

SEAMEO - APCEIU

Telling Tales from Southeast Asia and Korea:



A Situation Analysis



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Southeast Asia and Korea

A Situation Analysis

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LIST OF ACRONYMS

AEC	Association of Southeast Asian Nations Economic Community
APCEIU	Asia-Pacific Centre of Education for International Understanding
ASEAN	Association of Southeast Asian Nations
CCAP	Cross-Cultural Awareness Program
EIU	Education for International Understanding
Lao PDR	Lao People's Democratic Republic
MOE	Ministry of Education
SACL	Society for the Advancement of Children's Literature
SEAMEO	Southeast Asian Ministers of Education Organization
SEAMEO INNOTECH	Southeast Asian Ministers of Education Organization Regional Center for Educational Innovation and Technology
SEAMEO SPAFA	Southeast Asian Ministers of Education Organization Regional Center for Archaeology and Fine Arts
UN	United Nations
UNESCO	United Nations Educational, Scientific, and Cultural Organization

PART I. PROJECT AT A GLANCE

The Asia-Pacific Centre of Education for International Understanding (APCEIU) was established as a United Nations Educational, Scientific, and Cultural Organization (UNESCO) Category II Institute in 2000, the year the United Nations (UN) proclaimed as the "International Year for the Culture of Peace." The center's chief mandate is to promote Education for International Understanding (EIU) toward a culture of peace in the Asia-Pacific region. In accordance with the UNESCO Recommendation Concerning EIU, Cooperation, and Peace and Education Relating to Human Rights and Fundamental Freedoms (1974) and the Declaration and Integrated Framework of Action on Education for Peace, Human Rights, and Democracy (1995), APCEIU has been carrying out a series of programs and activities ranging from training workshops to the development of educational resources.

To pursue its mission, APCEIU places a strong emphasis on a pedagogical approach to EIU. This approach integrates knowledge and understanding with the development of values and attitudes underpinning a culture of peace. The conceptual framework of EIU encompasses peace, human rights, intercultural understanding, and sustainability in a holistic manner.

Meanwhile, the Southeast Asian Ministers of Education Organization (SEAMEO) was founded in 1965 as a chartered regional organization mandated to promote cooperation in education, science, and culture in the Southeast Asian region. The organization's core mission is to enhance regional understanding, cooperation, and unity of purpose among its member countries and to achieve a better quality of life through the establishment of networks and partnerships, through the provision of an intellectual forum for policy makers and experts, and through the promotion of sustainable human resource development.

The SEAMEO-APCEIU Collaboration on the Development of Learning Materials on Asian Folktales marks the commitment of the two organizations to enhance Asia's diversity by developing a learning resource based on the folktales of Southeast Asia and Korea. Guided by APCEIU's mandate to strengthen national and regional capacities in EIU and SEAMEO's vision to implement "quality education for all" within the Southeast Asian region, this initiative aims to increase intercultural education between Southeast Asia and Korea by investigating regional folklores and folktales found in the primary-school textbooks of 12 Asian countries.

It is worth noting that this joint undertaking supports the Association of Southeast Asian Nations (ASEAN) Vision 2015, a roadmap for regional integration that aspires to establish a political, economic, and sociocultural community in Southeast Asia within the next five years. Some of the specific priority objectives outlined in this regional blueprint include the cultivation of a stronger sense of Southeast Asian identity and the strengthening of education and cooperation between the ASEAN bloc and East Asian countries such as Korea.

OBJECTIVES

This project is spearheaded by the APCEIU and the SEAMEO Secretariat. Two SEAMEO centers centrally participated in this undertaking—SEAMEO Regional Center for Educational Innovation and Technology (SEAMEO INNOTECH) and SEAMEO Regional Center for Archaeology and Fine Arts (SEAMEO SPAFA). These centers are directly involved in developing the teaching and learning materials on folktales, which will be the principal output of this endeavor.

The SEAMEO-APCEIU Collaboration on the Development of Learning Materials on Asian Folktales primarily aims to study how folktales from Southeast Asia and Korea are integrated into school lessons.

The two major deliverables of the project include:

1. *A situational report of the use of folktales in Southeast Asia and Korea: This will be a synthesis detailing the findings of a regional survey on the use of folktales in the region.*
2. *A book of regional folktales with learning notes for teachers' use: In hopes of further disseminating the age-old folk literatures in the region, a collection of traditional stories from Southeast Asia and Korea will be compiled into a book. This learning resource will hopefully inspire young learners to achieve a deeper and wider understanding of their own and of other people's cultures*

The project's general objectives are:

1. To increase intercultural understanding
2. To highlight Asia's diversity
3. To strengthen educational cooperation in the region
4. To develop educational materials based on Asian folktales

The project will ensue from June to December 2010 with the generous financial support provided by the Ministry of Education, Science, and Technology (MEST) of Korea.

WHY A SITUATION ANALYSIS?

Since its inception, APCEIU has been conducting a wide range of programs to promote EIU toward a culture of peace and to build the capacity of its member states in Asia-Pacific.

This particular project was proposed in order to gain a comprehensive understanding of how folktales currently figure into school curricula in Southeast Asia and Korea. To ensure that the impact of EIU initiatives such as this project is maximized, it is essential to

provide a careful assessment of the current situation. As such, the project seeks to explore the various factors underpinning the teaching of folktales in Southeast Asian and Korean classrooms, including pedagogical strategies, the key values students learn, and the types of traditional stories published in primary-school textbooks.

At the international level, APCEIU has undertaken consultations with Southeast Asian countries on the use of folktales in primary schools. These consultations served as an effective platform for information sharing wherein the participants were given the opportunity to talk about the various pedagogical trends, developments, and challenges associated with integrating folktales into their respective countries' primary school curricula.

Against this backdrop and in accordance with the center's mandate to strengthen the national and regional capacities of Asian countries in the field of EIU, the Situation Analysis of Teaching Folktales in Southeast Asia and Korea was launched in February 2010. It is important to note that this initiative likewise aims to lay the groundwork for developing future EIU programs and strategies that are based on the local needs and contexts of the region.

PROJECT FRAMEWORK

The project's specific objectives are:

1. To survey and assess the current situation on the use of folktales in Southeast Asia and Korea
2. To collect popular folktales from both public and private primary-school textbooks
3. To formulate medium-term strategies and to develop well-grounded programs to increase the dissemination of Southeast Asian and Korean folktales across the region

The situation analysis was conducted in three major phases, namely:

1. The dissemination of surveys with questionnaires in 12 countries across the Asia-Pacific region
2. The presentation of national reports by designated national coordinators
3. The conduct of a regional meeting

The survey proved successful in providing primary educators with a clear insight into the use of folktales in Southeast Asian and Korean classrooms. The highlights of these national surveys were presented by the different national coordinators during the SEAMEO-APCEIU Regional Meeting on the Use of Asian Folktales in Classrooms held on August 10–11, 2010 at the SEAMEO SPAFA office in Bangkok, Thailand. This meeting also served as a venue for education officials and policy makers to intensively discuss a wide range of pertinent issues concerning the teaching of folktales in the Asian region.

The project investigated 12 countries in total. Eleven of the participating countries are from the Southeast Asian region—Brunei Darussalam, Cambodia, Lao People's Democratic Republic (PDR), Indonesia, Malaysia, Myanmar, Philippines, Singapore, Thailand, Timor-Leste, and Vietnam—while one is from East Asia—Korea.

This report presents the results of the survey conducted in June–July 2009 on the use of folktales in Southeast Asia and Korea.

LOCUS OF RESEARCH

The countries of Southeast Asia

The study covered Southeast Asia and Korea. Southeast Asia is a subregion of Asia, which consists of the countries that are geographically south of China, east of India, and north of Australia. The region lies on the intersection of geological plates characterized by heavy seismic and volcanic activity.

Southeast Asia comprises two geographic regions—the Asian mainland (Indochina) and island arcs and archipelagos to the east and southeast (Malay Archipelago). The mainland section consists of Myanmar, Cambodia, Lao PDR, Thailand, Vietnam, and Peninsular Malaysia while the maritime section consists of Brunei Darussalam, East Malaysia, Timor-Leste, Indonesia, the Philippines, and Singapore (UNESCO, 2005).

The Republic of Korea

The Republic of Korea popularly called as Korea is a country in East Asia. It is located in southern portion of the Korean Peninsula. It is neighbored by the People's Republic of China to the west, Japan to the East, North Korea to the North. Its capital is Seoul. South Korea lies in a temperate climate region and has a population of 50 million. Today, Southeast Asia and Korea strives to attain the ASEAN Vision 2015, strongly promoting interdependence and intensified collaboration between and among its peoples. In this context, folktales are identified as a vehicle for knowing oneself and one's neighbors. The underlying values of EIU—peace, social justice, sustainability, mutual respect, and understanding—and how these are carried forward by Southeast Asian and Korean folktales are increasingly significant for the region .

HIGHLIGHTS OF THE REGIONAL MEETING

Attended by researchers, folktale experts, and education officials, the regional meeting provided a venue for sharing the results obtained in the 2010 Survey of Southeast Asian and Korean Folktales in Primary Schools. The findings from the survey combined with the national reports delivered by the folktale experts from participating countries provided a clear picture of the current condition of the content and pedagogy of folktale teaching in primary-school classrooms. The regional meeting facilitated vibrant discussions on a host of important issues, including the selection of the top 2 folktales in each country and the pedagogy for teaching folktales in the region. Some of the key values that the folktales were found to convey were deliberated on, particularly those that communicated messages relevant to the EIU themes of peace, unity, social justice, gender equity, harmony, and environmental awareness, among others.

The presentations were divided into four sessions, each of which was followed by an open forum, as summarized in the following sections.

SESSION 1

The country presenters comprised Ms. Pearl Chua Swee Hui (Brunei Darussalam), Mr. Chom Sonnang (Cambodia), and Dr. Murti Bunanta (Indonesia).

SUMMARY OF THE OPEN FORUM

There are popular folktales found in the primary curricula of countries in Southeast Asia and Korea. Some can also be found in other countries across the region. This posed a challenge to the country representatives insofar as determining which folktales were indigenous to their respective countries.

Many of the folktales were documented in primary-school textbooks and teachers had the liberty to select which ones to discuss in class. Outside the classroom, folktales usually prominently figured in festivals and other school activities.

In Cambodia's case, however, the Ministry of Education (MOE) has only recently begun collecting folktales to support primary-school curricula. Unfortunately, the ministry is facing budgetary constraints in publishing primary-school textbooks containing Cambodian folktales.

Brunei's folktales were included in the country's primary-school curricula. These folktales were not only printed in primary-school textbooks but were also available in CD format. Efforts are also underway to make the country's collection of folktales available in other modalities.

 SESSION 2

The country presenters comprised Mrs. Kongdeuane Nettavong (Lao PDR), Mrs. Faziah binti Sulaiman (Malaysia), and Mr. U Nyunt Han (Myanmar).

 SUMMARY OF THE OPEN FORUM

As many folktales cut across cultures and countries, education officials must look into publishing the stories that can be considered truly unique and indigenous to their respective countries. Once compiled into books, these collections of regional folktales can become an effective learning resource on the cultural diversity of Southeast Asia and Korea.

While younger learners can revisit old folktales in the learning resource that will be published, they will also be introduced to less popular stories that have not been previously documented in primary-school textbooks.

There exist bodies of local literature such as folktales that have been circulating among indigenous groups that need to be explored and brought into the mainstream.

While it is not always easy to identify which stories are indigenous to certain communities, many were obviously unique to a country, particularly the legends of some landmarks and specific places.

It was suggested that the stories be integrated into other school subjects such as math, biology, and civics and that these be made more relevant to the younger generation.

 SESSION 3

The country presenters comprised Ms. Fe M. Villalino (Philippines), Ms. Rosemarie Somaiah (Singapore), and Ms. Jeon Eun Jeong (Korea).

 SUMMARY OF THE OPEN FORUM

Teachers must be able to make the folktales applicable to the local environment and to the personal experiences of the schoolchildren. They must be encouraged to exercise their creativity in adapting folktales to local situations and contexts.

 SESSION 4

The country presenters comprised Mr. Afonso Soares (Timor-Leste), Ms Nguyen Thi Bich Lieu (Vietnam), and Dr. Prasong Saihong (Thailand).

 SUMMARY OF THE OPEN FORUM

The many parallels found in the folktales' storylines was an indication of the universality of certain human values. Likewise, the geographical proximity of the countries in the region made these similarities inevitable.

 RESEARCH METHODS AND PROCESSES

As part of the Situation Analysis of Folktales in Southeast Asia, the survey was conducted in the 11 SEAMEO member countries and Korea. As stated earlier, the survey chiefly aimed to investigate the use of folktales in Asian primary classrooms. Initially drafted by APCEIU, the questions were finalized through consultations among partner institutes. National researchers who were designated by the APCEIU and SEAMEO carried out the survey using questionnaires and presented the highlights of the survey results during the regional meeting.

The pool of national researchers—mainly composed of folktale experts and education officers—managed the distribution of the survey questionnaires. The national researchers drew up a list of respondents according to the categories and numbers prescribed in the guidelines and distributed and collected the questionnaires to and from the respondents. They subsequently checked the accuracy of data prior to submission to the SEAMEO Secretariat. APCEIU then proceeded to forward the completed questionnaires to SEAMEO INNOTECH, which was tasked to analyze the data and to write an analysis based on the findings.

The sampling procedure, which identified the survey respondents, adopted a purposive rather than a random sampling methodology. A sample size of approximately 10 respondents was used in participating countries. Through purposive sampling, the survey targeted teachers of folktales, leading scholars in related institutes (e.g., teachers and heads of language departments), and headmasters in primary and secondary schools who engage in teaching folktales.

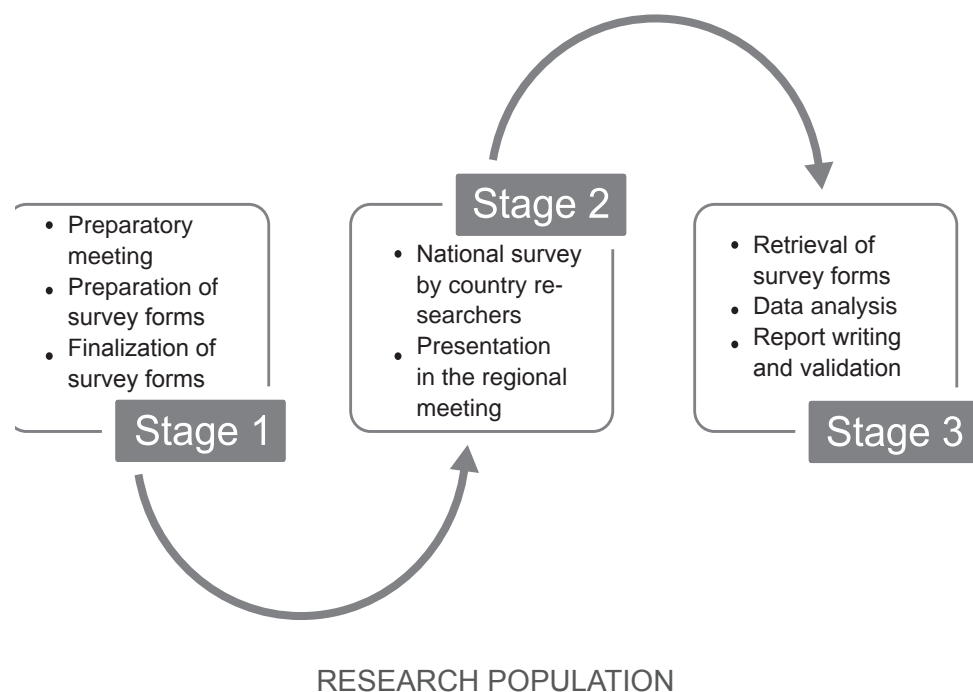
The survey was conducted in three stages, namely:

- *Stage 1* : This stage involved the selection of national coordinators and the preparation of survey tools and instruments. The SEAMEO Secretariat selected researchers and folktale experts who were capable of gathering data on folktales in each country. The SEAMEO Secretariat identified these experts with the help of partner institutes such as SEAMEO INNOTECH and SEAMEO SPAFA.
- *Stage 2* : The national experts distributed the survey tools to at least 10 educational institutions. They were further tasked to come up with a short list of five popular folktales and two outstanding stories for publication. These folktales were presented in the regional meeting held in Thailand.

- *Stage 3*: The final phase entailed data gathering and the preparation of synthesis reports by the SEAMEO Secretariat and SEAMEO INNOTECH, respectively.

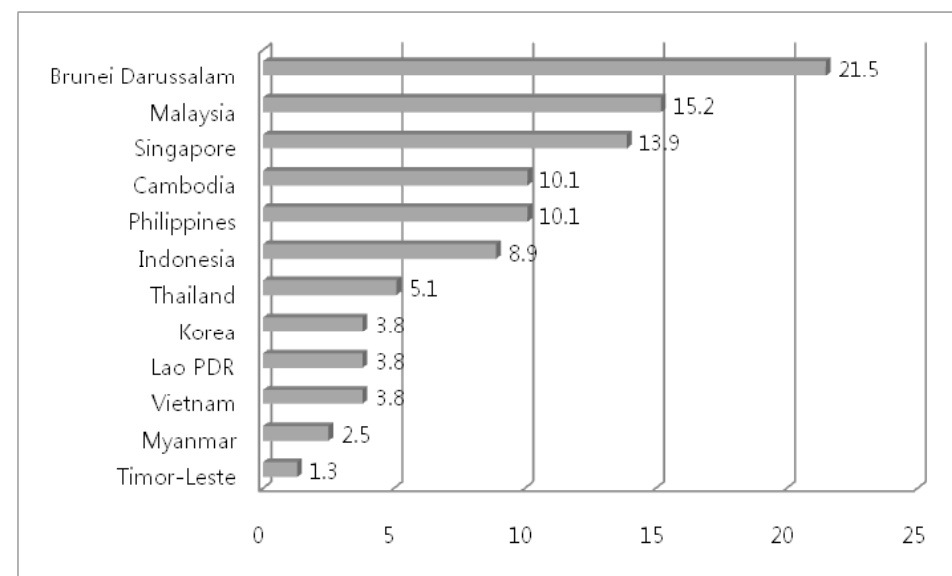
Figure 1 shows the research methodology used to conduct the survey.

FIGURE 1: RESEARCH PROCESS USED FOR THE SURVEY OF ASIAN FOLKTALES



Data was collected from 78 respondents from the aforementioned 12 countries in Asia (see Figure 2).

FIGURE 2: RESPONDENT DISTRIBUTION BY COUNTRY (%)



A total of 79 teachers from the Southeast Asian countries responded to the survey. Brunei Darussalam registered the highest number of respondents at 17 or 21.5 percent. Malaysia followed with 12 respondents or 15.2 percent. The Philippines and Cambodia came in third with eight respondents or 10.1 percent each. Timor-Leste had the least number of respondents with one respondent or 1.3 percent.

SCOPE AND LIMITATIONS OF THE STUDY

It is recognized that the respondents of the study come from 72 primary schools in the 12 countries surveyed. The limitations of the study involve its sampling method and the respondents' framework in answering the questions. Since the study employed a purposive sampling method, some countries registered more respondent organizations than others (i.e., Brunei Darussalam, Malaysia and Singapore). Caution therefore should be exercised when attempting to generalize the findings of the survey to the bigger population.

The study is likewise limited by the manner in which some respondents answered a few of the survey questions. In some of the survey questions that necessitated only one answer, some respondents took the liberty of choosing more than one. This then led to total figures that went beyond a hundred percent. Some respondents ticked off multiple answers.

PART II. SURVEY FINDINGS

The situational analysis covers findings on the following:

1. Traditional stories in Southeast Asian countries
2. Programs for understanding one's own culture
3. Programs for understanding other cultures

A. TRADITIONAL STORIES IN PRIMARY SCHOOLS

The respondents from each country were asked to name which traditional stories were normally cited in their primary-school textbooks (see Table 1).

TABLE 1: TRADITIONAL STORIES FOUND IN SOUTHEAST ASIAN AND KOREAN PRIMARY-SCHOOL TEXTBOOKS

Country	Stories Cited in Primary-School Textbooks	Grade	School Subject
Brunei	Nakhoda Manis	3	Bahasa Melayu
	Jong Batu	4	Social studies
	Gunung Amas and Sang Ketupat	5	English
	Awang Alak Betatar	5	
	Gulingtangan	6	
Cambodia	The Wolf and Shrimps	4	Khmer language
	Preah Thaong Neang Neak	4	
	Yak Laom Lake	5	
	Intelligence of Human	5	
	Crocodile and the Carter	6	
Indonesia	Kancil (Mouse Deer) stories	1-3	Language
	Bawang Merah and Bawang Putih	1-6	
	Malin Kundang	3-6	
	Tangkuban Perahu	3-6	
	Dewi Sri	3-6	
Korea	The Rabbit's Liver	2-5	Korean
	Heungbu and Nolbu	1-6	English
	The Devoted Daughter, Shim Cheong	3-6	Music
	Kongji and Patji	2-3	Preliminary
	The Sun and the Moon	1-2	Korean
Lao PDR	The Turtle and the Swans	5	Lao language
	The Monkey and the Crocodile	5	Reading
	The Hen Which Laid Golden Eggs	4	
	The Thua Bird Makes a Nest	4	
	The Deer Turtle and the Sea Bird	4	

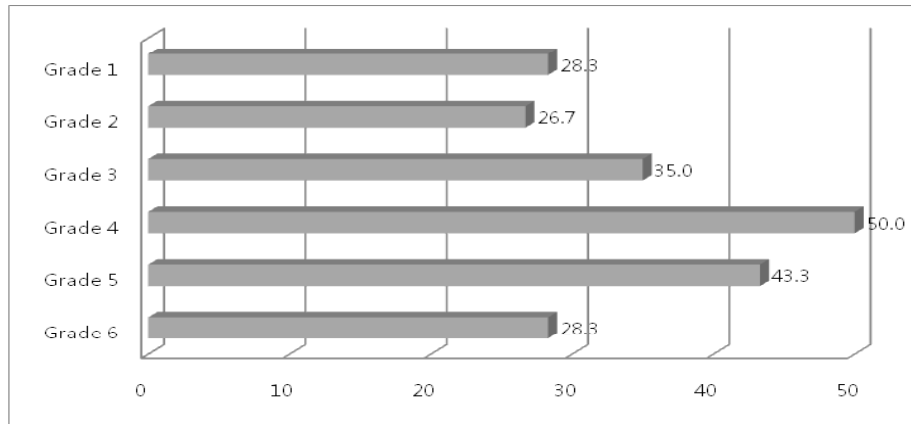
Country	Stories Cited in Primary-School Textbooks	Grade	School Subject
Malaysia	The Lion and the Mouse	2	English
	The Ant and the Cricket	5	Malay language
	The Buffalo and the Crocodile	4	
	The Rice Flower	6	
	Why the Tortoise Shell Cracked	3	
Myanmar	Social Welfare Spirit	5	Reading
	An Unthinking Rabbit	5	
	Goodwill	4	
	The Rabbit and the Tortoise	3	
	An Ant and a Grasshopper	2	
Philippines	Mariang Makiling	5	English
	Juan Tamad	2	
	The Monkey and the Tortoise		
	Why the Sea Is Salty	3	
Singapore	The Legend of the Cashew Nut		
	Sang Utama/How Singapore Got Its Name	3-4	Language
	The Attack of the Swordfish/Red Hill	1-6	Social studies
	Kusu Island	1-6	
	Badang	1-6	
Thailand	Sisters Island	1-6	
	Pla Bu Thong (Little Golden Fish)	4-6	Thai language
	Chiang Miang	1-6	
	Prince Phadeng and Princess Ai	1-6	
	Sang Thong	4	
Timor-Leste	Richman Seeks a Daughter-in-Law	4-6	
	A Monkey and a Mouse	1-4	Storytelling class
	A Young Duck	1-4	
	A Young Parrot	1-4	
	A Greedy Gog	1-4	
	Maudaci's New Friend	1-4	
	In the Past Heaven and Earth Were Close to Each Other	1-4	
Vietnam	The Descendants of the Dragon and the Fairy	1 and 5	Vietnamese
	The Toad Is the Heaven's Uncle	3	
	Son Tinh and Thuy Thinh	2	
	The Legend of the Star Apple	2	
	The Legend of the Watermelon	1	

These traditional stories were listed by the research and folktale experts. The grades where these stories were offered, the languages used to teach them, and the school subjects where they were integrated into were also listed. Further details on this may be found in the succeeding tables.

GRADE LEVELS THAT OFFER LESSONS ON FOLKTALES

Figure 3 shows that a vast majority of the 60 folktales mentioned by the country respondents (five respondents per country) were published in textbooks for grade 4 and 5 students.

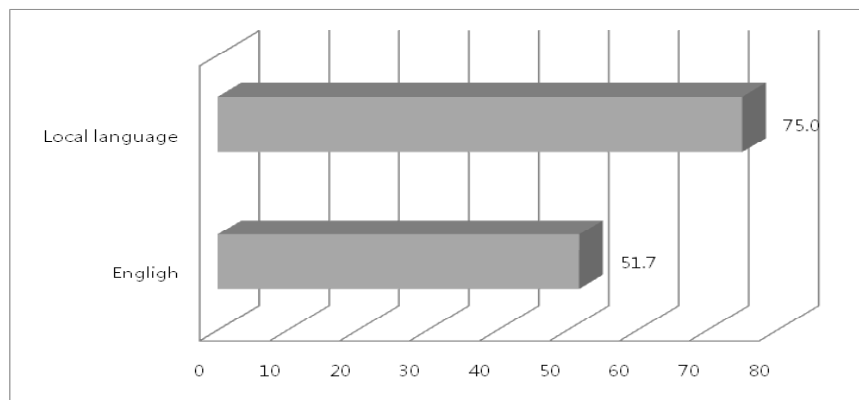
FIGURE 3: DISTRIBUTION OF TRADITIONAL STORIES BY GRADE LEVEL AS OF AUGUST 2010 (%)



LANGUAGES USED TO TEACH FOLKTALES

As can be gleaned from Figure 4, most of the folktales cited in primary-school textbooks were written in the local languages of the countries concerned.

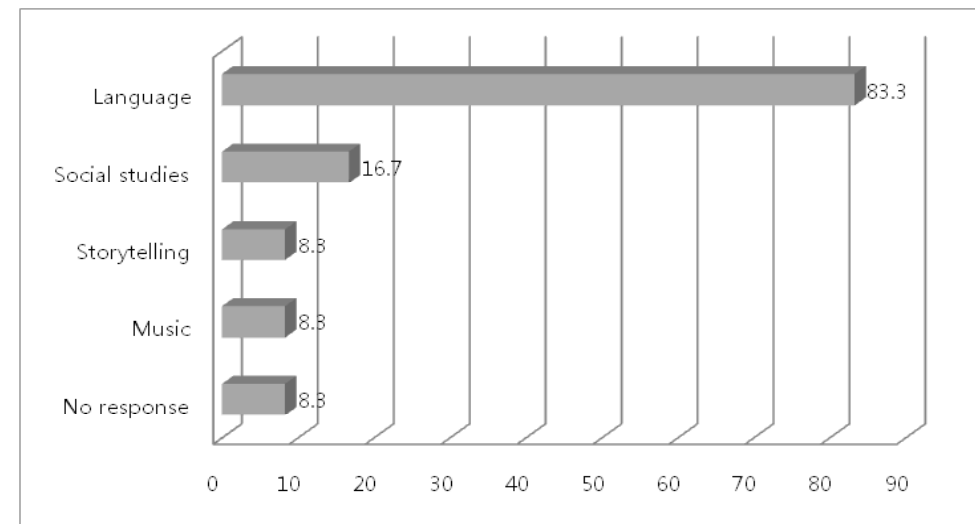
FIGURE 4: DISTRIBUTION OF TRADITIONAL STORIES BY LANGUAGE (%)



SCHOOL SUBJECTS WHERE TRADITIONAL STORIES ARE DISCUSSED

Approximately 83 percent of the respondents revealed that folktales were frequently taught in language classes in primary schools. The majority of these folktales may be found in primary-school language textbooks written in the country's mother tongue and/or in English (see Figure 5).

FIGURE 5: SCHOOL SUBJECTS THAT DISCUSS TRADITIONAL STORIES (%)

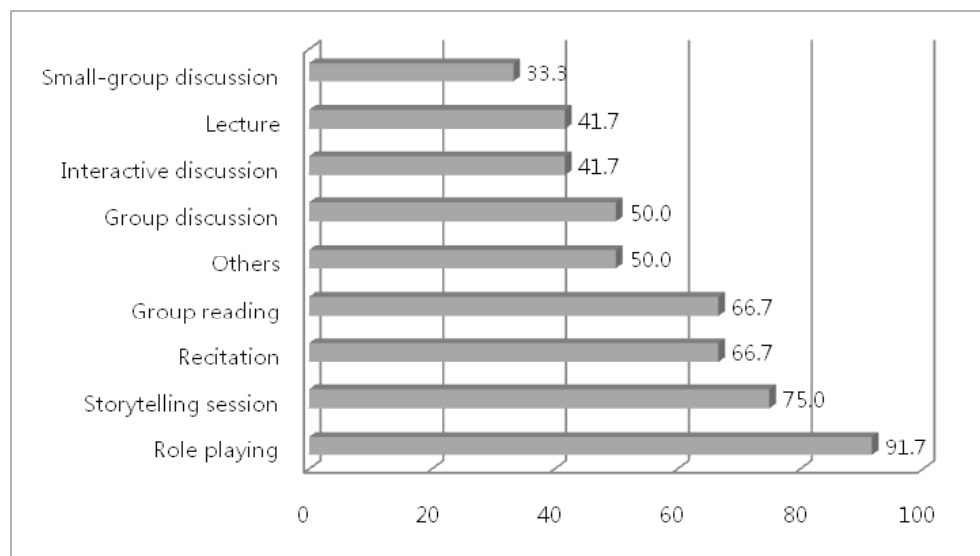


CLASS ACTIVITIES USED TO TEACH TRADITIONAL STORIES

Among the 12 countries surveyed, role playing and storytelling were the most popular class activities used to teach folktales. The next most popular teaching method was traditional class recitation, followed by a combination of several methods such as mimicry, PowerPoint slide presentation, textbook reading, jazz chanting, concept mapping, semantic webbing, dramatization, and chamber theater presentation. Group discussion came in fourth place. Meanwhile, the least preferable technique identified by the respondents was small-group discussion (see Figure 6).

In Vietnam, the teachers ask the students to take turns in reading and loudly retelling stories with proper expression. The students also used puppets to imitate the characters in the stories. The Philippines indicated using jazz chants, semantic webs, and concept maps in teaching folktales while Brunei Darussalam often used PowerPoint slide presentations and storybook reading.

FIGURE 6: TEACHING METHODS AND CLASS ACTIVITIES MOST COMMONLY USED TO TEACH TRADITIONAL STORIES (%)



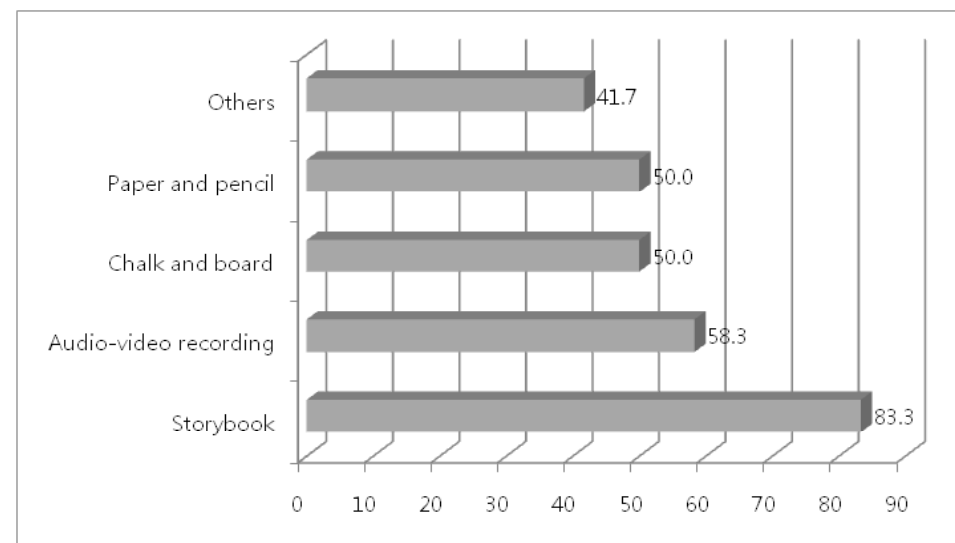
CLASS AIDS AND MEDIA SUPPORT FOR TEACHING TRADITIONAL FOLKTALES

Figure 7 shows that storybooks and audio-video recordings were the most common class aids used to support activities and to reinforce the effect of learning folktales. This was followed by the use of chalk and board and of paper-and-pencil tests at 50 percent each. In contrast, the respondents expressed the least preference for storytelling, illustrations, handouts, the use of flashcards, and answering questions in textbooks.

With regard to other forms of media support (41.7 percent), the respondents indicated the following:

- In Korea, teachers utilized folktale CDs, computer-aided instructional materials, and television programs to teach their students. The students were then asked to answer related questions afterward on sheets of paper. Textbooks, on the other hand, were most commonly used in Indonesia.
- Philippine teachers utilized illustrations or animations and storytelling while those from Thailand invited local storytellers to class.
- The other countries did not specify what means of multimedia support they used for teaching traditional folk stories.

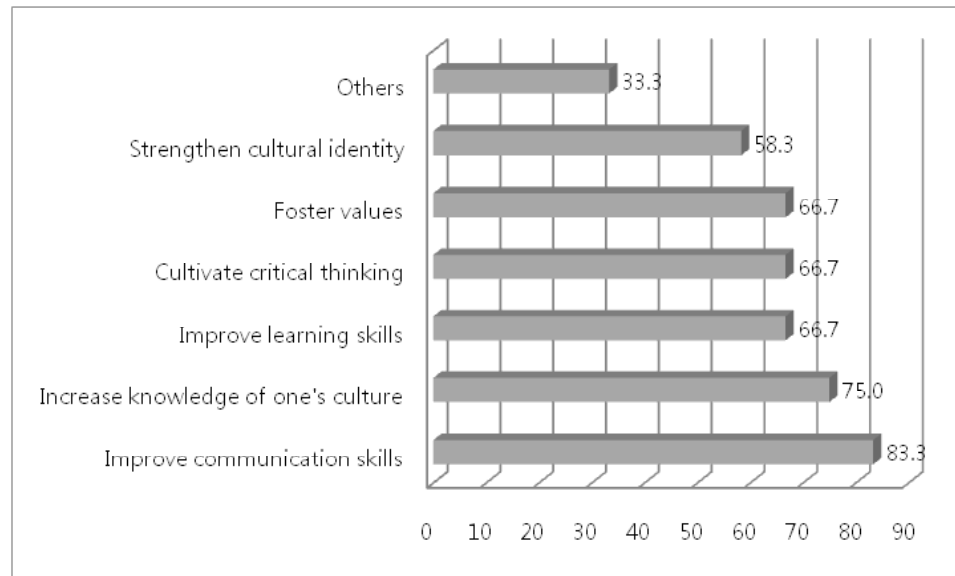
FIGURE 7: MOST COMMONLY USED CLASS AIDS AND MEDIA FORMATS TO TEACH TRADITIONAL STORIES (%)



PEDAGOGICAL OBJECTIVES IN TEACHING TRADITIONAL STORIES

The most common objective behind the inclusion of folktales in primary-school lessons was to improve the learners' communication skills. In addition, the respondents indicated "the desire to increase knowledge of one's culture" as the second most popular motivation for integrating folktales into primary-school lessons (see Figure 8).

FIGURE 8: PEDAGOGICAL OBJECTIVES IN TEACHING TRADITIONAL STORIES (%)



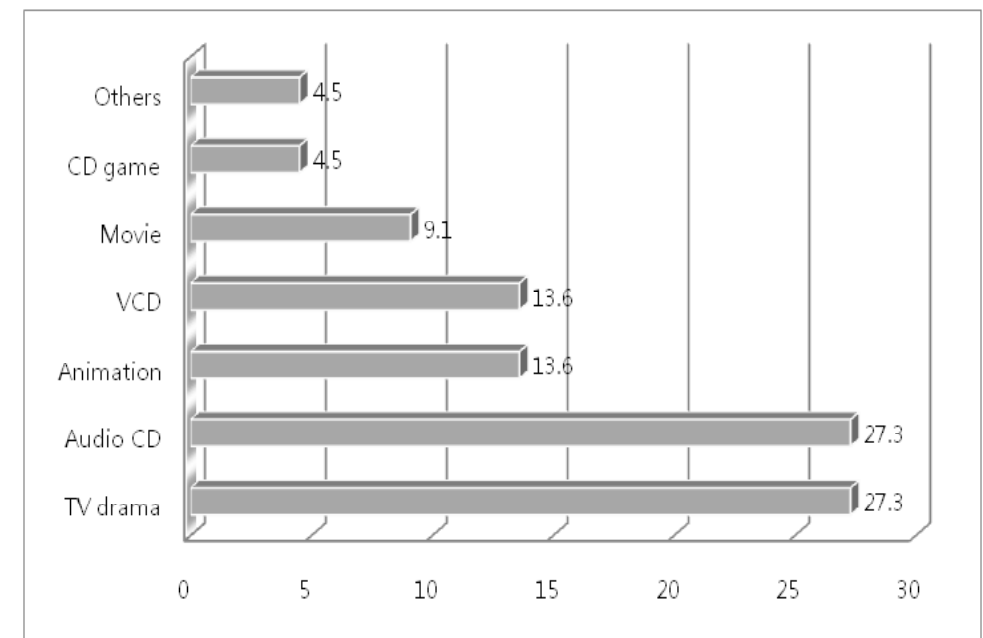
The other pedagogical objectives (33.3 percent) were relayed by the respondents as follows:

- Singapore noted the provision of holistic education while the Philippines indicated pride in one's country and culture and developing writing skills specifically summarizing, predicting outcomes, and inferring.
- Indonesia indicated understanding the meaning of text while Vietnam would like to set up appropriate criteria in social interaction and to help students understand other countries' cultures and respect others' cultures.

MULTIMEDIA PRODUCTS DEVELOPED FOR TRADITIONAL STORIES

Figure 9 shows that traditional stories adapted for media tend to employ television drama and audio CD formats.

FIGURE 9: MULTIMEDIA PRODUCTS DEVELOPED BASED ON TRADITIONAL STORIES (%)



Brunei Darussalam has developed multimedia products mainly based on "Pak Saloi" and "Lela Menchanai" while stories like "Nakhoda Manis," "Dang Ayang," and "Bebalan" have been developed into television dramas.

In Cambodia, "Preah Thaong Neang Neak" and "Neak Ta Khleang Meoung" have been converted into a movie and theater performances.

In Korea, "The Rabbit's Liver," "The Devoted Daughter," "Simcheong, Kongji and Patji," and "The Sun and the Moon" were developed into animated DVD movies and television shows.

Indonesia has CDs of stories like "Kancil, the Mouse Deer" and "Bewang Merah and Bewang Putih."

Lao PDR has already developed CD games for stories like "The Orphan and the Little Ghost," "The Magic White Swans," "The Monkey and the Crocodiles," "The Four Marvelous Brothers," and "The Orphan Who Plays the Kaen."

Malaysia filmed "The Garlic and the Onion" and "The Rabbit and the Tortoise" while Myanmar filmed "The Unthinking Rabbit" and "The Rabbit and the Tortoise."

Stories like “The Monkey and the Turtle,” “The Ant and the Grasshopper,” and “The Legend of the Pineapple” were developed into television dramas and cartoons.

In terms of other multimedia products (4.5 percent), Singapore prepared short video clips from traditional stories like “Sang Utaman/How Singapore Got Its Name” and “The Story of Badan.” In Vietnam, traditional stories like “The Descendants of the Dragon and the Fairy,” “The Toad Is the Heaven’s Uncle,” “Son Tinh and Thuy Tinh,” “The Legend of the Star Apple Tree,” and “The Legend of the Watermelon” were packaged into audio and video CDs and cartoons.

POPULAR THEMES OF TRADITIONAL STORIES IN PRIMARY-SCHOOL TEXTBOOKS

Based on the survey responses gathered from all over Southeast Asia and Korea, folktales in primary-school textbooks were found to inculcate the following key themes:

- Smartness/Cleverness/Sagaciousness/Ingenuity
- Good prevailing over evil
- Value of true friendship
- Appreciating/Valuing someone’s deeds
- Origins/Legends
- Honoring one’s promise or word
- Loyalty
- Respect/Love/Obedying one’s parents
- Courage/Bravery

It is interesting to note that Brunei Darussalam, although a rich country also advocated values such as not wasting food, appreciating someone else’s good deeds, and valuing someone else’s services.

In Cambodia, the recurring themes of traditional stories include using one’s intelligence and wisdom, being just, and valuing local traditions.

In Korea, themes focusing on being sagacious in critical situations, rewarding/punishing good/evil deeds, serving one’s parents, and being wary of strangers.

Indonesian stories promoted themes like being smart, endurance, and the fate of an ungrateful child while Lao PDR promoted loyalty and devotedness.

Malaysia’s traditional story themes include honoring one’s promise, being grateful and appreciative, and following rules and maintaining order.

Myanmar’s traditional stories speak of themes like cultivating a spirit of welfare, maintaining goodwill, and being diligent and industrious.

Philippine traditional stories present love of nature, industriousness, helpfulness, and contentment with God’s gifts as recurring themes.

Thai traditional stories focused on goodness, cleverness, the value of love, patience, and kindness.

Singapore related themes like overcoming obstacles; cultivating friendships across races; the value of hardship, service, and loyalty; and love of family.

Timor-Leste also showed themes of friendship and happiness as well as the importance of water and fire.

Finally, Vietnamese traditional stories spoke of solidarity, braveness, respectfulness, courageousness, and being hardworking.

B. TEACHING FOLKTALES TO UNDERSTAND ONE’S OWN CULTURE

The Southeast Asian countries and Korea offer several programs so schoolchildren can learn about their own cultures (see Table 2).

TABLE 2: PROGRAMS FOR UNDERSTANDING ONE’S OWN CULTURE

Country	Program
Brunei	Embedded in school curricula and carried out in cocurricular activities such as traditional dances, traditional songs, dramas, ASEAN corner, and storytelling sessions
Cambodia	Khmer language and social studies
Korea	Samulnori (Korean Traditional Percussion Quartet)
Indonesia	Singing of local songs, dramatization of folktales during school celebrations, storytelling contests on local folktales, folk dances, and playing folk instruments
Lao PDR	The primary-school curriculum contains many lessons on the Laos culture; one course specifically focuses on teaching morality and culture from grades 1–5
Malaysia	Malay language, English, music, religion, moral education, and art education
Myanmar	Myanmar primary-school curricula with Myanmar history, Myanmar language, reader courses, and learning about Myanmar
Philippines	Makabayan (social studies) and English/language classes
Thailand	Thai, Buddhism, social studies, and ethical studies
Singapore	Singaporean culture and values; often considered under national education and expected to be infused in other subjects such as social studies, civics, moral education, and language, including mother tongue languages

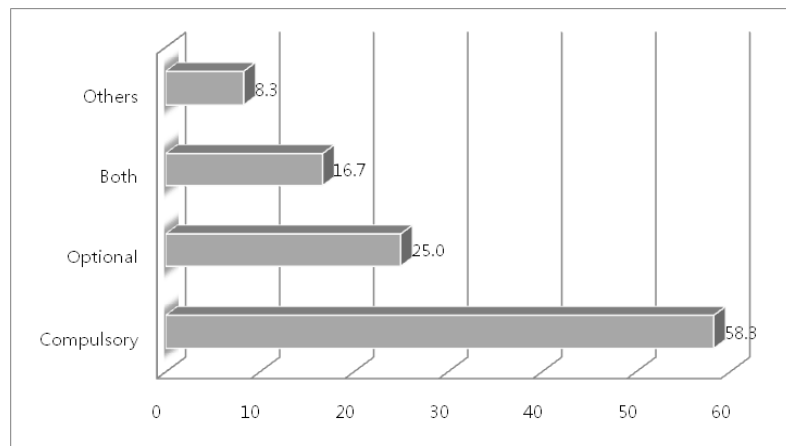
Country	Program
Timor-Leste	Storytelling classes
Vietnam	Vietnamese is one of the main subjects in primary education that focuses on learning Vietnamese (writing, reading, and speaking); besides, students can learn about their own cultures in other school subjects such as history and morals; during each school year, primary schools celebrate big events so students can enjoy and learn not only about the Vietnamese culture but also the cultures of other countries; the activities for these events can be camping, visiting historical places, quizzes, contests, or storytelling contests on assigned themes

IMPORTANCE OF TEACHING FOLKTALES TO UNDERSTAND ONE'S OWN CULTURE

The respondents were asked whether the programs that were used to promote understanding of one's own culture were given primary importance. The survey showed that more than half or 58.3 percent of the respondents from Southeast Asian countries and Korea said teaching folktales in primary schools was compulsory. Meanwhile, about a quarter or 25 percent of the respondents disclosed that folktales were offered as optional lessons in primary schools (see Figure 10).

The survey also showed that, in Indonesia, the program was optional and usually just infused in school celebrations such as the Storytelling Festival organized by the Society for the Advancement of Children's Literature (SACL), which played a prominent role in its promotion.

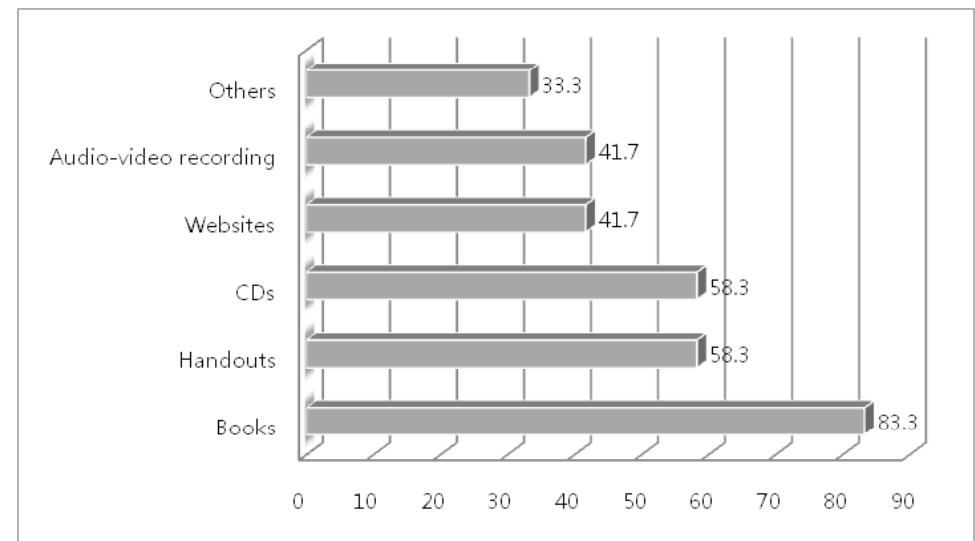
FIGURE 10: IMPORTANCE OF TEACHING FOLKTALES (%)



TYPES OF MEDIA USED TO TEACH FOLKTALES TO UNDERSTAND ONE'S OWN CULTURE

According to the survey responses gathered, the most employed form of media to teach folktales so students can understanding their own culture was through textbooks (83.3 percent). This was followed by handouts and CDs (58.3 percent). Websites and the use of audio-video materials were cited by less than half of the surveyed respondents (see Figure 11).

FIGURE 11: TYPES OF MEDIA USED TO TEACH FOLKTALES IN SOUTHEAST ASIA AND KOREA (%)

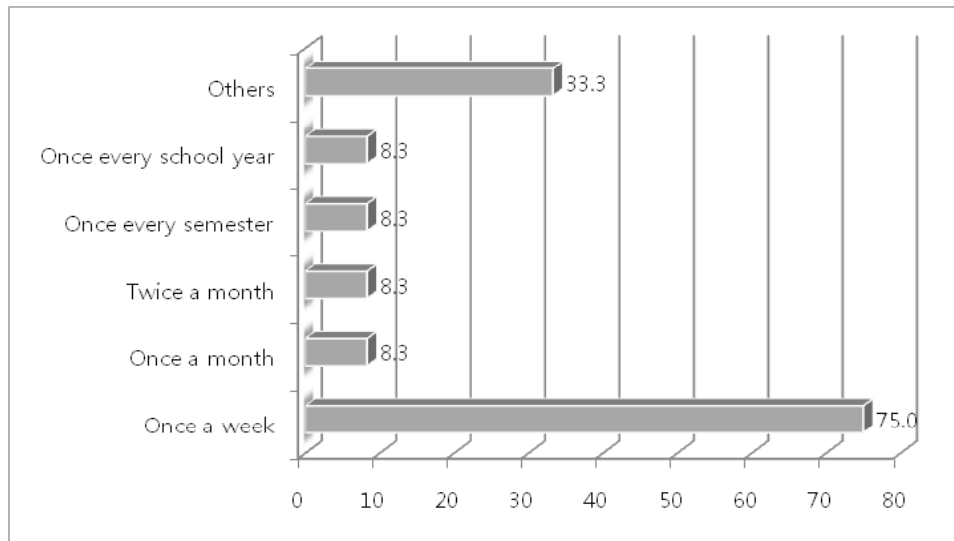


The respondents from Korea said musical instruments were also used to teach folktales. This promoted understanding of one's own language. Those from Indonesia shared that they used dramas and performances. The respondents from Singapore indicated the use of newspapers, magazines, live performances, and visits by performing artists while those from Vietnam indicated the use of traditional games and activities and real stories by local storytellers.

FREQUENCY OF CONDUCTING PROGRAMS TO UNDERSTAND ONE'S OWN CULTURE

Figure 12 reveals that most of the surveyed respondents conducted storytelling sessions once a week. It must be pointed out, however, that around 33 percent of the respondents said they taught folktales for about half an hour to an hour per week in upper primary schools.

FIGURE 12: FREQUENCY OF CONDUCTING STORYTELLING SESSIONS TO UNDERSTAND ONE'S OWN CULTURE (%)

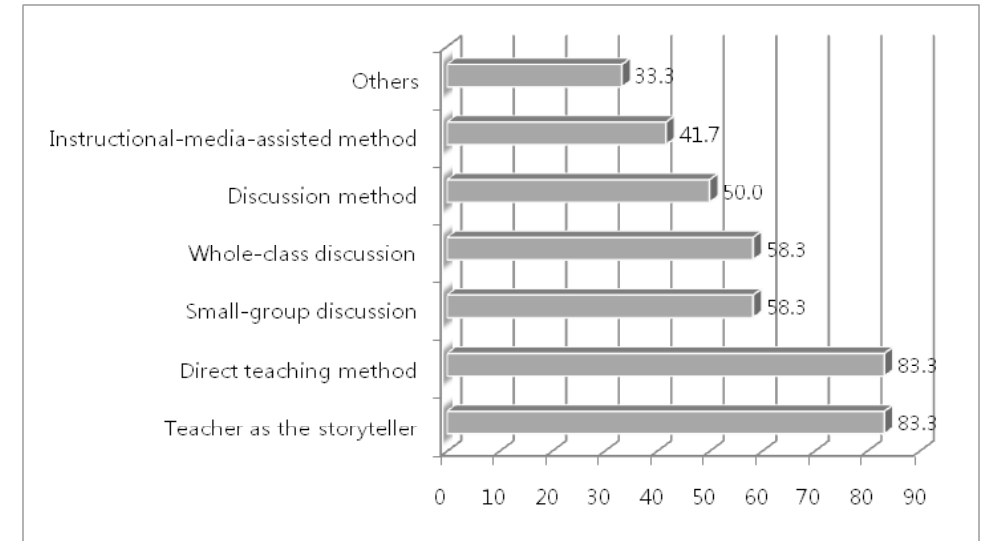


About 33 percent of the surveyed respondents cited other answers. Those from Singapore said that the storytelling sessions were conducted very often, exceeding once a week. The respondents from Indonesia said that students occasionally attended storytelling sessions. In particular, the SACL has been conducting storytelling festivals once a year, which allows schools to participate and present their performances. The respondents from South Korea indicated that primary schools offered two-hour-long storytelling sessions.

METHODS USED TO DELIVER FOLKTALES IN PRIMARY-SCHOOL CLASSROOMS

The most widely used method to deliver folktales in primary-school classrooms was storytelling and direct teaching (83.3 percent each). These were followed by group discussions (58.3 percent) and the use of instructional media (41.7 percent) (see Figure 13).

FIGURE 13: METHODS USED TO DELIVER FOLKTALES IN PRIMARY-SCHOOL CLASSROOMS (%)



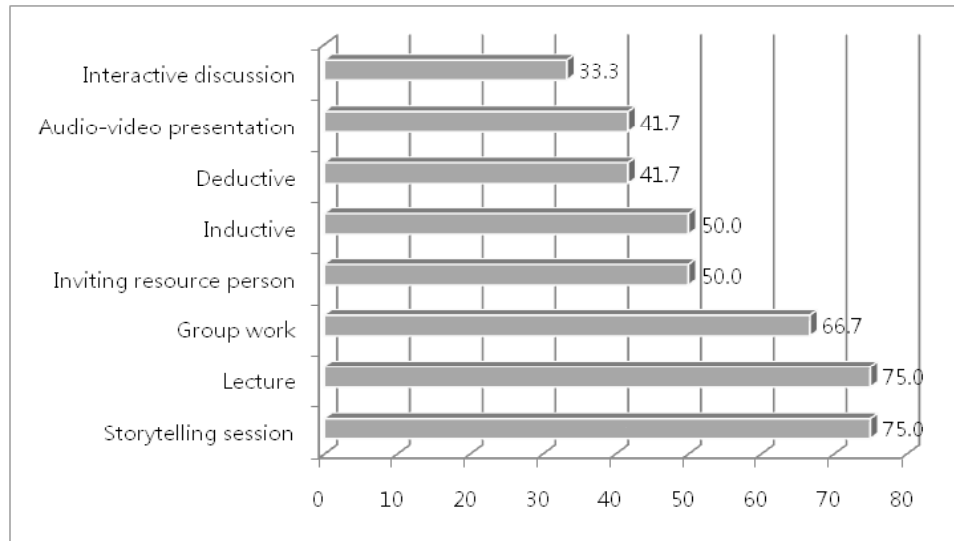
Some respondents reported using other methods to teach folktales that promote understanding of one's own culture. Brunei indicated the use of co-curricular activities to deliver programs that promote understanding of one's own culture.

PEDAGOGICAL APPROACHES USED TO TEACH FOLKTALES THAT PROMOTE UNDERSTANDING ONE'S OWN CULTURE

The most popular pedagogical approaches used by most of the surveyed respondents were storytelling sessions and lectures (75 percent each). Some countries even hired local storytellers to present folktales.

More than half of the teachers in Southeast Asia and Korea surveyed used group work (66.7 percent). The third most popular approach was inviting a resource person. The least preferred technique was the use of interactive discussions (33.3 percent). This may be due to the learners' level of maturity and their preference for good storytellers, resource persons, and lectures (see Figure 14).

FIGURE 14: PEDAGOGICAL APPROACHES USED TO TEACH FOLKTALES IN PRIMARY-SCHOOL CLASSROOMS (%)

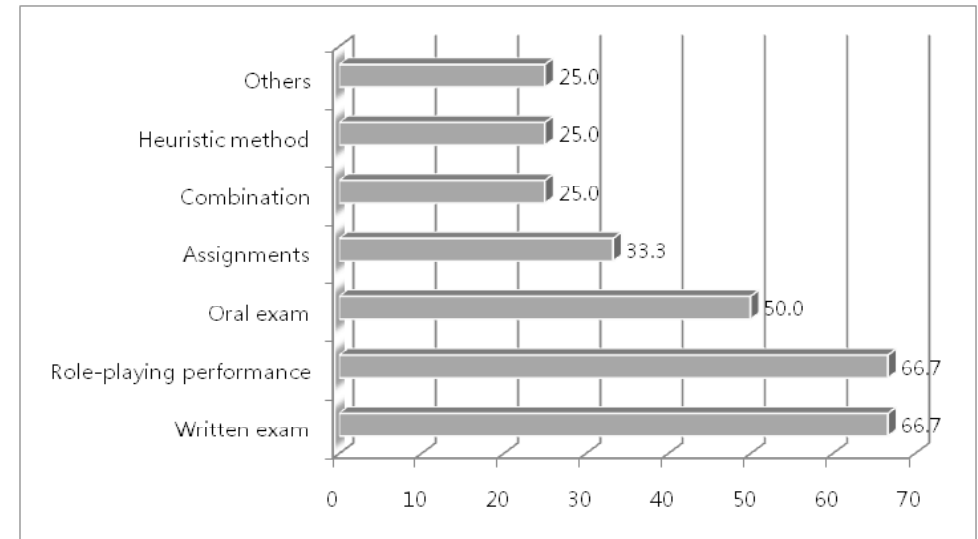


ASSESSMENT METHODS USED

As shown in Figure 15, written exams and role-playing activities were the most frequently used methods of assessment to gauge the effectiveness of folktales in promoting understanding of one's own culture (66.7 percent). Likewise, half of the total number of respondents also indicated oral exams as an effective means to measure learners' oral proficiency in their mother tongue (50 percent). Least preferred among the assessment techniques were assignments and heuristic methods (25 percent each).

A small number of respondents also used presentations and performance tests that allowed the students to compete with their peers.

FIGURE 15: ASSESSMENT METHODS USED (%)



EXTENT OF INCLUSION OF PROGRAMS TO UNDERSTAND OTHER CULTURES

The survey also asked if there have been attempts to integrate understanding other cultures into the rationale behind the idea. Korea indicated that in some cases, schools open up to neighboring countries to present or showcase performances such as a presentation of playing traditional Japanese percussions.

In the Philippines, some topics and programs strongly emphasized understanding other cultures. These aimed to help the students realize the need to come together as one global family. Some stories dwell on accepting and appreciating other cultures, finding similarities and differences between cultures, and taking pride in one's own culture.

In Cambodia, the Khmer textbooks included some sections to teach dances, how to live with others, and the value of serving others. In Malaysia, folktales from other countries were included in the textbooks for the purpose of understanding other countries' cultures. These helped Malaysian students better understand others and thus respect their beliefs and ways of life.

Brunei Darussalam indicated the importance of understanding one's culture while closely looking at others' cultures. Folktales from other countries pointed out some moral values that are useful to Bruneian children.

C.TEACHING FOLKTALES TO UNDERSTAND OTHER CULTURES

Folktales that promote understanding of other cultures were available to primary schoolchildren. In Brunei, the programs that helped teach understanding of other cultures were implanted in cocurricular activities such as traditional dances, songs, and games; storytelling; and having ASEAN corners.

Indonesia pointed out that it celebrated International Children’s Day to help promote understanding other cultures. Some of them include folktales from the ASEAN region as well as global folktales.

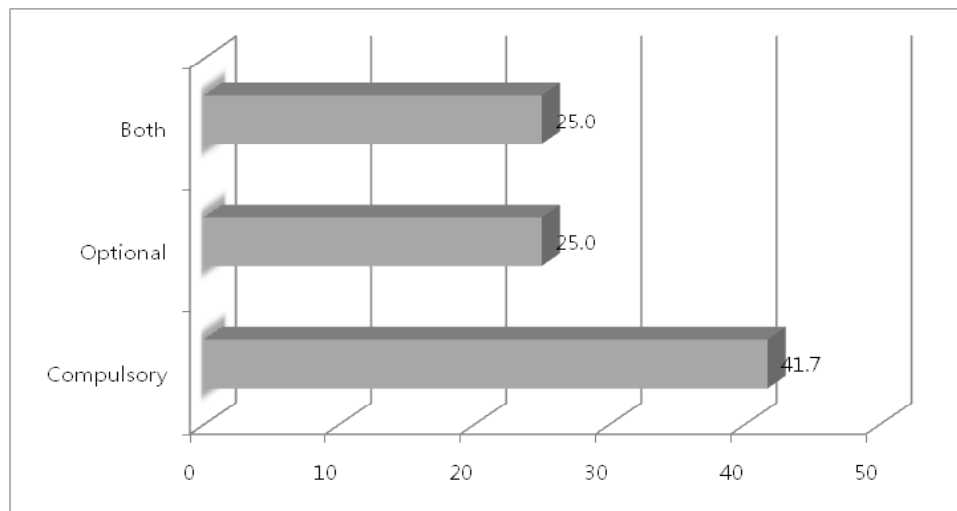
Lao PDR included some stories that helped promote ASEAN understanding while Malaysia indicated that lessons that promoted understanding other cultures were integrated into subjects such as Malay language, English, art education, music, religion, and moral education.

In the Philippines, subjects such as Makabayan and reading promoted understanding of other cultures. Korea had a so-called Cross-Cultural Awareness Program (CCAP).

IMPORTANCE OF PROGRAMS THAT PROMOTE UNDERSTANDING OF OTHER CULTURES

Less than half of the ASEAN countries had compulsory lessons to help students understand other countries’ cultures. At least one-fourth of the countries indicated that it was optional (see Figure 16).

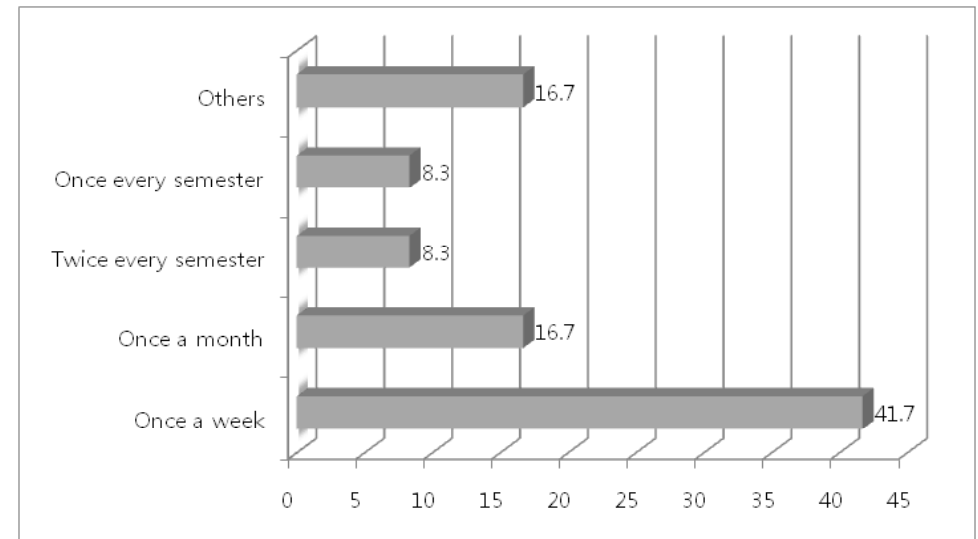
FIGURE 16: USE OF FOLKTALES TO UNDERSTAND OTHER CULTURES (%)



FREQUENCY OF PROGRAM OFFERINGS TO UNDERSTAND OTHER CULTURES

In many of the countries surveyed, folktales that fostered appreciation of other cultures were usually discussed in class once a week (41.7 percent). This was followed by a number of countries that offered the programs once a month (16.7 percent) (see Figure 17).

FIGURE 17: FREQUENCY OF DISCUSSING FOLKTALES THAT PROMOTE UNDERSTANDING OF OTHER CULTURES (%)



COUNTRIES OFTEN CITED IN THE COURSES THAT PROMOTE UNDERSTANDING OF OTHER CULTURES

When asked what countries were often cited in primary-school programs, some of the answers indicated that the folktales came from the following countries:

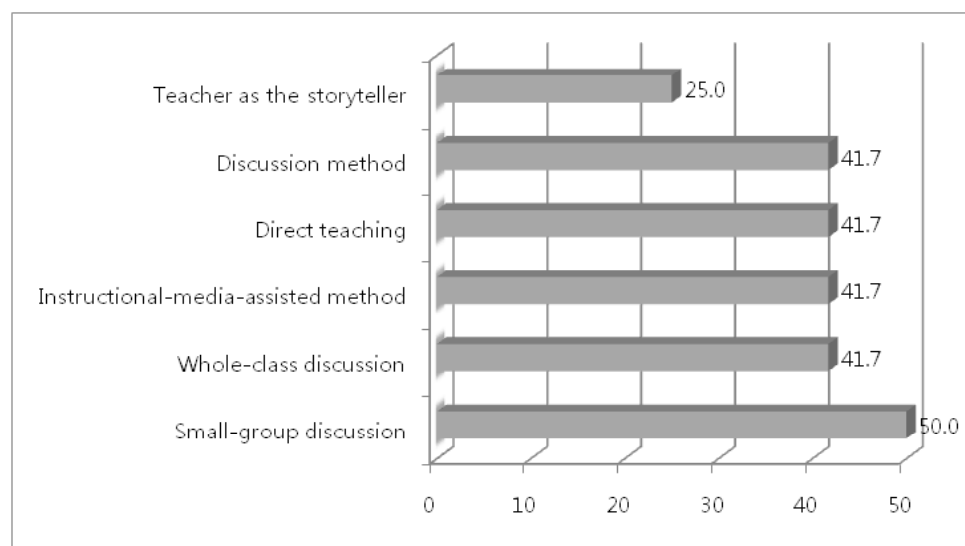
- Philippines as cited by Cambodia
- Europe, Asia, and the Middle East as cited by Malaysia and Korea
- Vietnam, Thailand, and Cambodia as cited by Lao PDR

The other countries did not specify others that they focused on.

METHODS OF DELIVERING FOLKTALES THAT PROMOTE UNDERSTANDING OF OTHER CULTURES

For teaching other cultures, half of the total number of respondents named small-group discussions as their method of choice to deliver folktales to their learners (50 percent). The least preferred method was teacher as a storyteller (see Figure 18).

FIGURE 18: METHODS OF DELIVERING FOLKTALES TO PROMOTE UNDERSTANDING OF OTHER CULTURES (%)



SUGGESTIONS FOR DEVELOPING LEARNING MATERIALS ON ASIAN MYTHS AND FOLKTALES

The respondents were asked to identify what they believe the most appropriate and effective pedagogical methods and class activities for teaching traditional Asian stories were. Table 3 shows their responses.

TABLE 3: SUGGESTIONS FOR DEVELOPING LEARNING MATERIALS ON ASIAN MYTHS AND FOLKTALES

Country	Story	Class Activity	Method
Brunei	Apai Saloi/Mr. Saloi Putera Laila Si Perawai Dong-Dong Oma	Singing	Role playing
Cambodia	Preah Thaong and Neang Neak The Crocodile and the Carter	Storybook reading Audio-video recording Paper-and-pencil test	Storytelling Role playing Small-group discussion
Indonesia	The Mouse Deer and the Turtle Princess Mandalika	Dramatization Making simple devices Playing with music	Class discussion
Korea	The Rabbit's Liver Heungbu and Nolbu The Devoted Daughter and Shim Cheong Kongji and Patiji The Sun and the Moon	Brainstorming Storytelling Scriptwriting Reader's theater Learning about morals	Whole-class discussion Storytelling (reader's theatre) Group work
Lao PDR	Four Marvelous Brothers	Role playing Lecture	Picture book reading
Malaysia	The Rabbit and the Tortoise The Lion and the Mouse Hang Tuah	Story theater Storytelling Dramatization	Creative dramatization
Myanmar	Social Welfare Spirit An Unthinking Rabbit The Rabbit and the Tortoise Goodwill	Role playing	Storytelling
Singapore	Sang Utama Kusu Island	Listening to stories Discussion Story boxes	Shared book approach Reading discussion
Thailand	Rich Man Seeks a Daughter One Drop of Honey	Storytelling Focused-group discussion Artwork	Storytelling Group work

Country	Story	Class Activity	Method
Philippines	The Ant and the Grasshopper	Semantic webbing	Storytelling
		Role playing	Group discussion
	The Legend of the Pine-apple	Chamber theater	Interactive discussion
	The Legend of Mariang Makiling	Character portrayal	
	Juan Tamad	Sharing of experiences	
	Ibong Adarna	Chamber theater	
	The Hare and the Turtle		
Vietnam	The Toad Is the Heaven's Uncle	The teacher reads the story and checks on students' comprehension	Direct teaching Question-and-answer method
		Silent reading	
		Class discussion	

PART III. SUMMARY AND RECOMMENDATIONS

The SEAMEO-APCEIU Collaboration on the Development of Learning Materials on Southeast Asian and Korean Folktales aims to increase intercultural education between Southeast Asia and Korea by investigating regional folklores and folktales found in the primary-school textbooks of the 12 countries involved in the project. This joint undertaking supports ASEAN Vision 2015 and is spearheaded by APCEIU and the SEAMEO Secretariat.

The project investigated 12 countries in total, 11 of which are from Southeast Asia (Brunei Darussalam, Cambodia, Lao PDR, Indonesia, Malaysia, Myanmar, the Philippines, Singapore, Thailand, Timor-Leste, and Vietnam) while one is from East Asia (Korea).

The two major deliverables of the project include a situation report on the use of folktales in Southeast Asia and Korea and a book of regional folktales with learning notes for teachers' use.

The project's specific objectives are:

1. To survey and assess the current situation on the use of folktales in Southeast Asia and Korea
2. To collect folktales from both public and private primary-school textbooks
3. To formulate medium-term strategies and to develop well-grounded programs to increase the dissemination of Asian folktales across the region

The situation analysis comprised three major stages, namely:

1. Conducting the survey from June to July 2009 in each of the participating countries
2. Presenting the highlights of the national surveys
3. Conducting a regional meeting on August 10–11, 2010 in Bangkok, Thailand

KEY FINDINGS

Some of the salient findings we obtained from the survey conducted in the participating countries are:

- A vast majority of the 60 folktales mentioned by the respondents (five respondents per country) are published in grade 4 and 5 textbooks.
- A large number of folktales cited in primary-school textbooks are written in the local languages of the surveyed countries.
- An overwhelming majority of the respondents revealed that folktales are frequently taught in primary-school language classes

- Among the 12 countries, role playing and storytelling were the most popular class activities used to teach folktales. Meanwhile, the least preferred technique was conducting small-group discussions.
- Storybooks and audio-video recordings were the most common teaching aids used to support class activities and to reinforce the effect of learning, followed by the chalk-and-board method and paper-and-pencil tests. In contrast, the respondents expressed the least amount of preference for storytelling; use of illustrations, handouts, and flashcards; and having the learners answer questions in their textbooks.
- The most common pedagogical objective behind the inclusion of folktales in primary-school lessons was to improve the learners' communication skills.
- Traditional stories adapted for media tend to employ the television drama and audio CD formats.
- Based on the survey responses gathered from all over Southeast Asia and Korea, folktales in primary-school textbooks were found to inculcate the following key themes:
 - Smartness/Cleverness/Sagaciousness/Ingenuity
 - Good prevailing over evil
 - Value of true friendship
 - Appreciating/Valuing someone's deeds
 - Origins/Legends
 - Honoring one's promise or word
 - Loyalty
 - Respect/Love/Obedience to one's parents
 - Courage/Bravery
- More than half of the total number of respondents cited that teaching folktales in primary school was compulsory. The most employed form of media to teach folktales in Southeast Asia and Korea were textbooks.
- Most of the surveyed countries conduct storytelling sessions once a week. The most widely used method to deliver folktales in primary-school classrooms was storytelling (by the teachers) and direct teaching methods.
- Written exams and role playing were the most popular methods of assessment used to gauge the effectiveness of folktales as a medium to promote understanding of one's own culture. Likewise, half of the total number of respondents also indicated oral exams as an effective assessment method to measure learners' oral proficiency in their mother tongue.
- Folktales that promote understanding of other people's cultures are compulsory in many countries in the region. This could be attributed to schools' increased focus on global citizenship education.
- In many of the surveyed countries, folktales that fostered appreciation of other cultures were usually discussed in the classroom once a week.
- Half of the total number of respondents named small-group discussions as their method of choice to deliver folktales to their learners.

RECOMMENDATIONS

One of the primary goals of conducting the survey on folktales in Southeast Asia and Korea was to enhance regional understanding, cooperation and unity of purpose among countries in Southeast Asia and Korea through the promotion of folktales in primary-school textbooks.

Schools play the most important role in disseminating knowledge and in acquiring knowledge about the regional folktales. However, not all schools have access to the Southeast Asian Folktales. The distribution of Southeast Asian and Korean folktales at low cost is critical. This will enhance the children's understanding of the Southeast Asian countries and Korea.

Moreover, the community reading centers and libraries should be encouraged to have a collection of Southeast Asian and Korean folktales. The study pointed out that the greater majority of schools are using mother-tongue based folktales. Thus, possibilities of translating the Southeast Asian and Korean Folktales must be up-scaled and written in the local languages.

Key directions for policy making must be on expanding the range of access routes to the Southeast Asian and Korean Folktales. The Ministries of Education should consider:

- Producing Southeast Asian and Korean Folktales in the local language for promoting inter-cultural understanding.
- Popularizing the Folktales developed in the study using different modalities and media.
- Exploring the possibility of distributing the Folktales not only in big and small books but also through some ICT-based modalities such as I-Pod, E-Book.

ANNEX A. SURVEY QUESTIONNAIRE



SEAMEO-APCEIU Questionnaire on

Learning through Asian Folktales in Primary Education

(Researcher Use)

Please complete the questionnaire and submit it to the SEAMEO Secretariat (Email: secretariat@seameo.org) by **5 August 2010**.

A. Traditional stories included in the textbook/s of primary education

1) Please list the traditional stories of your country most cited in the primary school textbook/s of your country.

No	Title	Grade	Language		School Subject
			Local Language	English	

Please submit to the project committee the stories you listed in the table above. Kindly refer to the attached Guideline for the Submission of Folktales.

2) What kind of class activities are most commonly used to teach these stories in the classrooms?

<input type="checkbox"/> Role Playing	<input type="checkbox"/> Lecture
<input type="checkbox"/> Group Reading	<input type="checkbox"/> Group discussion
<input type="checkbox"/> Recitation	<input type="checkbox"/> Story-telling session
<input type="checkbox"/> Interactive Discussion	<input type="checkbox"/> Small Group Discussion
<input type="checkbox"/> Others, please specify	

3) What are the most commonly used class aides and media formats to support class activities and reinforce the effect of the learning?

<input type="checkbox"/> Story Books	<input type="checkbox"/> Chalk and Board
<input type="checkbox"/> Audio-Video recording Recitation	<input type="checkbox"/> Paper and pencil
<input type="checkbox"/> Others, please specify	

4) What pedagogical objectives are behind the lessons that utilize these traditional stories?

<input type="checkbox"/> foster values	<input type="checkbox"/> increase knowledge of one's own culture
<input type="checkbox"/> improve communication skills	<input type="checkbox"/> improve learning skills
<input type="checkbox"/> cultivate critical thinking	<input type="checkbox"/> strengthen cultural identity
<input type="checkbox"/> Others, please specify	

5) Please rank the top three traditional stories of your country most widely known by primary school children in your country, in general, regardless whether these are part of the school curriculum or not.

	Please specify Grade Level (if applicable)

6) Which of the above stories have been developed into multimedia product (ex. CD game, animation, TV drama, etc)?

No	Title	Type of Multimedia	Other Features
1.			
2.			
3.			
4.			
5.			

7) Please fill out the following table regarding the stories listed above (# 1 and #5)

No	Title of Story	Main Characters	Plot Analysis	Themes

8) Are there any traditional stories of other countries most often cited in the primary school textbook/s?

No	Title/Stories	Grade	Country	Subject of textbook	Themes
1.					
2.					
3.					
4.					
5.					

B. Courses/Programs for Understanding One's Own Culture

1) What courses/programs are available to primary school children for learning about their own culture?

2) Are the courses/programs offered as compulsory or optional?

<input type="checkbox"/> Compulsory
<input type="checkbox"/> Optional
<input type="checkbox"/> Both
<input type="checkbox"/> Others, please specify:

3) What types of media are used to teach the courses/programs?

<input type="checkbox"/> Books	<input type="checkbox"/> Websites
<input type="checkbox"/> CDs	<input type="checkbox"/> Audio Video
<input type="checkbox"/> Handouts	<input type="checkbox"/> None
<input type="checkbox"/> Others, please specify	

4) How often is the course/program conducted?

<input type="checkbox"/> Once a week	<input type="checkbox"/> Once a semester
<input type="checkbox"/> Once a Month	<input type="checkbox"/> Once a school year
<input type="checkbox"/> Twice a Month	<input type="checkbox"/> Twice a semester
<input type="checkbox"/> Others, please specify:	

5) What methods are used in delivering the course/program?

<input type="checkbox"/> Discussion method	<input type="checkbox"/> Whole-class discussion
<input type="checkbox"/> Direct teaching method	<input type="checkbox"/> Small-group discussion
<input type="checkbox"/> Instructional media assisted methods	<input type="checkbox"/> Teacher as the story teller
<input type="checkbox"/> Others, please specify:	

6) What specific pedagogical approaches are adapted in designing/carrying out the courses/programs?

<input type="checkbox"/> Inductive Method	<input type="checkbox"/> Inviting resource persons (from the Culture Dept, etc.)
<input type="checkbox"/> Deductive Method	<input type="checkbox"/> Group work
<input type="checkbox"/> Lecture	<input type="checkbox"/> Story-telling session
<input type="checkbox"/> Interactive Discussion	<input type="checkbox"/> Audio-video presentation
<input type="checkbox"/> Others, please specify:	

7) How are the courses/programs assessed?

<input type="checkbox"/> Assignments	<input type="checkbox"/> Role Play performance
<input type="checkbox"/> Written Examination	<input type="checkbox"/> Heuristic method/problem-solving)
<input type="checkbox"/> Oral Examination	<input type="checkbox"/> Combination of at two methods listed
<input type="checkbox"/> Others, please specify	

8) Do the courses/programs include topics on understanding other culture? Why or why not? Please explain your answer.

C. Course/Program for Understanding Other Cultures

1) What courses/programs are available to primary school children for learning other culture(s)?

<input type="checkbox"/> Compulsory
<input type="checkbox"/> Optional
<input type="checkbox"/> Both

3) Please rank the three countries/cultures that are most often covered by the courses/programs.

1	
2	
3	

4) How often is the course/program conducted?

<input type="checkbox"/> Once a week	<input type="checkbox"/> Once a semester
<input type="checkbox"/> Once a Month	<input type="checkbox"/> Once a school year
<input type="checkbox"/> Twice a Month	<input type="checkbox"/> Twice a semester
<input type="checkbox"/> Others, please specify:	

5) What methods are used in delivering the course/program?

<input type="checkbox"/> Discussion method	<input type="checkbox"/> Whole-class discussion
<input type="checkbox"/> Direct teaching method	<input type="checkbox"/> Small-group discussion
<input type="checkbox"/> Instructional media assisted methods	<input type="checkbox"/> Teacher as the story teller
<input type="checkbox"/> Others, please specify:	

6) What specific pedagogical approaches are adapted in designing/carrying out the courses/programs?

<input type="checkbox"/> Inductive Method	<input type="checkbox"/> Inviting resource persons (from the Culture Dept, etc.)
<input type="checkbox"/> Deductive Method	<input type="checkbox"/> Group work
<input type="checkbox"/> Lecture	<input type="checkbox"/> Story-telling session
<input type="checkbox"/> Interactive Discussion	<input type="checkbox"/> Audio-video presentation
<input type="checkbox"/> Others, please specify:	

7) How are the courses/programs assessed?

<input type="checkbox"/> Assignments	<input type="checkbox"/> Role Play performance
<input type="checkbox"/> Written Examination	<input type="checkbox"/> Heuristic method/problem-solving)
<input type="checkbox"/> Oral Examination	<input type="checkbox"/> Combination of at two methods listed
<input type="checkbox"/> Others, please specify	

8) Do the courses/programs include topics on understanding other culture? Why or why not? Please explain your answer.

C. Course/Program for Understanding Other Cultures

1) What courses/programs are available to primary school children for learning other culture(s)?

<input type="checkbox"/> Compulsory
<input type="checkbox"/> Optional
<input type="checkbox"/> Both

3) Please rank the three countries/cultures that are most often covered by the courses/programs.

1	
2	
3	

4) How often are the courses/programs offered?

<input type="checkbox"/> Once a week	<input type="checkbox"/> Once a semester
<input type="checkbox"/> Once a Month	<input type="checkbox"/> Once a school year
<input type="checkbox"/> Twice a Month	<input type="checkbox"/> Twice a semester
<input type="checkbox"/> Others, please specify	

5) What methods are used in delivering the contents in the classroom?

<input type="checkbox"/> Discussion method	<input type="checkbox"/> Whole-class discussion
<input type="checkbox"/> Direct teaching method	<input type="checkbox"/> Small-group discussion
<input type="checkbox"/> Instructional media assisted methods	<input type="checkbox"/> Teacher as the story teller
<input type="checkbox"/> Others, please specify	

6). Suggestions for Developing Learning Materials on the Southeast Asian region through Myths and Folktales.

SEAMEO-APCEIU

If you are to develop a commonly usable learning material for teaching traditional stories of the Southeast Asian region, what story of your country will you choose and what class activities and methods will you use to teach these stories?

No	Story/Title	Class Activity	Methods	Remarks
1.				
2.				
3.				
4.				
5.				
6.				

7) Please list all the teacher respondents' names and information that helped you answer this survey form.

No	Name of teacher	Name of School	Grade/Year	Email & Phone
1.				
2.				
3.				
4.				
5.				
6.				

Respondents' Personal Details

Name	
Gender	
Nationality	
Organization	
Type of Organization	
Address	
Contact Details	

Thank you so much for your time!

