child

**Decision to use any form was by:**

**Salient issues:**
-Animals dying Death
-People dying Death
-People being killed by bad people War
### Frightening stories were about:

<table>
<thead>
<tr>
<th>Salient issues:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Girls not to move alone at night</td>
<td>Night movement</td>
</tr>
<tr>
<td>-Children should fear darkness/forests</td>
<td>Fear</td>
</tr>
<tr>
<td>-Boys should be strong to protect their sisters and family</td>
<td>Protection</td>
</tr>
<tr>
<td>-Cleverness and cunningness when in danger</td>
<td>Cleverness</td>
</tr>
<tr>
<td>-Respecting peoples property and secrets</td>
<td>Respect</td>
</tr>
<tr>
<td>-A wife should not mistrust a husband</td>
<td>Trust</td>
</tr>
<tr>
<td>-A wife should obey the husband</td>
<td>Obedience</td>
</tr>
</tbody>
</table>

### Teachings of stories:

<table>
<thead>
<tr>
<th>Salient issues:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Only few parents now tell some short stories</td>
<td>Few told</td>
</tr>
<tr>
<td>-During the day children are at school</td>
<td>Children at school</td>
</tr>
<tr>
<td>-Children come home from school with homework</td>
<td>School-homework</td>
</tr>
<tr>
<td>-Children have to share in domestic work; fetch water</td>
<td>Domestic work</td>
</tr>
</tbody>
</table>

### The status of storytelling today:

<table>
<thead>
<tr>
<th>Salient issues:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>-It is very rare that I tell stories</td>
<td>Rarely</td>
</tr>
<tr>
<td>-If we have time we tell bible stories</td>
<td>Bible stories</td>
</tr>
<tr>
<td>-We teach parables of Jesus</td>
<td>Jesus parables</td>
</tr>
</tbody>
</table>

### Do you tell stories to your children:

<table>
<thead>
<tr>
<th>Salient issues:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Teach about not killing harmless animals</td>
<td>Nature preservation</td>
</tr>
</tbody>
</table>
-Respecting parents/elders/neighbours | Respect

-Listening to advice | Advice

**Good stories:**

**Salient issues:**

-Talk about revenge | Revenge

-Family feuds | Feuds

**Bad stories:**

**Salient issues:**

-Only good stories should be revived | Good stories

-Old men can be asked about them | Elders

-Trained people asked to teach them in schools | Training

**How can storytelling be revived:**

**Salient issues:**

-Tell stories in a modern way during day | Modern

-Children from school recite to their young parents | Recite

**Early childhood centre:**

**Salient issues:**

-Lack of furniture | Furniture

-Funds for teachers salaries | Salaries

**Problems:**

**Salient issues:**

-It be included in the syllabus | Syllabus

-Be examined at school | Examined
Way forward:
Table 9: Case 2 Focus group discussion with men.

<table>
<thead>
<tr>
<th>Case: 2 FGD</th>
<th>District: Kanungu</th>
<th>Sub county: Rugyeyo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Village: Nyakabungo</td>
<td>Respondent: Fathers of children below 8 yrs No/Sex: 8 Men</td>
<td></td>
</tr>
</tbody>
</table>

**Salient issues:**
- For imparting discipline
- Entertainment of visitors
- Family unity
- Family ties should be strong
- Obeying parents
- A man should know all relatives

**Codes:**
- Discipline
- Entertainment
- Unity
- Family ties
- Obedience
- Relations

**Purpose of storytelling:**

**Salient issues:**
- Believed day storytelling resulted in being eaten by leopard
- There was no school/homework then
- Day is time for work
- Night is time for leisure

**Codes:**
- Beliefs
- Entertainment
- Time
- Leisure

**Why during the night:**

**Salient issues:**
- Parents told stories to the entire family gathering
- Everyone would join in turns
- Long stories were told by more than one person
- They would tell stories in turns

**Codes:**
- Parents
- All
- Participative
- In turns
Visitors would tell new stories
- Neighbours would join

**Who was involved:**

**Salient issues:**

- Riddles
- Proverbs
- Tongue twisters
- Short stories
- Poems

**Form of stories:**

- Discipline
- Obeying parents elders
- Animals as there were many fierce/man eating beasts
- Not to go out late at night
- Not to go in the forest alone
- Not killing harmless animals like cats, geckos, chameleon

**Stories were about:**

**Salient issues:**

- Stories served to start
- Any member would suggest a change
- A young child would suggest a change to the uncle

**Decision to use any form was by:**

**Salient issues:**
- Animals dying  
  - People dying  
  - People being killed by bad people  

**Frightening stories were about:**

**Salient issues:**  
- Girls not to move alone at night  
- Children should fear darkness/forests  
- Boys should be strong to protect their sisters and family  
- Cleverness and cunningness when in danger  
- Respecting peoples property and secrets  
- A wife should not mistrust a husband  
- A wife should obey the husband  

**Codes:**
- Night movement  
- Fear  
- Protection  
- Cleverness  
- Respect  
- Trust  
- Obedience  

**Teachings of stories:**

**Salient issues:**  
- Today there are nuclear families  
- Stories not related to school curricular  
- Parents help children with school-homework  
- Nursery, primary 1 and primary 2 learn stories at school  
- At higher level children concentrate on studies  
- Parents come back home late and tired  

**Codes:**  
- Nuclear families  
- Curriculum  
- School-homework  
- At school  
- Academics  
- Tired parents  

**The status of storytelling today:**

**Salient issues:**  
- It is very rare that I tell stories  

**Codes:**  
- Rarely
-If we have time we tell bible stories

-Wives do not tell stories for lack of knowledge

Do you tell stories to your children:

Salient issues:

- History of tribal origins
- Respecting parents/elders/neighbours

Good stories:

Salient issues:

- Parents should start storytelling
- Retired teachers be used to teach storytelling
- Trained people asked to teach them in schools
- Radio be used to preserve culture

How can storytelling be revived:

Salient issues:

- Tell stories in a modern way during day
- Children from school recite to their young parents

Early childhood centre:

Salient issues:

- Lack of furniture
- Funds for teachers salaries

Problems:

Salient issues:

- It be included in the syllabus
- Be examined at school  

**Way forward:**
Table 10: Case 3 Focus group discussion with women.

<table>
<thead>
<tr>
<th>Case: 3 FGD</th>
<th>District: Kanungu</th>
<th>Sub county: Rugyeyo</th>
<th>Village: Nyakabungo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondent: Mothers of children below 8 yrs</td>
<td>No/Sex: 7 Women</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Salient issues:**

- Mothers use it to entertain children before supper: Entertainment
- It helps prevent children from falling asleep: Entertainment
- Parents use it to warn children not to misbehave and be obedient: Obedience
- Children would be trained to listen and be patient: Patience
- Teach them to obey parents/elders: Obedience
- Teach them to avoid early pregnancy and promiscuity: Reproductive health

**Purpose of storytelling:**

<table>
<thead>
<tr>
<th>Salient issues:</th>
<th>Codes:</th>
</tr>
</thead>
</table>
- Parents especially mothers would tell stories at the fireside: Parents
- Mothers would tell stories while in the garden: Mothers
- Children would tell stories while playing: Children
- Grandparents would tell the stories: Grandparents
- Children would tell stories they learn at school: Children

**Who was involved:**

<table>
<thead>
<tr>
<th>Salient issues:</th>
<th>Codes:</th>
</tr>
</thead>
</table>
- Some stories have changed due to developments like AIDS: AIDS
- The messages address the new developments: New developments
- Most of the stories have not changed but they are less told: Less told
**Whether kinds of stories have changed:**

<table>
<thead>
<tr>
<th>Salient issues</th>
<th>Codes</th>
</tr>
</thead>
<tbody>
<tr>
<td>- A boy refusing to give a mother fruits</td>
<td>Greed</td>
</tr>
<tr>
<td>- The mother left him and he was eaten by animals</td>
<td>Punishment</td>
</tr>
<tr>
<td>- A man refused to obey a witchdoctor, got pregnant and died</td>
<td>Obedience</td>
</tr>
<tr>
<td>- Not to trust strangers but stick to family members</td>
<td>Trust</td>
</tr>
</tbody>
</table>

**Stories were about:**

<table>
<thead>
<tr>
<th>Salient issues</th>
<th>Codes</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Very few grandparents tell stories</td>
<td>Grandparents</td>
</tr>
<tr>
<td>- Some paternal aunties</td>
<td>Aunties</td>
</tr>
<tr>
<td>- Uncles tell stories</td>
<td>Uncles</td>
</tr>
<tr>
<td>- Children are busy with school-homework</td>
<td>School-homework</td>
</tr>
<tr>
<td>- Mothers busy with home chores</td>
<td>Home chores</td>
</tr>
<tr>
<td>- Tell stories when there is time</td>
<td>Time</td>
</tr>
<tr>
<td>- Its children who tell stories among themselves</td>
<td>Children</td>
</tr>
<tr>
<td>- Widows often stay with children and tell them stories</td>
<td>Widows</td>
</tr>
<tr>
<td>- Stories told to children who want to sleep before supper</td>
<td>Keep awake</td>
</tr>
<tr>
<td>- Children listen to radio, don’t like indigenous stories</td>
<td>Not preferred</td>
</tr>
</tbody>
</table>

**Do you tell stories to your children:**

<table>
<thead>
<tr>
<th>Salient issues</th>
<th>Codes</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Useful because they teach children to obey parents</td>
<td>Teach obedience</td>
</tr>
<tr>
<td>- Those that teach bravery and obedience are useful</td>
<td>Useful</td>
</tr>
<tr>
<td>- All indigenous stories are useful and entertaining</td>
<td>Entertaining</td>
</tr>
<tr>
<td><strong>Is indigenous storytelling still useful:</strong></td>
<td></td>
</tr>
<tr>
<td>--------------------------------------------</td>
<td></td>
</tr>
<tr>
<td><strong>Salient issues:</strong></td>
<td><strong>Codes:</strong></td>
</tr>
<tr>
<td>-Storytelling should be done by mothers while making supper</td>
<td>Mothers</td>
</tr>
<tr>
<td>-Supper be delayed while storytelling</td>
<td>Delay supper</td>
</tr>
<tr>
<td>-Older children to tell stories to their siblings</td>
<td>Older children</td>
</tr>
<tr>
<td>-Storytelling be introduced in school syllabus</td>
<td>School syllabus</td>
</tr>
<tr>
<td>-Teachers be trained how to tell stories</td>
<td>Training</td>
</tr>
<tr>
<td>-Parents teach children stories to tell at school</td>
<td>Parents</td>
</tr>
<tr>
<td>-Indigenous stories be introduced on radio</td>
<td>Radio</td>
</tr>
<tr>
<td><strong>How can storytelling be revived:</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Salient issues:</strong></td>
<td><strong>Codes:</strong></td>
</tr>
<tr>
<td>-It be included in the syllabus</td>
<td>Syllabus</td>
</tr>
<tr>
<td>-Be examined at school</td>
<td>Examined</td>
</tr>
<tr>
<td><strong>Way forward:</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 11: Case 4 In-depth interview with opinion leader.

<table>
<thead>
<tr>
<th>Case: 4 IDI</th>
<th>District: Kanungu</th>
<th>Sub county: Rugyeyo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Village: Nyakabungo</td>
<td>Respondent: Opinion Leader</td>
<td>Sex: Female</td>
</tr>
</tbody>
</table>

**Salient issues:**
- It was used for learning because there were no schools
  Codes: Learning
- Most stories were for entertainment
  Codes: Entertainment
- They would teach children to be brave and clever
  Codes: Bravery/Clever
- Children learn about the dos and don’ts
  Codes: Culture
- Helps children learn about the past
  Codes: Learning
- They learn taboos and traditions
  Codes: Taboos/Traditions

**Purpose of storytelling:**

<table>
<thead>
<tr>
<th>Salient issues:</th>
</tr>
</thead>
</table>
- It was done at night while waiting for or after supper
  Codes: Night
- Done when preparing supper
  Codes: Preparing supper
- Sometimes in the morning
  Codes: Morning
- Children tell stories over the weekend
  Codes: Weekend
- They tell stories during holidays
  Codes: Holidays

**When was storytelling done:**

<table>
<thead>
<tr>
<th>Salient issues:</th>
</tr>
</thead>
</table>
- Parents and grandparents would tell stories
  Codes: Parents/Grandparents
- Children would listen then join in
  Codes: Children
- Children tell stories they learn from school
  Codes: Children

**Who was involved:**
<table>
<thead>
<tr>
<th>Salient issues:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Most stories have songs</td>
<td>Songs</td>
</tr>
</tbody>
</table>

**Decision to use any form was by:**

<table>
<thead>
<tr>
<th>Salient issues:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Does not know of parents who tell stories</td>
<td>No evidence</td>
</tr>
<tr>
<td>-Children go to school</td>
<td>School</td>
</tr>
<tr>
<td>-Parents have forgotten the stories</td>
<td>Forgetting</td>
</tr>
<tr>
<td>-Parents have no time</td>
<td>No time</td>
</tr>
</tbody>
</table>

**The status of storytelling today:**

<table>
<thead>
<tr>
<th>Salient issues:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>-I tell stories to my grandchildren</td>
<td>Yes</td>
</tr>
<tr>
<td>-I tell them stories that entertain and make them laugh</td>
<td>Entertainment</td>
</tr>
</tbody>
</table>

**Do you tell stories to your children:**

<table>
<thead>
<tr>
<th>Salient issues:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Teach harmony and togetherness</td>
<td>Harmony/Togetherness</td>
</tr>
</tbody>
</table>

**Good stories:**

<table>
<thead>
<tr>
<th>Salient issues:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Parents should tell stories to children</td>
<td>Parents</td>
</tr>
<tr>
<td>-Introduce storytelling at the ECE centre and schools</td>
<td>Syllabus</td>
</tr>
</tbody>
</table>

**How can storytelling be revived:**
### Table 12: Case 5 In-depth interview with opinion leader.

<table>
<thead>
<tr>
<th>Case: 5 IDI</th>
<th>District: Kanungu</th>
<th>Sub county: Rugyeyo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Village: Nyakabungo</td>
<td>Respondent: Opinion Leader</td>
<td>Sex: Female</td>
</tr>
</tbody>
</table>

**Salient issues:**

- It was like a school for teaching children  
  Codes: Teaching

**Purpose of storytelling:**

- People would get together at night, working daytime  
  Codes: Leisure
- They would be digging and grazing during day  
  Codes: Working
- It was done not to make children sleep before supper  
  Codes: Keep awake
- There was nothing to do at night since there were no schools  
  Codes: Leisure

**Why during the night:**

- We would tell stories in turns  
  Codes: In turns
- A person would start a story on finishing another would start  
  Codes: In turns

**Who was involved:**

- Parents no longer tell stories to their children  
  Codes: No storytelling
- Only children tell stories at school with new content  
  Codes: School/content
- No time children are in books  
  Codes: Academics
- Children no longer sit with parents at the fireplace  
  Codes: No gatherings
- They listen to radios and discos  
  Codes: Changed entertainment
- Children in lower have a lesson on storytelling  
  Codes: School
- New things have been added to old stories  
  Modified

- Only short ones that fit time schedule are told  
  Time

**Whether kinds of stories have changed:**

**Salient issues:**

- Teaches children about traditions  
  Traditions

- Helps them to be proud of their culture  
  Culture

- Teaches friendship and bravery  
  Friendship/Bravery

- Teaches people not to commit murder  
  Civilization

**Is indigenous storytelling still useful:**

**Salient issues:**

- An elder would choose a story people will want  
  Interest

- If food would take long, choose a long story  
  Circumstances

**Decision to use any form was by:**

**Salient issues:**

- Stories read in books, indigenous ones not documented  
  Not documented

**The status of storytelling today:**

**Salient issues:**

- Elders can tell stories and they are documented  
  Documentation

- Difficult because children are involved in school academics  
  Academics

- Explain to people that the stories are good for the community  
  Sensitization

**How can storytelling be revived:**

**Salient issues:**

- People expect money to tell stories  
  Funding
- People do not have time

**Problems in reviving storytelling:**
Table 13: Case 6 Focus group discussion with opinion leader.

<table>
<thead>
<tr>
<th>Case: 6 FGD</th>
<th>District: Wakiso</th>
<th>Sub county: Busukuma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Village: Naggamba</td>
<td>Respondent: Opinion Leader</td>
<td>Sex: Female</td>
</tr>
</tbody>
</table>

**Respondent:** Mothers of children below 8 years

**Salient issues:**

- Imparting good behaviour
- Encouraging hard work
- Used to advise children
- Encouraging children to take care of others
- Preparing children for adulthood challenges
- Teaching language
- For entertainment of children and visitors
- Building children’s intelligence
- Training listening skills

**Purpose of storytelling:**

**Salient issues:**

- Riddles
- Poems
- Songs
- Sayings
- Narratives

**Form of stories:**

**Salient issues:**
-Dependant on the context
-Children decide

**Decision to use any form was by:**
-Yes when I find time

**Do you tell stories to your children:**
-Yes, it teaches morality
-Discourages bad behaviours

**Is indigenous storytelling useful:**

**Salient issues:**
- Incorporate in school curriculum
- Storytelling books be written
- Be introduce on radio and TV
- Put up storytelling competitions
- Prizes to motivate children be provided

**Codes:**
- Curriculum
- Documentation
- Radio/TV
- Competitions
- Prizes

**How can storytelling be revived:**

**Salient issues:**
- There are trained teachers

**Early childhood centre:**

**Salient issues:**
-Children prefer radio and TV
- Lack of reference material
- Few teaches who know the stories

**Codes:**
- Radio/TV
- Literature
- Teachers

**Problems:**
<table>
<thead>
<tr>
<th><strong>Case: 7 IDI</strong></th>
<th><strong>District:</strong> Wakiso</th>
<th><strong>Sub county:</strong> Busukuma</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Village:</strong> Naggamba</td>
<td><strong>Respondent:</strong> Opinion Leader</td>
<td><strong>Sex:</strong> Male</td>
</tr>
</tbody>
</table>

**Purpose of storytelling:**

**Salient issues:**

- To teach language
- Teach about culture
- For entertaining children and visitors
- Impart good behaviour
- Encourage hard work
- Build listening skills

**Who was involved:**

- Parents would tell stories
- Uncles told stories
- Aunties

**Form of stories:**

- Riddles
- Proverbs
- Songs
- Narratives
- Sayings
<table>
<thead>
<tr>
<th>Decision to use any form was by:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Salient issues:</strong></td>
<td></td>
</tr>
<tr>
<td>- Topic to be talked about</td>
<td>Topic</td>
</tr>
<tr>
<td>- Dependant on the age</td>
<td>Age</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Is indigenous storytelling useful:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Salient issues:</strong></td>
<td></td>
</tr>
<tr>
<td>- Yes, if children would listen</td>
<td>Listen</td>
</tr>
<tr>
<td>- It teaches good behaviour</td>
<td>Good behaviour</td>
</tr>
<tr>
<td>- Prepares one for adulthood</td>
<td>Adulthood</td>
</tr>
<tr>
<td>- Imparts discipline</td>
<td>Discipline</td>
</tr>
<tr>
<td>- Teaches problem solving skills</td>
<td>Problem solving</td>
</tr>
<tr>
<td>- Teaches listening skills</td>
<td>Listening skills</td>
</tr>
<tr>
<td>- Transmits culture</td>
<td>Culture</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The status of storytelling today:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Salient issues:</strong></td>
<td></td>
</tr>
<tr>
<td>- Children spend most of the time at school</td>
<td>Time</td>
</tr>
<tr>
<td>- Peers influence</td>
<td>Peer influence</td>
</tr>
<tr>
<td>- Children prefer radio and TV</td>
<td>Radio/RV</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Do you tell stories to your children:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Salient issues:</strong></td>
<td></td>
</tr>
<tr>
<td>- No, stories are no longer told</td>
<td>No</td>
</tr>
<tr>
<td>- Children are no longer talked to</td>
<td>Talk</td>
</tr>
<tr>
<td>- Influence of Western culture</td>
<td>Western culture</td>
</tr>
<tr>
<td>How can storytelling be revived:</td>
<td></td>
</tr>
<tr>
<td>---------------------------------</td>
<td>--</td>
</tr>
<tr>
<td><strong>Salient issues:</strong></td>
<td><strong>Codes:</strong></td>
</tr>
<tr>
<td>- Teachers should tell stories as they stay with children</td>
<td>Teachers</td>
</tr>
<tr>
<td>- Parents should spare time for children</td>
<td>Parents</td>
</tr>
<tr>
<td><strong>Early childhood centre:</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Salient issues:</strong></td>
<td><strong>Codes:</strong></td>
</tr>
<tr>
<td>- Teachers should be used in ECEs</td>
<td>Teachers</td>
</tr>
<tr>
<td>- Adults should go to ECEs</td>
<td>Adults</td>
</tr>
<tr>
<td>- Parents should go to ECEs</td>
<td>Parents</td>
</tr>
</tbody>
</table>
Table 15: Case 8 Focus group discussion with men.

<table>
<thead>
<tr>
<th>Case: 8 FGD</th>
<th>District: Wakiso</th>
<th>Sub county: Busukuma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Village:</td>
<td>Naggamba</td>
<td>Respondent: 10 fathers of children below 8 yrs</td>
</tr>
</tbody>
</table>

Purpose of storytelling:

**Salient issues:**

- Improving good behaviour
- Promoting hard work
- Entertaining children while waiting supper
- Building intelligence of children
- Enhancing listening skills
- Teaching culture
- Preparing children for marriage

**Codes:**

- Behaviour
- Hard work
- Entertainment
- Intelligence
- Listening skills
- Culture
- Marriage

Form of stories:

**Salient issues:**

- Narratives
- Poems
- Songs
- Sayings

**Codes:**

- Narratives
- Poems
- Songs
- Sayings

Decision to use any form was by:

**Salient issues:**

- Dependant on the topic
- Preference of the children

**Codes:**

- Topic
- Preference

The status of storytelling today:
Salient issues:   Codes:
- Children prefer radios and TVs         Radio/TV
- Changing laws about children         Laws

**How can storytelling be revived:**

Salient issues:   Codes:
- Parents should encourage children     Parents
- Prizes be provided to children        Prizes
- Storytelling be included in school curriculum Curriculum
- Writing of storytelling books         Documentation

**Early childhood centre:**

Salient issues:   Codes:
- It uses knowledgeable and capable teachers Training

**Problems:**

Salient issues:   Codes:
- Lack of furniture                     Furniture
Table 16: Case 9 Focus group discussion with men.

<table>
<thead>
<tr>
<th>Case: 9 FGD</th>
<th>District: Wakiso</th>
<th>Sub county: Busukuma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Village: Naggamba</td>
<td>Respondent: 10 fathers of children below 8 yrs</td>
<td>Sex: Males</td>
</tr>
</tbody>
</table>

**Purpose of storytelling:**

<table>
<thead>
<tr>
<th>Salient issues:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Entertainment of visitors</td>
<td>Entertainment</td>
</tr>
<tr>
<td>-Entertainment while waiting for food before supper</td>
<td>Entertainment</td>
</tr>
<tr>
<td>-The stories teach good behaviour</td>
<td>Behaviour</td>
</tr>
<tr>
<td>-It was a way of informal education; language, culture</td>
<td>Informal education</td>
</tr>
<tr>
<td>-Prepared people for marriage (adulthood)</td>
<td>Marriage</td>
</tr>
</tbody>
</table>

**Why during the night:**

<table>
<thead>
<tr>
<th>Salient issues:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>-After people have come back from work</td>
<td>Leisure</td>
</tr>
<tr>
<td>-To keep children together</td>
<td>Togetherness</td>
</tr>
<tr>
<td>-Used to entertain instead of radios</td>
<td>Entertainment</td>
</tr>
</tbody>
</table>

**Who was involved:**

<table>
<thead>
<tr>
<th>Salient issues:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Elders would tell the stories</td>
<td>Elders</td>
</tr>
<tr>
<td>-Parents, aunties, Uncles, grandparents told stories</td>
<td>Parents</td>
</tr>
<tr>
<td></td>
<td>Aunties</td>
</tr>
<tr>
<td></td>
<td>Uncles</td>
</tr>
<tr>
<td></td>
<td>Grandparents</td>
</tr>
<tr>
<td>-Children would tell stories they learn to fellow children</td>
<td>Children</td>
</tr>
</tbody>
</table>
**Form of stories:**

<table>
<thead>
<tr>
<th>Salient issues:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Riddles</td>
<td>Riddles</td>
</tr>
<tr>
<td>-Songs</td>
<td>Songs</td>
</tr>
<tr>
<td>-Stories</td>
<td>Stories</td>
</tr>
</tbody>
</table>

**Stories were about:**

<table>
<thead>
<tr>
<th>Salient issues:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Good behaviour</td>
<td>Behaviour</td>
</tr>
<tr>
<td>-Discipline by children</td>
<td>Discipline</td>
</tr>
<tr>
<td>-Hard work</td>
<td>Hard work</td>
</tr>
<tr>
<td>-Care for others</td>
<td>Care</td>
</tr>
<tr>
<td>-Respect of others</td>
<td>Respect</td>
</tr>
<tr>
<td>-Taught children to be patient</td>
<td>Patience</td>
</tr>
<tr>
<td>-Children learning how to listen</td>
<td>Listening skills</td>
</tr>
<tr>
<td>-It taught them problem solving skills</td>
<td>Problem solving</td>
</tr>
</tbody>
</table>

**The status of storytelling today:**

<table>
<thead>
<tr>
<th>Salient issues:</th>
<th>Codes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Children see stories in movies</td>
<td>Movies</td>
</tr>
<tr>
<td>-Children prefer radio and TV</td>
<td>Radio and TV</td>
</tr>
<tr>
<td>-Schools have taken most of children’s time</td>
<td>Time</td>
</tr>
<tr>
<td>-Parents are working and do not have time to tell stories</td>
<td>Work</td>
</tr>
<tr>
<td>-Children come back home tired</td>
<td>Fatigue</td>
</tr>
<tr>
<td>-Some parents tell stories when they get time over weekends</td>
<td>Time</td>
</tr>
<tr>
<td>-Children tell stories to themselves when playing</td>
<td>Play</td>
</tr>
</tbody>
</table>
Table 17: Case 10 In-depth interview with ECE teacher.

<table>
<thead>
<tr>
<th>Case: 10 IDI</th>
<th>District: Wakiso</th>
<th>Sub county: Busukuma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Village: Naggamba</td>
<td>Respondent: ECE Teacher</td>
<td>Sex: Female</td>
</tr>
</tbody>
</table>

**Purpose of storytelling:**

**Salient issues:**
- They teach discipline
- They teach about culture
- They help to teach language
- It would help children develop listening skills
- Serve to entertain

**Codes:**
- Discipline
- Culture
- Language
- Listening skills
- Entertainment

**Why during the night:**

**Salient issues:**
- It was the time when adults got time

**Codes:**
- Time

**Who was involved:**

**Salient issues:**
- Stories were told by parents
- Aunties would tell stories
- Other elders like uncles, grandparents told stories

**Codes:**
- Parents
- Aunties
- Uncles/Grandparents

**Form of stories:**

**Salient issues:**
- Proverbs
- Songs
- Stories

**Codes:**
- Proverbs
- Songs
- Stories
<table>
<thead>
<tr>
<th>Issue</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>Decision to use any form was by:</td>
<td>Narratives</td>
</tr>
<tr>
<td>Is indigenous storytelling useful:</td>
<td>Codes:</td>
</tr>
<tr>
<td>The status of storytelling today:</td>
<td>Codes:</td>
</tr>
<tr>
<td>How can storytelling be revived:</td>
<td>Codes:</td>
</tr>
<tr>
<td>Problems:</td>
<td>Codes:</td>
</tr>
</tbody>
</table>

- Narratives

**Decision to use any form was by:**

**Salient issues:**

- Children would at times be asked the stories they wanted to hear

**Is indigenous storytelling useful:**

**Salient issues:**

- It is very useful
- Help pass messages to children
- They are for entertaining children and visitors
- They teach children discipline and morals

**The status of storytelling today:**

**Salient issues:**

- The culture has died due to urbanization
- Teachers tell stories at school

**How can storytelling be revived:**

**Salient issues:**

- More literature is required
- Parents should take time at home
- Teachers to put emphasis on educative stories

**Problems:**

**Salient issues:**

- Lack of literature
- Parents are not involved
<table>
<thead>
<tr>
<th>Urbanization making children spend a lot of time on TV</th>
<th>Urbanization</th>
</tr>
</thead>
</table>

**Way forward:**

**Salient issues:**

<table>
<thead>
<tr>
<th>- Avail literature</th>
<th>Literature</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Put storytelling on TV and radio</td>
<td>TV and radio</td>
</tr>
<tr>
<td>- Parents should get involved</td>
<td>Parents</td>
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1. Ekikyere Nyamabondo (The Lazy Frog)

A long time ago, there lived a frog that had jiggers in its feet. It was very lazy but liked to eat very much. So, one day its mother said to it:

“Lazy frog, lazy frog.”

“Hm,” the frog answered.

The mother said, “Please go and harvest some sweet potatoes.”

“I am too weak to go,” it answered. The mother asked the frog’s sister to go and harvest the sweet potatoes.

Then later the mother asked the frog, “Lazy frog, lazy frog.”

“Hm,” the frog answered.

“Please go and collect firewood,” the mother said.

“I am too weak,” the frog said.

Then someone else went for the firewood. The mother again asked. “Lazy frog, lazy frog.”

“Hm,” the frog answered.

“Won’t you go at least and fetch some water?”

“I am too weak to go,” the frog answered. The mother asked the frog to wash and peel the tomatoes, make the fire, cook food and wash the plates, but the answer was always, “I am too weak to go.” And the other family members had to do all the chores until food was ready to be served.

Then the mother said, “Lazy frog, lazy frog.”

“Hm,” the frog answered.
“Please bring your plate so that I can serve you food.”

“Let me try and bring it,” the frog answered.

But the mother said, “I think you are too weak to bring the plate,” and sent him supper-less to bed.

2. Nyabwangu and Nyabucureera

A long time ago, there was a man named Kamanzi. He got married and produced a girl child and named her Nyabucureera, meaning “the meek one.” After some time the wife died and Kamanzi married another wife who also gave birth to a baby girl and named her Nyabwangu, which means “the hasty one.” Nyabucureera was meek and careful; whatever she wanted to do, she would first ask and she would first think carefully about anything she would want to say. But Nyabwangu was the opposite. She would say anything without thinking first and she used not to respect anyone.

The girls grew up well, became very beautiful women and wanted to get married. Sadly, they didn’t get any suitors and it seemed that none were forthcoming. They bade their parents farewell and departed to a village where they were told that there were many young men.

On the way, they found an old woman who was digging using a thorn. Nyabwangu laughed and said. “Have you ever seen anyone digging with a thorn?” Nyabucureera just greeted her and kept quiet. The old woman asked them to help he dig. Nyabucureera got the thorn and helped her digging slowly and finished the part she was digging. Then Nyabwangu also said, “Give me the thorn, I also want to help.” Then she dug quickly and broke the thorn. Then the old woman said. “You must give me my thorn.” Nyabucureera tried to soothe her by getting another thorn for her, and she happily
accepted. She asked them where they were coming from and going, then they told her.

She told them that they were going to see many strange things.