

LITERARY FOLKTALES PROMOTING CHILDREN'S MULTIPLE INTELLIGENCES

KARYA SASTRA YANG MENINGKATKAN KECERDASAN MULTIPLE ANAK-ANAK

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Abstract

The objective of this study was to investigate how literary folktale narrations promoting children's multiple intelligences. In this study qualitative design was adopted. The target populations of this study were found in Awi zone. In this case, expert sampling was used to capture multiple intelligences entrenched in a meticulous manifestation of knowledge in folktales. Through purposive sampling 20 folktale narrators (10 females and 10 male) were interviewed and two group discussions were conducted. The result of the study showed that engagement of children within literary narrations enables them to promote their linguistic, logical, spatial, musical, natural, interpersonal, intrapersonal, and bodily kinesthetic intelligences. Result and discussion showed that literary folktale narrations promote social cohesion regardless of age and gender. The children at any talent stage were acquainted with how to use their multiple intelligent through learning and their life experiences. This hypothesis is significant to elementary education because teachers able to observe more recurrently that students learn in different ways. Therefore, there is close relationship between literacy and folklore in influencing naturalist intelligence children to make a distinction among animals, categorize, and use features of the environment.

Keywords: children, folktale, intelligences, literary

Abstrak

Tujuan penelitian ini adalah untuk meneliti bagaimana narasi folktale yang meningkatkan kecerdasan multipel anak-anak. Dalam penelitian ini, digunakan desain kualitatif. Target populasi penelitian ini ditemukan di wilayah Awi. Dalam kasus ini, expert sampling digunakan untuk mengkaji kecerdasan multipel yang berakar dalam manifestasi pengetahuan folktale. Melalui purposive sampling (penyampelan berdasarkan tujuan), 20 pencerita folktale (10 perempuan dan 10 laki-laki) diwawancarai dan dua diskusi kelompok dilakukan. Hasil penelitian menunjukkan bahwa pelibatan anak-anak dalam narasi sastra memungkinkan mereka untuk meningkatkan kecerdasan linguistik, logis, spasial, musik, alami, interpersonal, dan kinestetik tubuh mereka. Hasil dan pembahasan ini menunjukkan bahwa narasi folktale meningkatkan hubungan sosial tanpa memandang usia dan jenis kelamin. Anak-anak pada setiap tahap bakat berkenalan dengan bagaimana menggunakan kecerdasan multipel mereka melalui pembelajaran dan pengalaman hidup mereka. Hipotesis ini sangat penting bagi pendidikan dasar guru dapat mengamati secara berulang-ulang bahwa siswa belajar dengan cara yang berbeda. Oleh karena itu, ada kaitan erat antara literasi dan cerita rakyat dalam memengaruhi kecerdasan alami anak-anak untuk membuat perbedaan di antara hewan, mengategorikannya, dan menggunakan karakteristik lingkungan.

Kata Kunci: anak-anak, dongeng, kecerdasan, literasi

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INTRODUCTION

The developmental multiple intelligence changes might benefit students, teachers, and their parents. Educational methods ought to be shaping and accustomed to be more flexible for students who have different intelligence capacities. However, Ethiopian school curriculums traditionally focused on the logical-mathematical and linguistic intelligences at large. Focusing only on these styles has seemed to fade away (Heming, 2008).

The problem in present study springs from parents, children and elementary school teachers who are not familiarizing themselves with multiple intelligences at large. It was initiated to show how folktales ought to be brightening up and rearranged to use multiple intelligences successfully. Therefore, the goal of current research is to create parents', children's and teachers' awareness, and systems to enhance students' multiple intelligences through literary folktale narration enjoyments.

The aim of this study is to examine the type of multiple intelligences found in selected folktale texts. The study also investigates how literary folktales promoting multiple intelligences of the children.

Folktale as Literary genre is a type of oral literature that tries to explain or understand the world. It is told to children, just for fun. In literary folktale, kindness is always pleased (Meder, 2010; Okpewho, 2014). Teller expects his folktale to be amusing, entertaining and interesting to audience. The audience is usually a group of people drawn from the neighbourhood for Instance School, classroom, village and its environs. The audience may include people of all ages (Finnegan, 2012).

Literary Folktale story telling mirrors the

values and culture of the society from which they originated (Abello, Broadwell, and Timothy, 2012; Alterio, 2002; Kimani, 2010; Mireku-Gyimah, 2010). In the course of educating and playing teachers, parents and children were narrating folktales for their audiences (Furner, 2018). Literary folktales can flash children's awareness, assisting the flow of lectures, making material memorable, overcoming student resistance, or anxiety, and building relationship between the teacher, parent and the students, or among students themselves (La Barre and Tilley, 2012).

The crocodile, elephant, giraffe, monkey, ape, baboon, lion, jackal, ostrich, hyena, cheetah and tortoise are characters in the folktales. Animals and birds take on human characteristics of greed, jealousy, honesty, loneliness, etc. and through their behavior valuable lessons are learned (Kuehnel & Lencek, 2012; Okpewho, 1992; Uther, 2011). Participation in a successful storytelling event involves a different sensory experience from reading or listening to the live recitation. Each story telling is uniquely recreated for every fresh audience (Lobo and Matos, 2010). Students become aware that their communal and individual listening has a direct effect on the way the story and its protagonists develop and take shape (Sims and Stephens, 2011). Stories passed from lips to ears, changing as each teller forgot things, or deliberately left them out, and replaced them with their own inventions. Storytelling in any context is central to how children, parents and teachers express themselves (Derderian, 2011; Jones, 1994).

Literary folktale stories tend to have supplementary moral depth than a simple example given by parents at home and teachers

in the classroom. Stories tell moral issues; good must be rewarded while evil does not and cannot go undetected and unpunished (Islam & Banda, 2011). Moreover, tales have their main theme the exhibition of some wickedness such as treachery, theft, greed, cruelty, ingratitude, envy, lust and drunkenness. The purpose of the tale in each case is to show a character guilty of this vice (Sone, 2011). Moral lessons through stories engage students thinking, emotions, and can even lead to the creation of mental imagery (Sefa Dei, 2011).

Children listening and narrating to stories react to them almost automatically, participating, in a sense, in the action of the narrative (Furner, 2017b; Polichak & Gerrig, 2002; Weinstein, 2017). Rather than demonstration through the material, fact by fact, teachers can add storytelling accompaniments. Morals in the stories can furthermore be a natural way to introduce humor into their lecture (Green & Brock, 2000).

Intelligence is a skill to resolve troubles for problem solving the real daily life confrontations, and was the capacity to generate innovative solutions for expected problems (Winarti, Yuanita & Nur, 2019). Gardner (1999) supposed that all people have at least eight intelligences: linguistic, logical-mathematical, musical, bodily kinesthetic, spatial, interpersonal and intrapersonal, and naturalist which are working unequally. However, these are not uniformly developing (Larsen-Freeman, 2000). During learning episodes what Gardner (2000) further suggested is that, it was normal for a number of intelligences to be acting together.

Linguistic intelligence involved sensitivity to spoken and written language, the aptitude to learn languages, and the capacity to use language to accomplish certain goals (Chapman, 1996; Gardner, 1999). Students who have linguistic intelligence show shining acoustic abilities, they usually engaged with and loved reading, writing, playing word games, developed

vocabulary, speak fluently, and accurately (Teele, 2000).

Gardner (1999) emphasized that logical-mathematical intelligence was the talent to use numbers and rationales well, look at relationships, such as cause and effect, create associations, and use experiments to inspect things. By the same token, children with musical intelligence were skillful at learning sounds, singing, composing and performing music. They were also skilled at identifying rhyming, intonations and pitches (Christison and Kennedy, 2001; Darling-Hammond, 2010).

Bodily-kinesthetic intelligence was one's child to use body language skillfully (engagement of using hands, fingers, mouth, and facial expression), communicate with others, express ideas, feelings, emotions, and process information (Gardner, 1999). Spatial-visual intelligence was the ability to sense and enjoy art activities, maps, pictures, and charts. With this intelligence, individuals notice colors, shapes and patterns, and how light falls on the objects (Teele, 2000).

Interpersonal intelligence points out one's ability to cooperate skillfully and effectively with others (Gardner, 1999). Children with this type of intelligence might develop capacities to differentiate and react appropriately to the moods, temperaments, motivations, and desires of other people. They can understand others' feelings, intentions, interests, and motivations. Children involvements were excellent when learning by them; they were self or independent learners.

Alternatively, intrapersonal intelligence refers to one's capability to understand his inner thoughts, feelings, desires, strengths, and weaknesses. This helps such people know how they were different from or similar to others. They were excellent when learning by themselves; they can evolve self or independent learners. They do not like noisy places (Gardner, 2006).

Naturalist intelligence points out the ability to recognize and classify living and nonliving things such as clouds, mountains, rivers, trees, animals, birds, and so on so forth (Christison and Kennedy, 2001; Gardner, 1995).

Children engage individually, work in pairs and in groups choosing the corner that deals with their dominant intelligence domain (Hattie, 2011; Richards and Rodger, 2001). This strategy promises the engagement of all children in the target literary folktale narration and offers successful teaching (Nolen, 2003).

METHOD

The descriptive research design was used to examine multiple intelligences found within literary folktales. The target populations of this study were elementary school teachers, parents and children who live in Awi zone. Through purposive sampling 20 folktale narrators (10 females and 10) were interviewed and two group discussions were conducted. Moreover, expert sampling was used to examine multiple intelligences deep-rooted in a systematic expression of knowledge in literary folktales. First hand data collection on this study began during December to March 2019 through observation and interview from the field and classroom settings in Awi.

Archival data from internet and other important documents were also used to enrich the study. Based on multiple intelligence contentment 4 anticipated literary folktales were chosen for analysis. The method of data analysis employed was collection, systematic classification and description supported by Gardner's multiple intelligence theory (1999, 2000, 2006).

RESULT AND DISCUSSION

Folktales were analyzed in terms of multiple intelligence containments and their functions in the context of the children (Tomlinson, 2014).

In the course of analysis, folktale texts come into view first and their analysis result follows.

Folktale One: Animal Court

In the ancient time, all animals were living together. One day, the monkey took a loan from the lion. When the lion asked him to return his money, he never gave it. One day the lion went to the chief fox to accuse the monkey. He said "Please, fox, I have money owing. The monkey took my money. He refused to pay it to me until now. Therefore, you should have to see our case." Due to this, animals like the cow, the sheep, the goat, the rat, the hyena, the buffalo, and others were calling for assembly. Consequently, they gathered under the big tree near to farm lands to distinguish the case occurred between the monkey and the lion. Accordingly, during the long run of the case being heard by the chief, the monkey was convicted that, unless he paid, there was no any other way; he had to be eaten by the lion. Of course, the lion was very strong and none of these animals would be able to fight him. As a result, every animal was afraid.

Accordingly, the cow said, "unless you pay the money to the lion, you must be eaten." Each one of those animals said the same thing. Thus, the monkey was sentenced to be eaten by the lion. Finally, the fox saw the case, the monkey was convicted that he was sentenced to death by all the animals. Unfortunately, the fox did not like the event that the lion would eat the monkey. Due to this, the fox was transferring important messages to the monkey through the following melody:

*"Monkey, for death you are sentenced
Therefore, you will be killed
But before something happened
Would you look at the tree?
It is behind you"*

Then immediately, the monkey understood what the fox was saying. He jumped up and climbed on the tree. Instantly, every animal was isolated. Due to this, the lion was unable to eat the monkey, and thus, he saved himself by the tree.

In this folktale, children engagement in linguistic intelligence is realized through ideal word, verbal communication, verbal narrative sounds, and definitions. An attempt was made to have children choose and intend with their preferred reading, after that perform a written or oral presentation on why they desire that circumstances. Children could bear in mind about the dictions being used by the cow, the monkey, and the chief fox. As a result, children could develop the linguistic expression of their sensitivity to the state of different scio-cultural affairs.

Apparently, in terms of logical thinking, children understand that borrowed possessions must be paid back to the intended individuals. The monkey understood what the fox was saying and he jumped up and climbed on the tree. Then, every animal was isolated. As a result, children could able to understand how the existing problems are being solved. Teachers at school and parents at home for instance can create events and characters found in folktale to calculate different numerical items in line with current lesson. These types of exercise aimed to develop the students' engagement in calculation skills and color conversion abilities.

The projected literary folktale narration and reading encourages bodily kinesthetic intelligence. As narrated through the above folktale, monkey understood what the fox was saying and he jumped up and climbed on the tree. Then every animal was dispersed. In this case students understand that how different animals were used, their body.

Parts to perform different activities. Children might aware of that how the monkey used his whole body or parts of his body to climb up the tree. Thus, children could understand how the monkey was able to solve the sentenced decisions by coordinating legs and hands. As a result, children learn best through engagement of touching, moving, processing knowledge through their body sensations.

Natural and Visual-spatial intelligence were overlapping in the previous folktale. Children could call attention to the space where the cow, the sheep, the goat, the rat, the hyena, the buffalo, and many others were called for assembly and they were gathered under the big tree near to farmlands. This circumstance leads children to create the ability to form a mental representation of the spatial animal world and able to manipulate them to create the overall mental images. Thus, in this case, children can develop the ability to comprehend, discover and appreciate the world of animal nature. The fox, being the chief was sitting with the weaker animal (monkey) rather than strong (lion).

Regarding interpersonal intelligence, children could call attention to animal's feelings, intentions, interests, and motivations. It was a democratic vote, a decision by all the animals that the monkey should be eaten. The monkey would suffer all his life in hiding. For that reason, in interpersonal intelligence, children were trying to be strong in accepting the people, leading organizing, and resolving the existing conflict.

Through engagement of intrapersonal intelligence, children could be capable to understand each animal's inner thoughts, feelings, desires, strengths, and weaknesses. On the other hand, musical intelligence was all about music and rhythm. Thus, the fox was transmitting the message to the monkey all the way through the poetic melody to save his life from death. Similarly, narration has its sounds, pitches and rhymes in prose fashion.

Thus, children would like to engage in role-play by nominating different animal sound and able to listen and narrate. Therefore, children could learn best through listening, reading, narrating, singing, and writing to the folktale, poetic and prose melodies.

An important moral lesson that students learn from "animal court" were that true justice can be able to conquer anything in its path. In

terms of logical thinking, students understand that if they borrow someone's possessions they must pay back to the intended individuals.

In group discussion session (for example) grade four mathematics teacher assured that he was a musical, kinesthetic, and visual learner; and the teacher tries to incorporate these intelligences fond of his classroom. As musical intelligent, he attempts to incorporate music into his classroom. By the same token, fifth grade Awgni teacher stated that she was a visual learner. She gave her students a survey on learning styles at the beginning of the year. At time she was addressing learning styles in the thoughtful education curriculum. Conversely, all respondents were not aware of multiple intelligences.

Folktale Two: the Leopard's and Goat's Kid

Before very longtime, the leopards and a goat's kid were, not knowing each other. Due to that, they were playing together in the grass and the forestland escape of once a village. Different species of plant and grass types create the area very attractive. One day, after play scene the leopard's kid, returned to her home. In the evening, she told her mother in this tone, "I was playing with a fine looking creature of God. She was very smart, elegant, attractive, gorgeous, and humorous. I have been passing an excellent time with her." Owing to this event, the mother leopard was become pleased. Her face, mouth and eyes have been drastically changed. Then, she caught her kid with her fingers and shouted loudly. She said by strong tonal speech "Isn't that our favorite food since ages? I have feed you ever since. Why didn't you catch her and bring her?" The kid was crying. After that, she took a few minutes to suppose about the event that has been happening. Thus she replied, "Oh, excuse mammy, we have a meeting tomorrow. I'll bring her here." On the other hand, the goat's kid also told her mother, "I was playing with a striking animal which had spots. She had colorfully decorated body." However, the goat's mother muscularly

shouted at her kid. She pushed down her kid by her horn. She was an able to control her feeling and said, "You were extremely foolish child, don't you be familiar with! This kid and her relatives were our hazard enemy since we created, chasing us everywhere. If they cached without any pretext they killed and ate us. You must always run away and keep not hearing from her."

After this event, goat kids went to the intended village to obtain food. When the goat's kid saw the child's of leopard, she provided the impression of being wiliness, said in a false, sweet voice, "Hello, how are you please?" The leopard's kid in a little while was nearing her with intelligence pace. The goat's kid became very frustrated. Gradually, she was going back... back... back and back, fearing to be caught. The kid of leopard tried to express her feelings in the subsequently musical melody to divert the intent of the goat is as in:

*"Let's engage in recreation
I will give you certification
For today, I have excellent amusement
Let us engage in enrollment
Let us create entertainment"*

"Thank you for your song. No, I will not do that today. What has been designed in your home has also been proposed in our house. What your mother told you was even advised by my mother to me. You and your relatives were our cruel enemies." After saying this, she ran away and the kid of the leopard went back to her mother.

In the itinerary of narration, students engagement as leopard and her kid, goat and her kid were able to developed into different multiple intelligences. Thus, children were expected to develop linguistic intelligence to use language productively, whether in words as a storyteller or in writing. Children engagement through folktale narration enables them to develop the capability to operate the grammar or configuration, the semantics, and the realistic practical uses of the given language. For instance, the kid of the leopard was using

language to convince the goat to take a specific course of action. The goat's kid was using language to remember information what her mother was told clarification using language to inform her kid.

Musical poetic and narrative, rhythmic intelligence in the above folktale includes receptiveness to pitch, character sounds, and promptness and thoughtful to the narrative constituency of the play. It also includes such abilities as the cognizance of tonal patterns and narrative rhythm, awareness of sounds such as leopard and its kid, goat and her child. Students' teachers, parents and friends are playing leopards or their friend's sound effects and they listen to music while studying or reading. Thus, children were able to appreciate the area of play, beat, and character. They also can generate music and take pleasure in singing songs.

Mathematical intelligence emerged through this folktale enable students to emanate from the manipulating of leopard and goat's child, cultivates into the aptitude to think concretely about those animals. Then it builds up into the ability to imagine legitimating of animal family members without them. Children through intended folktale dialogue might require logical and rational information to be taught in excellence. This group of students enjoys working with rational, logical thinking.

By the same token, spatial intelligence found in the premeditated folktale refers to children competence to imagine visually, orient oneself spatially. For example, the mother of the leopard was very sensitive to goat while her child was visualizing the event. Thus, children imagine the physical appearance of the goat including the capacity to visualize ideas, and to familiarize oneself properly in a spatial prevailing condition.

Furthermore, bodily kinesthetic intelligence in this literary folktale requires the proficiency to understand the leopard's and the goat's world through body skill in order to articulate thoughts

and feelings, and be in touch with others physically. Children can recognize the way the goat pushed down her kid by her horn and leopard caught her kid with her fingers and the occasion she shouted loudly. Therefore, students were using one's whole body or parts of body to resolve troubles. They might also develop the aptitude to make use of mental capabilities to synchronize physical movements. In line with interpersonal intelligence, children acquire individual leopards and goats' capability to appreciate, distinguish, and differentiate between the wild animal's frame of mind, conduct, objective, and intentions. This enables students to be sensitive to facial language, right to be heard, and gestures.

Interpersonal intelligence in this context depicts children to introspect one's self. For instance, the mother of the leopard laid down the goal to slaughter the kid of a goat. The mother of the goat was also cognizant that her kid could be killed. Therefore, events talked between leopard and goat's kids might help children to become skilled at how to set goals. To build up this intelligence, teachers and parents had better to encourage them to formulate a schedule of effects that they would like to do if they were either goat or leopard.

In naturalist intelligence, children could point out the capability to be familiar with and categorize grassy and forestry land escape of once a village, different species of plant, grassland types, domestic and wild animals. Therefore, children who like to be involved with nature would understand the difference. The moral of this folktale deals with the assessment of leopard's own conscious thoughts and feelings. In the psychology of the goat and leopard, the process of introspection relies solely on the inspection of one's mental state. Thus, this introspection closely related to children's self-suggestion and contrasted with external observation. Moreover, the moral of introspection provides a privileged access to

students' own mental state, not mediated by other sources of knowledge, so that personal experience of the mind is unique. Moral lessons raised through folktale determine any number of student's mental states like sensory, bodily, cognitive, emotional etc.

Folktale three: hyena's indulgence

Once upon a time, the hyena's child was deceased. Due to this, the hyena was down in the dumps and sat in his home. Thus, the donkeys were talking about the journey to the hyena's house to indulge him from his sorrow. After the long talked, one donkey said, "Well, the hyenas have forever and a day being our opponents. Perhaps if we go, he will be happy and make us his friends." Then the donkeys agreed to mourner the hyena. One donkey called the hyena by next melodic fashion as:

"You are always heard.

*From whatever distance
you are heard everywhere.*

*However, you defecate;
your dung has been always white.*

What fate did your son meet?

*From you, such a great creature,
how could your son be dead?"*

Everyone cried and was in tears. One hyena also answered in a poetic song as "Oh, it was wonderful that you said it was such a wonderful poem you made for the death of our son. But, however good your poem was Look, these mourners didn't have anything to eat."

A donkey said "Let God give you comfort. Now we must go." Consequently, they started to leave. However, a hyena stood at the door, closed the pathway, and said, "The mourner hyenas didn't have something to eat. Therefore, all of you must give your upper lips." In this case, donkeys entreat the hyena to offer excuses. The hyena strongly wary them and said, "without any pretext I had to cut off your lips." Finally, the hyena cuts off the donkey's lips for mourners. Since the donkey lips were cut off, they seemed to be laughing. On the other day, one hyena saw those donkeys that did not have lips. To him the donkeys seem to

laugh at hyena's child death. Therefore, the same hyena went to his hyena friends and said, "You were letting them go peacefully, but they were laughing at the death of your son." Finally, the hyenas became annoyed. By taking this as pretext, they killed all donkeys and ate them.

Through literary folktale narration children in linguistic intelligence can able to exchange a few words, make the wisdom of both hyenas and donkeys world through their own language. When children were role-playing the scene of hyenas and donkeys' character, they could demonstrate this intelligence in their prime form. Children who engaged and took pleasure in playing with rhymes, clever remarks, and perpetuity might have a story to tell, and show signs of linguistic intelligence. The logical intelligence enabled students to be conscious of cause and effect relations. According to folktale three, the cause is the hyena's sorrow and the first effect is the donkeys' choice to make the journey. Likewise, journey of mourner was designing for creating friendship in between hyenas and donkeys. In view of the fact that the hyenas were starving, and thus, they forcefully cut donkeys lips. Consequently, this was the product. On the other hand, another donkey went to the hyena's home was the cause that he aimed to report as if donkeys were laughing at the death of hyena's son. Then, this effect resulted that the hyenas were imposed to kill all donkeys.

Children engagement in musical intelligence allows them to produce, be in touch with, and appreciate themes made out of sounds between donkey and hyena. Thus, students were expected to develop the capacity to recognize, differentiate, alter, and articulate funeral musical forms that were chanted by hyena and donkey. This intelligence enabled them to be sensitive to the tempo, melody, and tone color of funeral musical pieces.

Spatial intelligence through this folktale

makes it possible for students to make out visual or spatial information about the notion of the hyenas and the donkeys. This intelligence facilitates children's ability to restructure visual imagery from memory. It also enabled students to imagine visually, become conversant with them spatially, and see the visual images about the hyenas' and the donkeys' world noticeably. In this regard, students were initiated to carry out transformations on their initial perceptions. This intelligence engaged them in sensitivity to color, shape, form, space, and the relationships that existed in between hyenas and donkeys' contexts.

Bodily kinesthetic intelligence throughout this folktale makes possible children to realize the donkeys and hyenas' world all the way through body experiences, to communicate thoughts and emotions, and be in touch with other opponents through bodily actions. Therefore, both domestic and wild animals were used, and their whole body could be used to express ideas, feelings, and actions that were taken. For instance, hyenas were using their legs, teeth, lips and other parts of body by coordinating, balancing, and strengthen physical skills as flexibility, and speed to cut the lips, to kill all donkeys and to eat meat. Thus, children's engagement in bodily kinesthetic intelligence allows them to use part of the body to create products or solve problems.

In the preceding folktale, different donkeys and hyenas were expressing their own thoughts, outlooks, objectives and the premeditated goals. As a result, intrapersonal intelligence helps children to differentiate amongst their own manner, to construct precise psychological models of themselves and lead them to make decisions about their lives. In the same way, donkeys were able to interpret hyenas' behaviors, understand the relation between donkeys and hyenas, and their situations in the future. For instance, one donkey said, "Well, the hyenas have forever and a day being our

opponents. Perhaps if we go, he will be happy and make us his friends." Then the donkeys were agreed to mourner the hyena. On the other hand, one hyena saw those donkeys that did not have lips. To him the donkeys seem to laugh at hyena's child death. Thus, he went to his hyena friends and said, "You are letting them go peacefully, but they were laughing at the death of your son." Therefore, interpersonal intelligence in this context permits children to be acquainted with and create distinctions about others' thoughts and purposes. Children show signs of this intelligence while they prosper in small group work, when they become aware of and act in response to the moods of their associates and age group. Through engagement of folktale, children can distinguish wild and domestic animals. Therefore, naturalist intelligence allows children to make a distinction among animals, categorize, and use features of the environment.

The moral of this folktale deals with the cause of the journey of mourner, which was premeditated to generate companionship between the hyenas and the donkeys. Since the hyenas were starving, they forcefully cut donkeys lips. Thus, donkeys indulged the hyena from his sorrow, resulting in the hyenas choosing to kill all the donkeys. Commencing this event Children understand that hazard enemies always chasing their adversary are everywhere. If they cached without any pretext they killed and ate them.

Folktale 4: The Man and The Snake

Long ago, a snake was started his trip in the early morning. While he was going on a journey, he got the river, which he could not cross. Due to this reason, he was sitting at the edge of the big river. Immediately, he saw the man who was coming into the river. The snake said, "Good morning, sir". "Oh, how are you?" replied the man. The snake said, "This River was very flooded. Therefore, I cannot cross it. So please help me." The man replied,

"How can I help you?" The snake in his turn said, "I can sit on your head." The man was very kind, and he let him cross on his head. The man supposed, "Now you have crossed, come down from my head." Snake replied that "no, you are too late. How can you ask me?" He was too full of confidence. "I can't come down. I'm going to eat you." The man said, "Is this the reward you give me for helping you?" The snake said, "I will not come down." Finally, the snake replied, "Let's go to a judge." The judges they selected were a man and an animal. According to their choice, firstly, they went to the man. Both of them intended to raise their ideas for judge. The man said, "I helped the snake in order to cross the river, but he wouldn't come down off my head." The main judge said, "You did it willingly. You told him to sit on your head, so why should he come down? This is my judgment." The judge was frightened of the snake.

The man said, "We must go to a higher animal judge." Therefore, they go to the animals for judgment, the baboon, hyena, and two other men, and so on, and they are all afraid of the snake and say the same thing. All gave a verdict said, "If you carried him willingly, he has the right to be there. He can eat you." The final judge was the monkey. The monkey said, "What is the problem?" The man said, "The snake asked me to help him cross the flooded river, but now he refuses to come down." "Oh, is that so?" said the monkey. "Well, according to the traditional customs of my father and mother to give the judgment, I must go up the tree." Then, he climbs up the tree and said, "I can't judge you like this. One must stand on the left and one on the right, like the usual defendant and prosecutor." Therefore, when the monkey said this, the snake came off the man's head and stood nearby, believing the monkey was also afraid of him. The monkey chanted as:

*"Don't you have a stick in your hand?
Do not have courage in your heart.
Why don't you do something about it?"*
*Therefore, the man said, "I never thought of it. This is the best judgment. I ever heard."
Consequently, he took the stick and beat the snake to death.*

In the context of logical intelligence, this folktale addresses the consideration to rational patterns that the cause of disagreement, which occurred in between the snake and the man, was the flooded river. In this case, the snake cannot cross it. Thus, the snake has been begging the man to carry him on his head. After the snake crossed the river, he was unable to go down. Because of fearing the snake, different judges were trouble to give right justices to the man. Finally, the monkey gave justice and the problem was solved. Therefore, this logical intelligence enables children to develop the ability how to associate, speak out, propose, identify cause and effect, role-play, and other related thoughts.

As portrayed through folktale, the snake, the man, and the monkey were used different languages to articulate, to propose, to adjudicate, and to set the intended goals in a given context. Therefore, linguistic intelligence can promote students' verbal language expressions. It was implicit that students whose intelligence points of view comprise a well constructed linguistic component that would offer higher ratings on education and please themselves with vocabulary and verbal games.

Spatial intelligence through this folktale measures students' view on their capacities to imagine and works with multidimensional things. Students dealt with visual imaging about the river flood, snake, man, and different journeys, those who participate in justice, and other settings and characters being involved in the folktale. Moreover, this tale promotes students' spatial perception in line with the intended intelligence.

In the folktale, the man, snake, and monkey used their parts of the body to perform different activities in the given context. Therefore, bodily kinesthetic intelligence could be used to assess the children's outlook on their abilities

associated to functioning with hands and organizing their bodies.

Interpersonal intelligence in this circumstance can measure children's perceptions of the capabilities of social relations being performed by a snake, man, and other judges. Students can develop items like ways to make contact easily with other learners, and build up methods how they get along with no trouble by means of different types of people.

In line with intrapersonal intelligence, self-reflections being expressed by a snake, men and monkeys can determine children imaginations on their talent to react to significant issues in life. Therefore, through this folk narration, children were expected to use time to frequently reflect on the important issues in their life. Moreover, children might also uphold issues relating to snake's, men's, and the monkey's ability to examine themselves and the initiated problem in order to articulate their own feelings. Due to this, children were expected to develop abilities to examine their own reasons and behaviors of action, either their opinions were agreeing or disagree with the other character's view.

In naturalistic intelligence, children were anticipated to confine their admiration of being in an animal, human, land escape, and plant matures. Thus, the intended folktale facilitated the notice of understated variations in the world of human, animal, plant and land feature natures and observations of natural settings, interconnections, and patterns.

While the monkey was trying to give justice, he created the poem, and chanted loudly to enhance the man to kill the snake. Therefore, through musical intelligence, students might understand how to generate excitement, imagery, and methods to add a power of putting into effect. Students through

the moral of folktale understand that a verdict of quality in criminal case is normally go after the decision of convocation rendered by judge, which in turn be followed by sentencing. Here children aware that first, the jury finds the facts, as pawed by the evidence, then it applies the commandment as instructed by the court, and finally it returns a verdict in one conclusion that settle the case as the monkey did.

Discussion summary remarks indicated that Like Shearer (2004) and Gardner (2006) research findings, multiple intelligence hold that children possessed several intelligences which are used to carry out specific tasks. This hypothesis is significant to elementary education because teachers able to observe more recurrently that students learn in different ways. By the same token similar to Gardner (2006), research result in current study indicated that intelligences found in literary folktale narratives include interpersonal, intrapersonal, kinesthetic, linguistic, logical/mathematical, musical, Spatial, and naturalistic. It is supposed that every intelligence can either work independently to complete a task or several intelligences be able to function together particularly to complete teaching learning tasks accordingly. Similar to Viadero (2003) in order to better understand every child teacher and parent first have got to be understand what each intelligence means.

CONCLUSION

Literary folktale narrations promote social cohesion regardless of age and gender. The narratives were powerful, convincing tool that should be used by parents and teachers. Thus, the finding of this research has been assured that children engagement in folktale narrations can develop their linguistic, logical, spatial, musical, natural, interpersonal, intrapersonal, and bodily kinesthetic intelligences. Furthermore, children

at any talent stage were acquainted with how to use their multiple intelligent through learning and their life experiences. Likewise, moral lessons reflected all the way through literary folktales instruct the desired morals of reality, discipline, truthfulness, responsibility, compliance, and other social responsibilities which are important to deliver the actual lesson. Interview and group discussion sections assured that teachers, students and parents were not aware about multiple intelligences and significance of integrated application of folk tale narrations into lesson presentations.

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