



Enhancing Learning Through Educational Stories: Fostering Cognitive, Emotional, And Creative Skills In The Classroom

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Abstract:

Teaching using educational stories is an engaging and attractive method that captures students' and extends their attention span. They enable teachers to infuse vitality and activity in their classes. They aid in clarifying and explaining concepts that may be difficult for learners to grasp. Additionally, they serve as a therapeutic approach, stimulating and strengthening the motivation of learners with low drive. Stories ignite their imagination, broaden their horizons, and cultivate their emotional, intellectual, and psychomotor skills. The impact of the narrative approach extends beyond the learner's cognitive and intellectual aspects as they spark creative imagination and writing skills, and fulfil their desire for discovery leading to enhanced communication, expression, writing, and reading abilities.

Keywords: Educational Storytelling, Student Engagement, Cognitive Development, Creativity, Communication Skills.

Introduction

The educational process is the one that organises the curriculum, its activities, and its tools, and thus it is the method through which the curriculum is achieved. According to Johnson (1)it is, "a set of organized elements that motivate and encourage students to learn, which leads to students acquiring theoretical knowledge, scientific skills, positive attitudes, principles, balanced emotions, and other expected educational outcomes." Consequently, teaching and learning methods are defined as how knowledge is transferred and taught.

Educators have been trying since ancient times to search for the best methods and ways to ensure the transfer of knowledge to learners to achieve the desired goals of the educational and learning processes, which engendered the diversification of teaching methods, and many teaching methods emerged, such as the discovery and inquiry method, the experiential approach, as well as prominent teaching techniques such as the concept maps, storytelling, role-playing, and representation.

Traditionally, Teaching was like other basic educational subjects, based primarily on memorizing and recalling information. The student's achievement and success are assessed by the number of scientific facts they memorize. It is noticeable that teaching methods in the past neglected the role of storytelling which is a very important strategy as it is a human trait because of the relaxation it entails and because of the values and sermons it contains.

The use of stories in education is not new or innovative. The Holy Qur'an includes many stories of ancient times and nations, and it even encourages telling stories related to thought: ﴿So tell stories, perhaps they will reflect﴾ (2). Each story in the Qur'an has a goal, lesson, and value, the fact that indicates the need to set clear and educational goals for each story, whether for adults or children. (3)

The recount is a literary and linguistic art that expresses a specific idea through events in a specific time or times and characters that move in a place or places and represent different values. The story is told by a writer in a special artistic style. It is the nucleus of the artistic work in the play movie, radio or television drama, or even a song, and it acquires beauty if it reflects reality. (4)

Despite the importance and impact of the story, the focus on literary production and publishing was on stories for adults, and children did not receive special attention except in modern times when educators in different parts of the world became increasingly convinced of the importance of the story in raising and educating children and the relationship that links it with children in an early period of their lives. It plays its role in his upbringing and building his personality with what it carries of ideas, information, meaning, imagination, style, language, and creativity; It also has a great impact on the child's social development, as they form their beliefs, discuss them, and become able to develop their different mental abilities.

Problem of the Study

Teaching methods are diverse and generally aim to achieve general and specific educational goals, which cannot be achieved except with the existence of new curricula that give the teacher greater freedom in choosing his style and method of presenting his lesson and give the learner greater freedom to participate in creating his lesson by asking questions sometimes and making observations at other times.

Despite the efforts made by the responsible authorities in the education sector, which we can see in changing curricula and books and developing methods and educational materials, the teacher still suffers from the lack of students' motivation to study which could be among the reasons of students' low academic achievement in Arab countries. Sabitan believes that the reason for the low academic achievement is due to several factors, the most important of which are: the lack of coherence of the ideas presented in the curricula their failure to meet the needs of the learner, and the lack of linking scientific information to the learner's reality and ignoring the learner's developmental stages and their thirst for discovery and

interaction, and the lack of suspense in school books and the lack of diversity in teaching methods. (5)

So, can the educational story be a good solution to all those problems that the student suffers from?

Objectives of the Study

This study aimed to identify the effect of a story-supported program on students' achievement and motivation toward learning. It also aimed to provide lessons for different activities in teaching Arabic in a story-based manner.

Importance of the Study

The study derives its importance from the attempt to employ the story in teaching some Arabic language activities according to a syllabus that is designed to achieve educational learning goals in a style that brings about excitement and suspense. In addition, these stories were usually presented by narration. This would be more exciting and suspenseful for the learner if it were presented in other ways such as the educational video that provides a special feature that is not available in other presentation methods, namely the presence of sound, image, and concept maps that entail quick understanding and assimilation of the content.

The importance of the study can be seen from the fact that:

-It benefits researchers in the field of curriculum design and didactics to add the story approach to school curricula.

-It encourages students, teachers, and writers to create modern scientific stories that can be used in the curriculum.

-It pushes decision-makers, after witnessing its effectiveness, to extend the use of the story-based method.

-It provides teachers with important research results that can be relied upon to encourage them to use the story method during their teaching. (6)

I have chosen for this article stories not just for entertainment and filling the void but for their scientific and recreational benefit together to serve a topic in learning the Arabic language.

The First Story is Entitled: The Man Who Was Killed by a Comma, its topic is spelling and punctuation marks; And it is to be narrated to the audience: (7).

Once upon a time, a king who was not fluent in the Arabic language or in placing punctuation marks in what he wrote, initiated a verdict announcing a criminal's innocence, and condemning an innocent man sentencing him to death. So, he wrote to the executioner who was waiting for the written judgment to execute the innocent, allowing the offender to leave the palace safe and sound, So, the executioner read the judgment: (Innocence that does not

kill) So where did the ruler put the comma that killed the innocent? I used to open my lesson on punctuation marks with this mythical story so that the learner would understand its importance. The story is told as an introduction to the lesson on punctuation marks and their importance. The Arabic language is the language of revelation and the language of beauty, eloquence, and art. A language in which there is magic even in its simplest signs the comma (,) So we teach our children their language's punctuation so that nothing is difficult for them.

Each lesson is linked to an event or a story, it is more entrenched and more attention-grabbing for the learner. I have tried this with many classes and levels. We call the story the salt of the lesson as it chases rigidity, dryness, and routine due to the lack of diversity in the texts and style, and even in the teacher's voice, causing boredom and learners' disinterest in the lesson.

It is common for students to neglect punctuation despite its importance. In the following, we will provide a simple explanation of their importance.

1- The importance of punctuation marks in the story:

The function of punctuation in writing involves the strategic placement of conventional symbols between sentences or words, serving various purposes, and aiming at facilitating reader comprehension. These purposes include indicating points of pause where meanings or parts thereof conclude, delineating different parts of speech, conveying the writer's emotions through interrogative or exclamatory contexts, and expressing sentiments of joy, sadness, or surprise, among others. Punctuation also aids in elucidating why the writer chooses to provide details on a general topic, clarifying ambiguous concepts, asserting definitive judgments, and illustrating the connections between sentences. Overall, punctuation contributes to enhancing understanding and visualizing ideas within written text. (8)

Similar to how a speaker utilizes hand movements, changes in facial expressions, or variations in voice tones to enhance the accuracy, sincerity, and skilfulness of verbal communication, a writer must employ punctuation marks to serve as counterparts in achieving these objectives in written expression.

This confusion in meaning occurs when the writer mistakenly uses one punctuation mark instead of another. We will illustrate an instance of significant disruption in meaning, grammar, and flow resulting from variations in punctuation marks:

- What a good doctor. ما أحسنَ الطبيبُ.
- What a good doctor! ما أحسنَ الطبيبَ!
- What a good doctor!؟ ما أحسنَ الطبيبَ؟

These three sentences are different in meaning, although on the surface they appear to be a single repeated sentence consisting of the same three words. The period (.) endowed the first sentence with a pejorative sense. The interjection mark made the second sentence an

exclamatory sentence. The question mark made the third sentence an interrogative sentence and what is an interrogative name. (9)

Parsing the first sentence: What a good doctor. ما أحسنَ الطبيبُ

Ma' what': of negation static with the absence of vowels.

'Ahsan'(a good): A verb in the accusative case parsed in the past tense.

Al tabib 'The doctor': The agent is nominative and its mark is the diacritic 'dhamma' at the end of, and the sentence could not be parsed because it is initial.

Parsing the second sentence with the exclamation mark:

ما أحسنَ الطبيب!

What a good doctor!

Ma 'what': Exclamatory 'Ma' means something, a static noun in the place of a nominative advanced subject.

Ahsan 'a good': A past verb in the accusative case caused by the diacritic 'Fat'ha', and the agent is a must-be hidden pronoun substituting the third person pronoun (he).

Al Tabib 'The doctor': The object is lowered and its mark is the diacritic Fatha at the end of it, and the verbal sentence is in the nominative case and it is the predicate of the subject (Ma), and the complete sentence could not be parsed because it is initial.

Parsing the third sentence: What a good doctor? ما أحسنَ الطبيب؟

MA 'what': An interrogative noun, static case ending with the absence of vowels in the place of a nominative predicate of the verb.

Ahsan? 'a good' ? : A delayed nominative subject.

Al tabib : a second particle of the construction in the genitive case caused by diacritic Kasrah and the sentence could not be parsed as it is in the initial position.

J - So, just as we understand that correct gestures and spelling are necessary to understand the meaning of sentences, we must understand that punctuation marks are also very necessary to understand the sentences and their meanings... Very simple examples suffice to avoid debate and controversy!! Read and tell me: 2- The importance of vocalization and placing diacritical marks. What do we understand from the following sentences without diacritical marks? (10):

أ - دار الرجل.....ب - دار الرجل.....ج - دار الرجل.

A-Dar Al Rajulu....B-Dar Al Rajulu , C-Dar Al Rajulu

All three sentences have one meaning without diacritical marks which is: The man Turned around.

?What do we understand without the correct vocalization of the following words

أ - اعراب.... ب - اعراب.... ج - اعراب.... د - اعراب.... هـ - اعراب.... و - اعراب.... ز - اعراب....

The words translated into English:

A-Bedouins ...B-BedouinsC-Show ...D-Show...E-Runs: 'Saala' for water and liquids, in .English it translates into runs (the water runs out of the tap) .f-Runs....G- be asked

So, when we add the vocalization and diacritical marks to

أ - اعراب.... ب - اعراب

As we have clarified both words meant Bedouins but when we add the marks, they become different words which are

أ - اعراب.... ب - اعراب

.Which is A- BedouinsB- Parsing (structural linguistic analysis)

As for the second example :

ج - اعراب.... د - اعراب

Both words mean the verb: showed, but with the marks they become

ج - اعراب.... د - اعراب

Which means now:

C-ShowedD- During

So, the 'Hamzah' or a glottal stop has been added to the words above but in two different positions one under the carrier character 'Alif' and the other one above it getting respectively .accusative and genitive cases

:as for the following examples

هـ - اعراب.... و - اعراب.... ز - اعراب....

The first word means ' runs ' as in water runs..., but in the second word, the meaning has been changed by the addition of a 'hamzah' (glottal stop) in the accusative case. Lastly, the : hamzah has been put above a dot-less 'Ya' in a medial position called

همزة على نبرة Hamza 'Alā Nabrah

: The result is a verb in the passive voice which means been asked

ز - اعراب

The Second Story: the subject is grammatical lessons, which I chose because it is difficult to memorize and students frequently complain about its numerous rules. The nouns are many, and the reasons for prohibition are miscellaneous, and therein lies the difficulty.

The story is amusing, yet purposeful. It begins with Omar's marriage to Aisha, and they have children named Yahya, Salma, Yusuf, and Marwan. The family went on a trip to Baghdad, where they visited luxurious restaurants and were happy. However, the father was angry about the expenses. His face turned from red to yellow to black. When they returned home, he said to them: "You will not go on trips anymore."

There is another story, but it is long, unorganized, and difficult to memorize; therefore, it is not advisable to present it to the students, and the first story is preferred over it. However, we present it to avoid explaining complex rules in a complex manner. It is said that the two brothers resembled each other greatly. The first brother is called "Al-Mamnou' min As-Sarf" (prohibited from inflexion), and the second brother is called "Al-Masroof" (inflected). One day, Al-Mamnou' min As-Sarf lost his brother Al-Masroof. So, he offered a reward to whoever found his brother Al-Masroof. Every time he walked in the village streets, people would say, "This is Al-Masroof," which annoyed him, and he would say, "I am Al-Mamnou' min As-Sarf." Days passed, and he found his brother, who informed him that he was abducted by a sister called "Jam'u Al-Muthanna As-Salim" (the sound(correct) feminine plural). He went to them and slapped them on their faces, and due to his annoyance during his brother's abduction, he said to him, "I want to differentiate between us." Al-Masroof asked, "How?" Al-Mamnou' min As-Sarf replied, "I will be non-inflected, while you will be inflected." Al-Masroof said, "Alright, is that enough?" Al-Mamnou' min As-Sarf replied, "No, I will not be inflected for reasons that distinguish me from you, and you will have the opposite." Al-Masroof said, "Alright, let's begin." Al-Mamnou' min As-Sarf said, "I come in the plural form of non-human entities." Al-Masroof asked, "Please... explain what you mean?" Al-Mamnou' min As-Sarf replied, "I come in a plural form with a tashkeel, (that is, diacritical form) on the 'alif' followed by two or three letters, with a silent consonant in the middle." Al-Masroof said, "I understand. You mean that I also come in a plural form with a tashkeel, with one or three letters, with a movable vowel in the middle." Al-Mamnou' min As-Sarf said, "Alright, now let's further illustrate ourselves to the people with examples. By the example, the matter becomes clear." Al-Masroof said, "Alright, you start." Al-Mamnou' min As-Sarf said, "Masajid (Mosque)... Masaabeeh (light bulbs)... Maqa'ed (seats)... Hadaa'eq (gardens)... Masa'ir. And now, it's your turn, my brother." Al-Masroof said, "Talamedah (students)... 'Ubaqirah (geniuses)... Aqlam (pens)." Al-Mamnou' min As-Sarf added, "And there is also the prolonged and the shortened 'alif' of the feminine plural." Al-Masroof asked, "Please... elaborate on them." Al-Mamnou' min As-Sarf said, "It comes with a hamzah at the end, with an additional 'alif' before it. This is the prolonged 'alif' of the feminine plural." Al-Masroof asked, "Please, explain more with examples." Al-Mamnou' min As-Sarf said, "Like: Baydhaa, Hamraa, Zarqaa, Safraa. As for the shortened 'alif' of the feminine plural, it is in the end with a necessary open 'alif' before it. For example: Kubraa,

Sughraa, 'Azmah, Kasrah, 'Aliya." The two brothers rejoiced, and while they were in their joy, suddenly, silence prevailed, and no sound was heard. Al-Mamnou' min As-Sarf remembered something important and said to his brother, "We forgot, my brother, our inflectional markings." Al-Masroof replied, "I am 'Anoon' with a 'dammah', a 'fathah', and a 'kasrah', and these are my inflectional markings." Al-Mamnou' min As-Sarf said, "I am 'Araf' with a 'dammah', a 'fathah', and a 'kasrah'." Al-Masroof said, "Alright." Suddenly, Al-Mamnou' min As-Sarf screamed, "Do you remember the sisters who kidnapped you, and I slapped them in their faces?!" Al-Masroof replied, "Yes, I remember." Al-Mamnou' min As-Sarf said, "When I slapped them on their faces, I decided for me and myself that I would oppose them in the inflectional markings. So, they raise with a 'dammah' and 'nusab' with a 'fathah', and 'jarr' with a 'kasrah'." Al-Masroof asked, "But... why the stubbornness?!" Al-Mamnou' min As-Sarf replied, "I will raise with a 'dammah', 'nusab' with a 'fathah', and 'jarr' with a 'kasrah'." Al-Masroof said, "But you told me before that you would 'jarr' with a 'kasrah'." Al-Mamnou' min As-Sarf said, "Yes... 'jarr' with a 'kasrah' if I am preceded by 'al', or defined by the possessive case, and 'jarr' with a 'fathah' if I am free of 'al', and free of the possessive case." Al-Masroof said, "Alright, my brother." And he jokingly said, "What a strange stubbornness..." The two brothers laughed, and happiness filled the place.

The Third Story: We present it in the lesson on metaphor.

It is narrated that a group of people were lost in a lonely place. When night fell and hunger intensified, they sought refuge in one of the scattered Bedouin tents. However, they were disappointed by their lack of hospitality as they were offered nothing but dry bread with oil. They all ate except for one person who showed anger and refused to eat the stingy people's food. When they departed, they asked him on the way about the reason he refused to eat despite his hunger. He replied, saying: "I do not eat from the food of those who serve dryness."

Explanation: In the past, butter was scooped with a wooden spoon. The man's statement is a metaphor for stinginess, which is often said about a stingy woman. This is because the generous woman's scoop is smooth and moist due to frequent dipping in butter, while the stingy woman's scoop is dry and cracked due to long periods of disuse and separation from the butter.

Teaching through storytelling has profound educational effects because it captivates learners' attention, influences their emotions and feelings, and psychologically connects them to the situations they encounter. They rejoice in their happiness and sorrow in their sadness. Therefore, a sincere story, when placed in an emotional context, moves the human being's good motives and drives away the evil tendencies from him.

Thus, the recipient becomes a listener, reader, or viewer who is influenced by its events and situations, inclining towards good deeds and avoiding evil ones. Consequently, the story

plays a beneficial role in the upbringing of children and encourages them to adopt noble morals.

Recognizing the importance of storytelling from an educational perspective, many educators have advocated for its inclusion in school curricula because of its significant role in educating, teaching, and nurturing children. Psychologists say that children's fondness for stories and tales - especially those heard - is a form of imaginative play that children strongly need due to their saturated imagination and their ability to visualize. Stories are like dreams for children. In the story, there is an important field for restoring balance to their lives, where they find characters resembling those they see in their lives.

According to Professor Ahmed Afeef, storytelling is an engaging method that attracts students' attention for a long time, injects vitality and activity into dry lessons, helps clarify and explain what students find difficult to understand, and serves as a therapeutic method for learners whose motivation is low, as it stimulates their imagination, broadens their thinking horizons, and develops emotional, mental, and psychological agility.

The impact of the storytelling approach is not limited to the cognitive and intellectual aspects of the learner but also affects the psychological, emotional, and linguistic aspects. A well-written story stimulates creative imagination and compositional skills, increases the desire for discovery, and enhances students' ability to communicate, express, write, and read, leading to the development of social and communal participation. Thus, the child becomes more interactive during his attendance, and consequently, the storytelling approach influences the inclinations, emotions, and desires of children, as the child appears to be running in pursuit of joy in the story and seems sad in the context of the story's sadness.

The definition of storytelling varies with the diversity of literary orientations, but generally, the intended story here can be defined as: "An incident with a beginning and an end connected to causes and consequences interspersed with lessons and morals that captivate the hearing, attract the mind, move the heart, and affect the emotions."

The importance of the storytelling method in education: The story is not just a method of education, but rather an open school that breaks the boundaries of convention. It exists in bedrooms, classrooms, and even on aeroplanes. It utilizes language, serves it, educates nations, entertains them, and conveys to us the planned and matured experiences of others, which span years and centuries, compressed into a single day or a few days, allowing us to live lifetimes and eras. Its importance from an educational perspective, as Hanan Al-Jifri sees it, includes:

-Shaping the behaviour of children by instilling certain behaviours that the story reveals to them, without the need to force them to memorize extensive summaries of specific ethical judgments.

- Training in active listening, observation, research, and discovery.
- Developing the linguistic wealth of the child, as stories may contain new terms that the child has not heard before.
- Enriching the child's imagination and fostering their ability to innovate.
- Providing enjoyment and entertainment, forming conscience, developing imagination, fostering the ability to innovate, and imparting the ability to communicate effectively in both speech and writing.
- Enriching the child's linguistic wealth and enriching their linguistic lexicon with vocabulary, expressions, and linguistic structures that can be added to their previous linguistic experiences.

And regarding the conditions for building educational stories:

- Suitability for the intellectual maturity and age level of the students.
- Relevance of the story to the targeted lesson topic.
- Compatibility of its ideas with achieving the objectives and goals of the lesson.
- Excitement and enjoyment for both the teacher and the students.
- Presenting it in an engaging style to attract the attention of the students and be the focus of their interest.

Conclusion

Based on the various aspects of educational storytelling that we have discussed, we draw important conclusions along with some recommendations for curriculum developers and program managers to consider and work on their development for the benefit of learners in our country and in the Arab world, including:

- It is necessary to integrate and use storytelling methods in curricula.
- Teachers must Work on developing educational stories and adapting them to serve activities in the Arabic language and potentially in other subjects, such as historical, scientific, and literary domains. And ensure that stories are short, engaging, and serve the educational, psychological, emotional, and intellectual aspects.
- The stories should be adapted to meet the academic level of learners, i.e., the targeted audience (children, adults).
- Teachers must write educational stories according to the nature of each lesson presented and adapt some scattered stories in books to be used in the educational field.

- Teachers have to Incorporate noble values that are instilled in the minds of children.
- Recognizing that stories are an important source of children's culture and a means of satisfying their needs, as they are linked to the child from an early age and play a prominent role in shaping their personality with the ideas, information, meanings, imagination, and style they contain.

In conclusion, we have attempted to shed light on one of the methods of education, which is educational storytelling, which has proven its existence in the field of education and has yielded remarkable results, as evidenced by the vast number of doctoral, master's, and bachelor's theses that have studied and researched it, indicating its importance and the necessity of working with it.

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