



Teachers' Knowledge, Attitude, and Practices of Integrating Indigenous Knowledge in Pre-schools of Jigjiga City

Mohammed A. Sigale^{a,*}, Abdi Nur Arab^a

^a*School of Psychology, College of Education and Behavioral Studies Jigjiga University*

ABSTRACT

This study aimed at investigating the level of indigenous knowledge (IK) integration, community's perception and factors affecting teachers' practice in the case of Jigjiga city preschools. A descriptive mixed design was used in which quantitative and qualitative approaches were applied. The study engaged questionnaire, interview and focus group discussion as instruments of data gathering. From a total of 80 preschools in the city, 8 were purposively selected among which 6 of them were privately owned. A total sample of 80 respondents of which 22 were parents and 58 were teachers participated in the study. It was found that: currently, indigenous knowledge is not adequately integrated in teaching learning, (preschool teachers are not practicing indigenous knowledge in their class); both teachers' knowledge of indigenous knowledge and attitude towards indigenous knowledge affect their practice level on indigenous knowledge. Regarding perception towards indigenous knowledge, teachers showed a somewhat positive attitude, contrarily, parents had revealed to have a negative attitude about indigenous knowledge. Accordingly, actions that have to be taken by relevant stakeholders are recommended.

Key Words: Attitude, Indigenous, Integration, Knowledge, Parent, Preschool, Practice, Teacher.

1. Introduction

Indigenous knowledge is defined as “the unique, traditional, local knowledge prevailing within and developed around the specific conditions of women and men indigenous to a particular geographic area” (Gumbo, 2014). It is also known as local knowledge, folk knowledge, people's knowledge, traditional wisdom or traditional science. This knowledge is generated and transmitted by communities, over time, in an effort to cope with their own agro-ecological and socio-economic environments (Fernandez, 1994). African indigenous knowledge came under attack since the arrival of early colonizers with their Christian missionaries to the continent. The then missionaries judged the importance of the African culture and knowledge based on their culture in the west and judged it unworthy to prevail (Ukpabi, 1973). The significance of indigenous knowledge has been undermined by the western education with the pretext of modernization and thus, eroded the African culture

with no exception. Today, UNESCO acknowledges that there is a grave risk that much of indigenous knowledge is being lost and, along with it, valuable knowledge about ways of living sustainably both ecologically and socially disappear (Senanayake, 2006).

Even at times when there is no such technological advancement or scientific way that can perform more or faster than humans, following western style is taken to be surrogate over African culture. The western education showed African culture as something not worth to preserve or even mentioned in the schools even for amusements – this was apparent in British West Africa, as Walter Rodney quotes the example of the Bemba of Ghana who, when the children went to school, were taught about European roses flowers and plants, which bore no similarity with the flowers and plants observable within their own culture. Rodney quoted Dr. Kofi Busia;

At the end of my first year at secondary school (Mfantshipim, Cape Coast, Ghana), I went home to Wenchi for the Christmas vacation. I had not been home for four years, and on that visit, I became painfully aware of my isolation. I understood our community far less than the boys of my own age who had never been to school. Over the years, as I went through college and university, I felt increasingly that the education I received taught me more and more about Europe and less and less about my own society (Rodney, 2018).

What happened to Dr. Kofi Busia might occur in our context – in our schools, that a Somali child living in Jigjiga may study fruits like apple and orange in school other than the local fruits' names like Gob (Ziziphus), Raqay (Tamarindus indica) and etcetera.

* Corresponding author: Mohammed A. Sigale: garyaqaan143@jju.edu.et

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It is to be understood the profound effect of indigenous knowledge if it is exposed in the early stages of life. This calls the need of such to be integrated and seen in preschools since today children don't spend much time with their grands to defuse them such knowledge. To illustrate this a bit longer, we should briefly run over about the concept of Early Childhood Care and Education (ECCE). Early childhood care education is roughly defined to be the period between 'birth to age 8, in which children are involved into developmentally applicable activities and learning opportunities tailored to their social, emotional, cognitive, and physical growth. In Ethiopia, the government with the help of Education for All campaign, initiated a plan of early childhood education and improving educational access to children living in low-income families. The government has made numerous efforts since then, but the risk of neglecting the indigenous knowledge is still apparent in many parts of the country and mainly in ECCE centers in Addis Ababa (Negussie, 2014). Likewise, this study carried an emphasis at looking the integration of Indigenous knowledge: traditional plays, local songs, greetings, gestures, and other culturally valuable things (dhaanto (heeso dhalaan) 'folklore play', childish poems 'gabay dhalaan', sheeko-dhalaan 'fairytales' etc.) into ECCE programs in Jijiga city Administration preschools. The study utilized of variety of sources to gain an insight in this area.

In Ethiopia and arguably most African nations, the young generation used to receive their ancestral history, cultural stuffs (materials used by their ancestors, folklores, old approaches of seducing and engaging marriages [xod-xodasho, dhabar-garaacasho, iyo usoo fadhiisi], games played by their forefathers [dab-kabood], hunting [ugaadsasho]) and other culturally significant things through oral stories by their parents and grand-parents when the two had much free time than today. Today, even if grandparents are free children aren't and consequently, they miss a massive culturally significant revelation enjoyed and amazed their forefathers. So, who is giving the lessons once given by grandparents to their offspring? This a culture wise relevance. There is another educational dimension that indigenous knowledge is needed to be inculcated into ECCE. It facilitates the teaching-learning process, for a student to learn through his culture, given examples which he/she is familiar with and taught by his native language will boost his/her understanding and comprehension of the subject as well (Bianko, 2010).

Following those quests, this study aimed at exploring how much indigenous knowledge (local language, greeting style, tales [dhag-dheer] and folklores, dancing and cultural plays [dhaanto and buraanbur], [dhaanto/hees hawleed] and poems (gabayo)) are integrated in ECCE preschools in the case of Jijiga city. By addressing such neglected but contemporary topic, this study covered an existing research gap of the area. To analyze such issue the following research questions were designed to invite diverse perspectives to inform the outcome of this study:

1. To what extent do preschool teachers know about Indigenous knowledge?
2. What are the teachers' attitudes towards the integration of IK into ECCE?
3. What is the parents' attitude towards the integration of IK into ECCE?
4. To what extent does the school curriculum allow the integration of IK into ECCE?
5. To what extent teachers' practice/demonstrate IK in their daily teaching and activities?
6. Is the integration of IK into ECCE allowed and/or appreciated by the school policy?

2. Materials and Methods

2.1. Study Area Description

Jijiga town being one of six council administrations in Somali region, lies on a surface of 25 km square that consist of 20 kebeles. According to the Regional Education Bureau, there are 80 preschools in the city of which 64 are privately owned and 16 are publicly run in which zero (0) classes are all functional. Currently, the population living in Jigjiga was roughly estimated to be about 169,390 in 2013 (CSA, 2013). In distance, Jigjiga is approximately 650 km away from Addis Ababa, the capital city of the country.

2.2. Study Design and sources of data

For the study to be genuine and reliable one, a dual (mixed) research design was employed with a descriptive approach. Quantitative and qualitative data gathered were made. The study employed mixed research design to leave no room for a certain research design. This means that by mixed design we can integrate variety of data types and analyses to generate a strong decision and findings. Both primary and secondary sources were used – in which the primary included parents and teachers. whereas the secondary data comprised reviewing national ECCE policy document, education policies, and indigenous knowledge related researches that were previously done to understand the current status of indigenous knowledge integration in the country's preschool programs.

2.3. Data Collection Procedure Sample and Sampling Technique

Data collection procedure followed a formal letter from university's directorate of research and publication to selected Jijiga city preschools asking for collaboration to collect data. Afterwards, the data were collected from the target population – school teachers and parents. The participants were selected from private and public schools. After setting the proportion that each of the two parts (private and public schools) got, schools were chosen based on purposive sampling technique. And due to the Covid-19, availability sampling technique was used for participants' selection. From a total of 80 preschools (16 public and 64 private), 8 preschool centers (6 private and 2 public) were selected. From each school a total of 58 teachers and 22 parents were chosen for both questionnaires. Whereas, the interview was given to all teachers and finally a group (10 individuals)

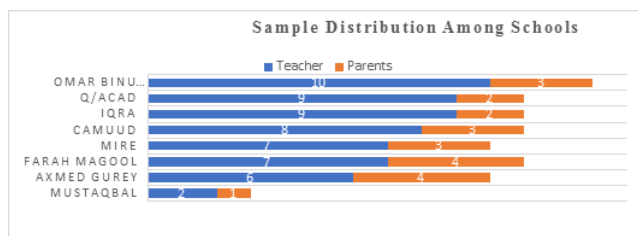


Figure 1: Sample distribution among schools

Table 1
Participants' Demographic Information

Variable	Participants	Response	Frequency	%
Gender	Teachers	Male	54	93.1
		Female	4	6.9
		Total	58	100
	Parents	Male	10	45.5
		Female	12	54.5
		Total	22	100
Level of Education	Teachers	Tertiary Education	58	100
		Total	58	100
	Parents	Elementary	1	4.5
		Secondary School	7	31.8
		Preparatory	9	40.9
		Tertiary Education	5	22.7
		Total	22	100

respondents from parents and teachers were participated the group discussion (FGD).

2.3.1. Demographic Characteristics of Respondents

The demographic data of participants are classified based on school, gender, education and school role. The data were collected from 8 preschools 6 privately owned and 2 governmental. There are 80 respondents in total, 22 of them parents and 58 teachers. All questionnaire forms were successfully recollected from the respondents.

2.3.2. Sample Distribution among Schools

Figure 1 displays, the frequency of the sampled preschool and the number of teachers and parents who participated in the study as well as their sample percentage. Accordingly, the highest number of participants 10 [(17.2%) among the schools came from Cumar Binu Khadab and smallest number 2 (3.4%) were from Mustaqbal KG School. Besides, as can be seen in the figure, a total of 22 parents participated.

2.3.3. Respondents' Gender and Level of Education

The data is classified based on respondents' gender and their level of education.

In table 1, under the gender rows it is indicated that of the 58 teacher respondents 54 (93.1%) were male where 4 (6.9%) of them were female. Among the total 22 parent respondents 12 (54.5%) of them were female, while 10 (45.5%) of them were male. Also, as illustrated in level of education all of the teacher participants competed tertiary education,

whereas, among the 22 parents 9 (40.9%) of them completed preparatory education, 7 (31.8%) finished secondary school, 5 (22.7%) of them accomplished Tertiary education, and 1 (4.5%) of them finished elementary school.

2.4. Instruments and Data Analysis

The study used a variety of instruments and data sources, such as questionnaire, interview, focus group discussion (FGD), and field observation (physical set up, and wall photos and arts). All the study participants filled the questionnaire, about 24 of the of the all teachers were interviewed and 12 individuals including six parents partook focus group discussion, where finally school observation was conducted in all schools with a checklist. The quantitative data was analyzed using SPSS analysis software, while the qualitative data was narrated by stressing on identifying, reporting, categorizing themes, and summarizing implications. The analysis part contains three sections. The first section was set by using a descriptive statistical presentation summarizing the data in easily readable form. The second part describes the quantitative data analysis attached with descriptive statistics of frequency, mean score tables by using SPSS software and illustrative figures as well as inferential statistics like regression and correlation. The third part deals with the describing the qualitative research data by summarizing the interview and focus group discussion (FGD).

2.5. Reliability and Validity

To check the validity of the study instruments, the researcher applied pilot study and distributed the study questionnaire and interview questions to a portion of the target group. That resulted the study to be modified and inculcated the qualities and clarities that were felt by the pilot target. For the reliability the study crosschecked the findings of the quantitative data by converting to qualitative questions – like interviews and FGD among some members of the sample. This showed similarity of the data with different forms of questions and settings.

3. Results

3.1. Quantitative Analysis

In this section the finding of the quantitative data is described. The first part displays the result as a form of descriptive statistics by using frequency and percentage. To further check the relationship between the study variables, inferential statistics follows in which multiple correlation and multiple regression were used.

3.1.1. Respondents' Knowledge of Indigenous Knowledge

Data that were collected from respondents are ordered based on their Somali language efficiency, and only teacher respondents' level of indigenous knowledge (IK) familiarity.

Table 2 indicates, that for 53 (91%) of teacher respondents, Somali language was their mother tongue, 1 (1.7%) was an intermediate speaker, another 1 (1.7%) stated as a poor speaker, whereas, 3 (5.2%) of them said they didn't

Table 2
Respondents' Somali Language Efficiency and their Familiarity towards IK

Variable	Participants	Response	Frequency	%
Somali language efficiency	Teachers	Mother Tongue	53	91.3
		Intermediate	1	1.7
		Poor speaker	1	1.7
		I don't know	3	5.2
		Total	58	100
	Parents	Mother Tongue	22	100
		Total	22	100
Familiarity of Indigenous Knowledge	Teachers	I have enough knowledge of IK	24	41.4
		I have no enough of IK	34	58.6
		Total	58	100

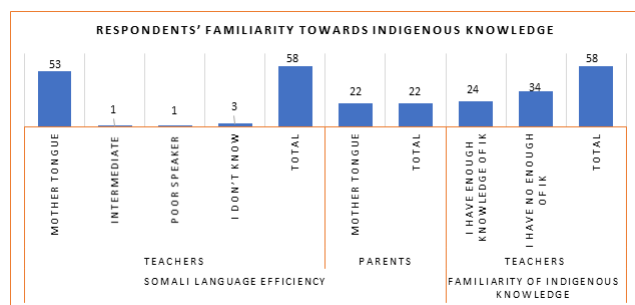


Figure 2: Respondents' Familiarity towards Indigenous Knowledge

know Somali language at all. All 22 parents said Somali language was their mother tongue. In relation to the teachers' familiarity of indigenous knowledge, 34 (58.65%) of them stated they had no enough knowledge about indigenous knowledge, while 24 (41.4%) of them said they had enough knowledge of IK.

3.1.1.1. Respondents' Attitude towards IK, Curriculum Structure, and School Policy

To investigate respondents' attitude towards IK, curriculum structure and school policy a Likert Scale ranging from 1 to 7 (strongly agree to strongly disagree) for all the variables. However, the number of questionnaires was not symmetrical for all the variables. So, 21 items were used for attitude towards IK, 9 items for school curriculum structure, and 7 items for school policy.

Therefore, in this analysis for attitude towards IK the maximum expected mean score is 147, the average mean score is 84, whereas 21 is minimum possible score. Thus, any man scores below the expected average score (84) is

Table 3
Respondents' Attitude towards IK, Curriculum Structure, and School Policy

Variable	Participants	Response	Frequency	%
Attitude towards IK	Teachers	Poor	26	44.81
		High	32	55.17
		Total	58	100.0
	Parents	Poor	18	81.8
		High	4	18.18
		Total	22	100.0
Attitude towards Curriculum	Teachers	Poor	56	96.6
		High	2	3.45
		Total	58	100.0
Attitude towards School Policy	Teachers	Poor	53	91.38
		High	5	8.62
		Total	58	100.0

considered as poor attitude, while any score above the average (36) is labeled as of high attitude (positive). For attitude towards curriculum structure, the maximum score 63, the average 36, and the minimum expected score is 9. Hence, any mean score below 36 is regarded poor (in the case of attitude scores), while above 36 is considered as high (positive). Whereas, the attitude towards school policy 49 is the maximum possible mean score, 28 is the average, while the minimum possible score is 7. Hereafter, any score below 28 is counted a poor score, and above 28 is labeled as high score.

As set in table 3, 32 (55.17%) out of the total 58 teacher respondents have high attitude (positive view) where 26 (44.81%) have poor attitude towards IK. For parents 18 (81.8%) of the them said to have poor attitude towards IK, while only 4 (18.18%) of them said to have high (positive view) attitude toward IK. About 56 (96.6%) of the teachers rated their school curriculum as a negative, while 2 (3.45%) of them score positively. According to the data, 53 or 91% of the teachers scored their school policy as a poor, yet 5 (8.62%) rated it highly (positive view)

3.1.1.2. Teachers practice of Indigenous Knowledge

To measure practice 8 questionnaire items were prepared with a Likert Scale ranging from 1 (strongly agree) to 7(Strongly Disagree). Regarding this, the maximum possibly expected score is 56, the average 32, and minimum possible score is 8. Accordingly, 32 was taken as demarcation line. So, s any mean score below 32 is considered as a negative practice, while any score above 32, is accounted as a positive practice described in Table 4, 10 (17.3%) of the teachers stated that they don't practice indigenous knowledge in school, yet about 48 (82.7%) of them said they don't practice IK in their school stay.

3.1.1.3. Predictors of teachers' level of practice of IK in school

After measuring participants' knowledge, attitude, and level of practice, the researcher is also interested to identify which of these predictors significantly predict teachers' level of

Table 4
Teachers' Practice of Indigenous Knowledge

Variable	Response	Frequency	Percent
Practice of Indigenous knowledge	Don't practice	48	82.7
	Practice	10	17.3
	Total	58	100.0

Table 5
Multiple Correlation on Teachers' IK practice with other variables

Variables				
Teachers' Attitude on Indigenous Knowledge	-			
Teachers' Practice of Indigenous Knowledge	.76**	-		
School Policy and Guidelines	.13	.27*	-	
Teachers' Attitude on Curriculum Structure.	.13	.22	.31*	-
Teachers' Knowledge of Indigenous Knowledge	.83**	.82**	.19	.15

Note: ** Correlation is significant at the 0.01 level (2-tailed).

*Correlation is significant at the 0.05 level (2-tailed).

practice of IK. To do that, first we check whether there is a correlation between the measured variables and multiple follows to further study the predictability of those variables on teachers' level of practice.

3.1.1.3.1. Correlation of Teachers' Indigenous Knowledge Practice and other variables

After analyzing the current level of integration of indigenous knowledge by Jigjiga preschools from variety of sources (teachers, parents and field observation), inferential statics (multiple correlation) was run to check if there is any relationship between teachers' practice level with the other study variables.

As seen in table 5, three variables showed to have significant correlation. At $p < .01$ there are three strong correlation positive correlations: between teachers' attitude and their practice on IK $r(58) = .76$; also, between teachers' knowledge of indigenous knowledge and their attitude towards IK $r(58) = .83$, and between teachers' practice of IK and their knowledge of the IK, $r(58) = .82$. Again, at $p < .05$ there are two significant but weak positive correlations between School Policy and teachers' practice of IK, $r(58) = .27$, as well as School policy structure and Curriculum structure $r(58) = .31$, the rest of the variables showed to have no Significant correlation. Worth to mention, contrary to the study prediction, the school curriculum structure and school policy had no significant correlation with practice.

3.1.1.3.2. Predicting Teachers' Practice of Indigenous Knowledge

To measure the predictability level of the variables, a multiple regression analysis was applied. Teachers' practice of indigenous knowledge (IK) was set to be an outcome or dependent variable (DV) while, teachers' knowledge of IK,

Table 6
Predictors of Practice on IK

Variables	Beta	T	Sig.
Attitude towards indigenous Knowledge	.25	1.90	.06
School Policy & Guideline	.11	1.41	.16
Curriculum Structure	.07	.89	.38
Teachers' Knowledge of IK	.58	4.38	.00

Attitude towards IK, Curriculum structure, and school policy were put as predictor or independent variables (IV).

As observed in Table 6, a multiple regression analysis was run to examine whether Teachers' Attitude, Knowledge of IK, and Curriculum Structure, and School Policy and guideline could significantly predict participants' practice of indigenous knowledge in their school settings. The result shows that the model explained 71% ($R^2 = .71$) of the variance. This confirms that the model was a significant predictor of teachers' practice [$F(4, 53) = 32.72, p = 0.01, R^2 = .71$].

The direct effect of the variables attitude, school policy and guidelines, curriculum structure, and knowledge on IK practice was determined using by beta coefficient. The effect of attitude towards teachers' IK practice was marginally significant ($\beta = .25, t = 1.9, p = .06$). This suggests that a one-unit change in teachers' attitude towards IK will predict a 0.25 change in teachers practice on IK. Based on the table result, variables of School policy & guidelines and School Curriculum structure are not significant predictors of teachers' practice of IK. The strongest predictor among the predictor variables is the knowledge variable, this shows a score of $\beta = .582, t = 1.903, \text{ and } p = 0.01$, meaning that a one-unit change in teachers' Knowledge of IK will predict 0.58 change in teachers' practice on IK too. In short, a good Knowledge of teacher's IK is a predictor of his/her good practice.

3.2. Qualitative Section

Along with the quantitative approach qualitative approach was used for a matter of strengthening the reliability of the study. The purpose of this was to assure the accuracy of the quantitative data by cross checking and applying the quantitative data into qualitative research questions. Thus, 8 schools were observed in their natural fields, 24 teachers and 6 parents had participated the study in this part – total of 30 individuals. Four interview questions and seven items for FGD were used as well. So, in this part, three sections are dealt in detail. The first being schools; physical environment, interview summary and the final section is the description of focus group discussion.

3.2.1. School Physical Environment and Field Observation Result

As stated previously, eight preschools were taken for sample. Accordingly, their physical set ups were observed and checked the level of school indigenousness in terms of its physical setting. Thus, this section illuminates the result of the school fields observation which was carried out through

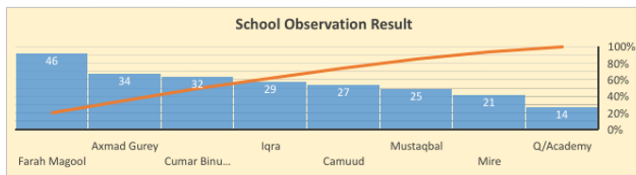


Figure 3: School Observation and Field picture result

As illustrated in the above chart, five schools are found below the expected average mean score. Worth to mention too is that the two public schools Farah Magool and Axmad Gurey happen in the first and second rank of the highest scores. This implies that private are more prone to non-indigenous than public ones are.

Table 7
Predictors of Practice on IK

Local name of the tale	Effective age group
Cigaa! Shidaal	Childhood
Juxxo	Childhood
Dhag-dheer	Childhood
Araweelo iyo Odey biiqe	Childhood
Diin iyo dawaco	Childhood

natural observation of the school field, pictures, posts, stickers, direction. To carry this out, a checklist scale ranging from 1 ‘totally not indigenous’ to 7 ‘Perfectly indigenous’ was as applied to rate school integration level of indigenous knowledge. The maximum possible rate for any given item was 56, expected average 32, whereas, the minimum possible score was 8. Thus, given the above assumption, since the expected average score was 32, any mean score above 32 was noted as a positive (that is school’s physical setup can be an indigenous) whereas, any mean score below that was noted as a negative score (that school’s physical setup is not indigenous).

3.2.2. Interview

The interview questions were disseminated to all the 58 participant teachers. For simplicity, the data was summarized by categorizing into common themes. Using interview checklist, participants were asked if they have enough knowledge about the Somali indigenous knowledge. Out of the 58 respondents, 24 of them said they had good knowledge of indigenous knowledge. following this, those teachers who said they had good of IK were further asked to list some of the IK they know and the following were the most common tales they have stated in depth. The tales are listed as per the frequency of the tale reported by the participants. The following local tales were the most common tales they have stated in depth. The tales are listed as per their scale of the participants i.e. the more one tale is said by respondents the higher it comes in the list.

As indicated in table 7, all of the listed tales happen in childhood age span. Generally, these are some legendary and famous tales among Somalis and they are most often heard

Table 8
List of local plays/games/puzzles

Local name of the play/game/puzzle	Effective age group
Dhaanto	All gender adult play
Buraanbur	All women play
Jaandaba dhig	Childhood play
Kuun-kuun	Childhood play
Qorituur	Childhood - Adolescence
Dhuumaalaysi	Childhood play
Bootin dhisad	All Men adult play
Catir booday car soo qabo	Childhood puzzle
Uley-hordhac	Childhood - Adolescence
Shanood	Childhood play
Tuug iyo boolis	Childhood play
Laylo	Childhood play
Aleys-bul	Childhood – Adolescence

early. However, their significance fades away as the age goes by.

Following the above question, the interviewees were asked about their knowledge of the indigenous plays, games and puzzles. Accordingly, the following list including local or plays, and puzzles were stated but not proportionally.

As witnessed of the interviewees’ reaction to this question, this question evoked each of the interviewees a brief collection of what was so important in their early ages. In addition to this, most of the participants were very effective in remembering how their recalled play(s) was (were) played or demonstrated. The teachers have listed these games and puzzles unsymmetrically, however, for each item in the list was at least mentioned twice by the interviewees.

After exploring interviewee’s recollection of some local plays and puzzles, participants were questioned their familiarity of some poems, sayings, or proverbs said by Famous Somalis.

- The participants listed plenty examples of mixed poems and proverbs and among the most common were the poem series named Guba, Siinley, Deelley, Koofil, along the poemst, they have said many proverbs.

“I often listen Sayid Muhammad’s poems as he said poems relating different situations I can say it is part of my life” young teacher.

“I often feel that this generation is missing much wisdom as a result not getting them exposed to poems and poetic saying. . . . what is left is modern and music associated songs. I remember my family listening old poems like Guba, Siinley, Coodaami, Fad-Galbeed, Xiinfiniin, Jiinley, etc.” 40s aged female teacher.

It is worth to note that, it is not wondering to see Somalis admiring to their old proverb, and poems. However, today it is not common to see young generation understanding the implications of those songs, proverbs and poems.

Following the exploration of the interviewees’ acquaintance of indigenous knowledge they were finally inquired of their acquaintance about some Somali hero and heroin or social models whom they might advise their students to model after.

Table 9
List of local plays/games/puzzles

Name of the figure	Category of authority
Sayid Maxamed Cabdille Xassan (Sayid)	Talented Poet, Knight, Religious leader
Maxamad Jaamac (Gaariye)	Talented Poet, Knight, scholar
Cabdullaahi Macalin (Dhoodaan)	Talented Poet
Raage Ugaas	Talented Poet (first one in Somali Poem)
Maxamed Ibraahim Warsame (Hadraawi)	Talented Poet
Qamaan Bulxan	Poet
Cali-Dhuux Aadan	Talented Poet, Warlord
Xaaji Af-Qalooc	Talented Poet
Maxamad Cabdullaahi (Sangub)	Talented Poet
Garaad Wiil-Waal	Talented Poet, Knight, hero
Nuur Cubudhiye	Chief
Axmed Gurey	Knight
Garaad Makhtal Daahir	Knight
Dr. Maxamad Siraad Doolaal	Patriot
Ismaaciil Mire	Poet, patriot
Xaaji Salaan Carabey	Talented Poet
Cali Shuucaac	Patriot, less popular poet

All of the 34 teachers who said 'Yes' to this question have recalled more six individuals where some teachers had recalled about 12 with ease. The participants did list in numerous Somali figures and the following table 12. puts them in order.

These were among the most frequently recalled Somali figures by the teacher respondents. It is worth to mention that out of the 16 individuals listed, 12 of them carry the title "poet", and according to our interviewees the degree of being a 'poet' was heavier than this of today. One of them stated this.

Today there is no hard line that separates a poet from a singer, song from poem – worse than that, you see this young generation give more value singers over poets. The case was different in our days a poem was valued than songs was, and a poet enjoyed more respect than a singer did.

The following words are stated in a poem narrated by one of the greatest poets in Somali history (According to Idaja's analysis), Abdullahi Mo'alim (Dhoodi):

Original:

- Ruuxii aftahan loo yaqaan ama abwaan sheegta
Wax if jira wax aakharo jiriyo waxaan la ee-
gaynba Waa inuu ogaadaa sidii uur-kubaalaha e

Translation:

- If a man is labeled of being an oracle or he claims for himself to be a poet, he should then know what goes on in the world, secrets in the hereafter and even things that are not in a near range to appear as if he was a soothsayer.

Likewise, as is implied in the poem, in those days being a poet was not an easy label to receive without much wisdom.

Said Sheikh Samatar, a Somali Scholar wrote in his book Oral Poetry and Somali Nationalism that in early days, the poem was not only the best means of communication among Somali society but also an effective for using to unite society for both internal and externally perceived enemies. He also argued that it was highly valued all across Somalis territory more it is today (Samatar, 1982).

The 19th century English explorer Richard Burton was astonished by the level that Somalis valued poem narration and poets. After this, in his classic work First Footsteps in East Africa he described Somalis as 'a nation of poets'. Poetry has traditionally been the principal medium through which Somalis define their identity, record their history, express their innermost feelings and communicate their views (Richard, 1854). It is to be studied further why being knight and poet became so close each other in that era. Was it that Somali clans did elect their chiefs because they were poets or by the time, the majority of that society could be a poet? Whatever might the reason be, it is not uncommon that we expect for anyone who got a good name in those days to have had a talent to say whatever he needs in words or make a poem with ease (gole ka fuul: a label Somalis give to a poet who can narrate a poem at any time in anywhere without prior preparation).

3.2.3. Summary of the Focus Group Discussion

The study had also used Focus group discussion to study community's understanding of IK, the level of value attached to IK, feasibility of integration as well possible and appropriate approaches to integrate IK into preschools' culture. Seven questions we employed in which twelve individuals who were composed of 6 parents and 6 teachers had participated in the discussion. To deal with these seven questions are discussed. To discuss the participants' understanding of indigenous knowledge they were requested to discuss some of the knowledge that they consider as examples of indigenous knowledge in their community. Participants stated that their general understanding of Indigenous Knowledge is using or speaking of Somali language, poems and old sayings, and about some of the old history and life style that Somalis maintained to live by.

Indigenous knowledge can be anything that our forefathers used in the shape of their lives, start from the way they treated their sick (their family and animal herds) to their ways they resolved clan conflicts, as well saying oral songs and playing dhaanto (local play, in which adolescents of both sexes dance together). Just it is what gives us the very identity that makes different from any people.

stated by a middle-aged male parent in Qorahey Academy school.

"I have no much information about such knowledge, but when I hear think of old things that are not used now like old materials that were for saving milk when people were living in the bush"

a 32-year-old female teacher.

Following participants' knowledge of IK, they were asked to express their perception on the indigenous knowledge.

Speaking of IK is something it should be addressed in more many public settings. I believe that IK stands for an identity and needs not to be reminded when honoring the day which the Somali language was written like we do now, but it should be included in our daily business.

an old man sealed on his 3 minutes talk.

"It is more of memory now since technology simplified everything, no need to use such old ways today, but it should remain in the history if need be"

Female participant in her early 30's.

he perceptions of the participants in this regard were different. For the majority of them, indigenous knowledge holds no important position in their view. Whereas, a small percent of them, certainly in the category of a relatively more educated and aged have a positive attitude. However, a few of them have an indifferent attitude towards indigenous knowledge slightly.

After having the participants debated over their perception towards IK, they were also asked to discuss their opinion towards the importance of indigenous knowledge items and their significance to be included in the school culture.

"I believe that today IK integration into schools won't benefit much for our children when it comes providing quality education, we know that our students will finally require English language for pursuing their studies, and that is not even late, it starts at their secondary school. Again, they need to learn from other people not from their background"

said by 30-year-old female respondent.

"just a matter of recalling history. . . . Today there is no need to go after such old things and styles. For example, the ancient Somalis used a tree made comb that was spent much time to produce today we use a comb more comfortable than that because of the modern technology" protested a female participant.

"Sure, it must be included in. you know it will do good for both the teachers and learners. As a teacher I face difficult to explain simple things in English for a young child who didn't master his mother tongue. It is a pain in the ass for us all. Using Somali language, familiar examples like names such Faarax, Ayaan, Geelle instead of Mike and William would simplify the teaching-learning process and that is the whole point of educating. So, yes it should bliss parents' too"

States a teacher.

The question of value to IK among participants raised big talk. The majority of the participants said that today IK has no more value for school related matters, whereas few members of the interviewed individuals said that IK has little or no value for school curriculum's. The later believes that IK denotes for Somalis' identity and their belongings to a culture. However, a minority number of them exaggerated the significance of IK in school curriculum's pointed that following modern education or western systems

is not their preferred way of use. This few pro-IK group argued that integrating IK into the school curriculum would bring numerous benefits, but two are more crucial and they are: for the first it would localize the formal knowledge, so both students and teachers would count or rely on scientific knowledge as though they are part of its contents and that formal knowledge includes part of their culture; for the other it would make the teaching learning process easy for both teachers and learner community. If teachers use Somali language and take indigenous examples for explanation, neither of the delivering source nor the target would suffer in the process as happens.

Following the above the participants were furtherly asked talk over which subjects and school levels in the curriculum was appropriate for integration of valued indigenous knowledge items

"In the subject of Somali language" young male parent from Mire school. "this question is very important. And I would say instead of which subject for IK to be integrated it would be better if we focus on how to integrate. For subjects I would say Somali language, history, social studies and on top of that in the schools' overall culture"

by male parent in his early 40's Iqra.

The participants' opinions for this question can be categorized into three categories: for one category 'Indigenous Knowledge fits and must include in every subjects of the school in one way or the other. This group of people, think that today schools should be the center for teaching children their culture. Another group, says IK should be inculcated in subjects like History, and Somali language since they carry more of heritage and culture related contents. This group holds the majority of the participants.

Finally, a very few numbers of the interviewees believe that indigenous should be learned in homes not in schools and that it is not compelling to impose in school curriculum.

After thoroughly discussing about the fitting courses for IK to be integrated, the participants discussed on the current status of Indigenous Knowledge Integration in Jijiga Pre-schools

"In the subject of Somali language" young male parent from Mire school. "I can certainly say currently there is no IK integration in any school. Be it KG or secondary in our region there is no integration at all"

said one participant

Unanimously, the participants stated that today schools, more certainly privately owned ones have currently little or no indigenous knowledge in their school curriculum or in practice. The public schools have relatively little practice of indigenous knowledge compared to private schools however it is not a significant. They said one of the qualities parents choose schools for their kids to join is a possibility that their children will be able to speak English. The English-speaking schools are preferred over schools using local languages. Again, some participants said that parents prefer foreigner run schools than those run by Somalis.

Regarding to the school policy, the group discussed the feasibility of integrating and practicing Indigenous Knowledge in the school culture.

I am sure it feasible, but that doesn't it is easy. All it needs is a combined effort of the stakeholders including school administration, school teachers, parents, education bureau's commitment to compile a common culturally operating curricula for all schools. You see, here in Jigjiga you will find three schools using different curricula: one a Kenyan borrowed version, another Arabic curriculum and the other a UK affiliated curriculum.

Says one participant

"In my opinion, I think that a complete integration of IK will require commitment from both the operating school administrations and the region's education bureau. If that is succeeded it will be easy the rest of the community to follow"

stated another participant.

Accordingly, the participants said it is feasible to integrate IK into preschools within the current policy. They said most of the policies collide the integration of IK into the schools' practice and culture. Following the question of school policy, the participants were asked to cast their opinion about if the community would appreciate in case schools adapt an integrative approach of IK into the curriculum.

"In my understanding about why parents often prefer their children to join English speaking school over local language operating ones is the perceived quality that if their children join those English-speaking school, they will achieve in academics and also will perform good when they reach high school. So, if that is solved, I am sure that everyone would also like to have their children learn their culture and background" sounded by a young aged (25-30) female teacher.

"the English-speaking child – the educated child, when parent sees that his/her speaks English, they grow trusting that school more and more. So, yes, if that choice of parents – teaching their children English very well is well preserved. The community would accept and appreciate anything else I hope" says another teacher.

"here in our school, when a parent tries to check the quality of education his/her child received the first thing he will check is his score of English language. Frankly, it is their common parameter to know if a child got the right stuff, he/she was supposed to. Thus, by securing that quality they must appreciate the rest" added male teacher

According to the participants, survey result of this question, what school parents appreciate is just their kids speaking English or to be fluent in English so as far as schools guarantee that students will acquire that quality (to be fluent in English) it is understandable that community and parents would also appreciate for reviving their culture and integrating IK in the schools.

To hear from the participants' perspective in responding to the issue of lack of integration indigenous knowledge in preschool, they were asked to discuss the appropriate principles to use for indigenous knowledge to be integrated in the school cultures and down here is summarized their discussion.

"in my opinion to assimilate IK in preschools the curriculum is mandatory for to give space as part of courses. . . . I mean some cultural materials should be included in the curriculum so that students will get exposed by formal approach" Said by a male school teacher from Cumar Binu Khadhab school.

"I believe that y including some indigenous subjects in the curriculum will be one portion of the answer, and plus to that community awareness about the importance of IK for students to embrace and preserve their culture, and also regular government evaluation of what and how is being taught by schools will complete answer" male teacher.

At this suggestion, a good number of participants raised which subject (in the category indigenous knowledge) should be integrated have of the participants.

The majority of group suggested addressing the following points to be important for any effort to integrate indigenous knowledge into preschools:

- adding some traditional and culture-based courses into the curriculum. Examples of these can be small scale stories of ancient ways of living and materials used
- teaching pupils about old Somali legendary tales and mythical stories (like Dhag-Dheer, Dacawo iyo Diin etc.)
- Making the pictures or cartoons in the pupils' texts culturally relevant ones
- Teaching both community (parents) and teachers about the significance of IK
- Providing some trainings on indigenous knowledge for both teachers and school administrations
- Making ready such places that students can play some indigenous plays in the school
- Drawing in the classrooms and school walls culturally relevant materials

4. Discussion

This study intended to identify level of indigenous knowledge integration, community's perception, and factors affecting teachers' practice in Jigjiga city preschools. To investigate the problem, data were collected from 58 preschool teachers and 22 parents. Teachers participants were given with a questionnaire with a total of 45 Items. The scale mainly addresses six areas: preschool teachers' knowledge of IK; teachers' Attitude of IK; teachers' practice of IK; parents' attitude towards IK integration in preschools; school curriculum's level of permission to integrate IK; and the extent which school policies appreciate or encourage integration of IK into the school culture. Therefore, under this section, we will compare the findings of this study with the literature.

The finding of the study indicates that the majority of Jigjiga city preschool teachers have no enough knowledge of IK. Like this, was found by **Phiri (2008)**. In Malawi, Phiri studied about teachers' knowledge of IK and concluded that very few of the teachers did have enough knowledge on IK. This might be related to the fact that teachers themselves didn't get the exposure of IK in their schooling days. It might also be tied to schools' teacher preference in the first place, since schools – especially non-public ones appreciate western styled teachers over locals.

In regard to the attitude part, majority of the teachers have shown to have positive attitude towards IK. Contrary to teachers' view, parents have somewhat negative attitude towards IK, this can be related to various causes. And one of them may be the parents' obvious admiration of English and by the common local belief that speaking English is associated with child's level of knowledge acquisition as the phrases "*the English-speaking child – the educator child*" implies. Moreover, this (negative attitude) was true in parents' value towards teachers' dressing and teaching style in the school. However, it is to be noted that parent participants' number (22) and the overall sample of the study was small – and this may be the case too. In addition to this, a study confirms with Negussie's finding, in which she concluded that most parents preferred English speaking school than Amharic speaking school. Pertinent to this finding is (Brock-Utne, 2002) study in Guinea, despite the government's effort to integrate IK in the schools, Guinean parents chose to send their children to western designed schools than the local ones. Generally, this may be linked to the common perception in Africa, that the more European looking a person is the more he/she will be perceived as smart and rich (Moumouni, 1968).

Within this new insight, someone can argue that even local communities (parents in this context) are directly or indirectly part of the myriad factors behind the loss of indigenous knowledge. This transpires when we learn more about reasons that schools abhor being or looking cultural. As the private school claim parents prefer western designed school, so in order preschool owners attract parents they have to convince and meet with parents' wishes, among those wishes is bringing up a western resembling child than a locally nurtured one.

Concerning curriculum structure, the majority of teacher participants (96.5%) rated their schools' curriculum's negative to IK integration. This depicts that Jigjiga preschools especially privately-owned ones are not set for integrating IK into their curriculum. Similar to this finding, (Negussie, 2014) found in Addis Ababa that privately owned schools followed a borrowed version of curricula in their schools. The majority (91%) of the participants viewed their school policy as non-indigenous. This was again true in (Negussie, 2014) finding. However, this may again be a result of the smaller sample (58 teachers) the study used.

About the teachers' practice or application of IK in their school activities is way too poor too, 82.7% of the participant teachers said they don't practice IK in their school daily

activities. This might be related to teachers less knowledge of IK, for a person to practice or demonstrate an activity he should know the what (content) and how (the method) to do. It can also be linked to the fact that schools are not culturally shaped. The cost of following a Western infused tutoring system is looming large – exterminating of indigenous knowledge and practices out of the nation (Negussie, 2014).

After analyzing the level of integration, the study had furtherly carried out multiple regression analysis to speculate how teachers' knowledge of IK and attitude affect/predict their level of IK practice.

Overall, the correlation result indicates a positive correlation between teachers' knowledge, attitude towards IK, and practice of IK. However, as the regression result indicated, it was the knowledge of IK that significantly predicted the level of practice, while the result of the attitude showed to be only marginally significant.

5. Conclusion and Recommendations

The aim of the study was to investigate level of indigenous knowledge integration, community's perception towards IK, and factors affecting teachers' practice in Jigjiga city preschools. Six research questions, which were peer-reviewed by experts in the school of psychology were set as a benchmark for the study objectives. Eight preschools were selected from a total of 81 preschools in the city. Six of the selected eight were privately owned and the rest two were government run KG schools. The participants of this study composed 58 school teachers and 22 parents, a total of 80 participants. The study by evaluating the phenomenon from variety of sources such as teachers' attitude, their knowledge of IK, school curriculums; school policy and guideline; teachers' practice; parents' attitude towards IK; and natural observation of school physical setups it found that majority of the teachers have less or no knowledge about IK, and less than quarter of them do practice IK in the school. Teachers have somewhat positive attitude towards IK. Contrary to teachers' somewhat high (positive) attitude to IK, parents rated attitude towards IK somewhat poor. The variables of curriculum and school policies both deter the effort to assimilate IK into the school culture. Also, it was found that teachers' knowledge of IK can predict both high attitude towards IK and practice to it.

In line with the above findings, in the qualitative part, the majority of the interviewees agreed that the current level of indigenous knowledge education is nonexistent in Jigjiga preschools. According to the result of the focus group discussion, the cause of the issue was indirectly attributed to both parents' wishes and the borrowed school curriculum for private schools. Possibly, the main reason for parents prefers only English-speaking schools may be that English is an international language and will benefit their children in the future – in terms of learning as a medium of instruction and/or working qualification.

Putting the parts (quantitative and qualitative results) together, it is concluded that the current level of indigenous knowledge integration is insignificant in all the selected preschools, and most seriously in privately owned ones. According to (Ezeanya-Esiobu, 2019), colonialism caused a drastic shift in the cultural paradigm of African societies and the transplanted of the European education system, which lacked any resemblance to the African environment and culture, brought about a distortion in perception in such a way that alienated Africans from the realities of their environment. Despite the fact that Ethiopia was not directly colonized, the effect of either direct or indirect may cause what we see in Jijiga preschools that they are not immune from (Negussie, 2014) conclusion, if the country's early education programs precede in this path, the costs may be irremediable, not only to the educational result of children but to the prospect identity of the society. In light of the study's findings and the literature review stated in the paper, recommendations are given for relevant stakeholders.

- Training on attitudinal change should be offered to the school community since according to the finding, parents showed negative towards IK.
- According to the findings there is knowledge and practice gap among teachers. about 41 percent of the sampled teachers said they were familiar with IK, yet only 17.3 percent of them said they practice it in the school. Thus, there must be short term training on integrating skills of IK into their day-to-day activities.
- Debates should be organized in which parents will be convinced about the advantages associated with IK that will help their children and have sense of identity.
- To boost the community's attitude towards IK, there should be an effective advocate group for advancing and preserving IK that not only advocate the usage of IK but can instill a sense of belongingness for parents, preschool teachers and school administration.
- Since teachers' knowledge of IK was a significant predictor of teachers' level of practice on IK, all preschool teachers must be provided IK based training before they start teaching.
- The education bureau should check the preschool curricula, physical setup, as well overall school culture to make sure that children get exposed to culturally relevant materials and environment.
- Further studies should be conducting on the motives of preschools' persistent use of English language as a medium of instruction.

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Conflict of Interest:

The authors declare that they have no conflict of interest.

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