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## The Oral Tradition, as Didactics, in the Reading Comprehension of University Students

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### Summary

*The study of oral tradition, as didactics, in reading comprehension; had as its primary objective to demonstrate the influence of oral tradition, as didactics, on the reading comprehension of students of the Daniel Alcides Carrión National University, for this it was necessary to analyze the reading ability according to the levels of reading comprehension and determine how the use of the oral tradition, As a didactic, it influences the literal, inferential and critical level when understanding a text. The study was experimental at the pre-experimental level, with the use of the scientific method, which allowed the implementation of the pertinent procedures for textual comprehension. Likewise, the survey and observation were used as a technique and the questionnaire with 15 questions as an instrument, which fulfilled the process of validity and reliability by personalities of research trajectory, which was applied at two different times in a sample of 20 students, of which; it was obtained as a result of  $0.000 < 0.05$  according to the Wilcoxon test. It shows that: the oral tradition, as a didactic, influences the reading comprehension of the students of the Daniel Alcides Carrión National University.*

**Keywords:** *comprehension, didactics, reading, tradition.*

### 1. Introduction

Reading comprehension depends on several factors, among which: the type of text that the reader has determined, the previous knowledge with which he approaches the reading, the purpose that motivates him to read and the skill he possesses at the time of reading. Likewise, in order to understand a text, it is necessary to find the true meaning of what is read, from a commercial advertisement, a narrative or scientific text, a mathematical approach; where the reader interacts with the information or text. Understanding written texts means that the reader develops a relationship of affection with the book, you can't read what doesn't interest you. From this point of view, the beginning of reading from childhood is a matter of importance, in this regard Suro (2019) states that research on reading comprehension begins at home with story readings. The readings have to be simple as visualized in the following:

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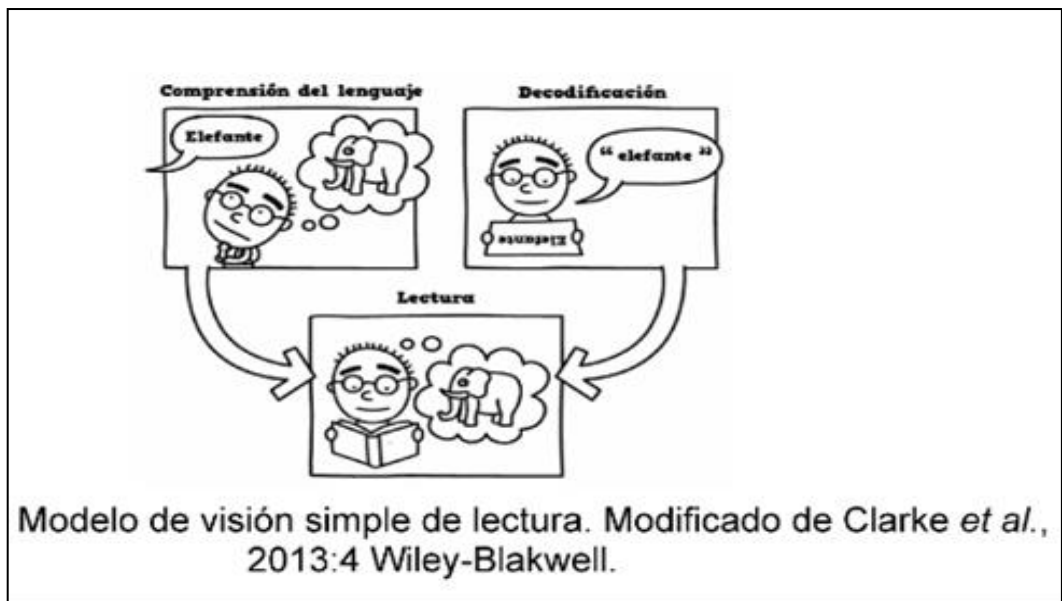
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**Figure 1:** Easy to Read. For its Original Spanish Language.

Reading doesn't have to be complicated, it's a matter of organizing a simple reading system. And it is the didactics that must generate uncomplicated readings with the aim that students approach the texts with great interest.

According to the results of the 2022 sample evaluation, applied to students in the 2nd grade of secondary education, in terms of reading, we find in: prior to the start 13.2%, at the beginning 38.8%, in process 31.9%, satisfactory 19.1% (Ministry of Education of Peru, 2022), in these results it is evident that the highest percentage is at the beginning level and that the relevant learning standards have not yet been achieved with regard to the reading and comprehension of it.

Likewise, in the Reading Challenge study, developed internationally with more than 18,000 people from five countries: Peru, Chile, Mexico, Colombia and Spain, 460 people of all ages participated in the first study and the results revealed that this country ranked last in the area of reading comprehension (Coca, 2022). This generates a concern in the educational aspect that involves the deficiency of reading comprehension, with respect to other countries in the international arena.

It should also be noted that there is little criterion in the reading procedures and strategies for understanding a text, including:

- a. The decoding of words or phrases in an inappropriate way that as a result leads to poor appreciation of the explicit content of the text, so; They are dedicated to identifying and memorizing the terms and words produced by overload and mental fatigue.
- b. Misinterpretation of the purpose of the text, with a meaning different from the purpose of the text, deviating from an objective that does not correspond to it.
- c. The lack of interest and demotivation for reading, for the content and knowledge of the title, space or context, time, plots, characters and narrator within the text and how each of these develops. In this regard, many of the cases are due to the lack of strategies and techniques that allow them to understand a text, from the moment the reader interacts with the reading.

- d. Inadequate vocabulary, the poor ability to analyze and explore a text will not allow for adequate vocabulary which causes people to communicate fluently and successfully to others.
- e. Lack of previous knowledge, the lack of analysis or reading ability will generate the lack of knowledge of knowledge, not having it will be very difficult to concatenate with new knowledge so; In the face of little reading, little prior knowledge is something limiting to the development of people in any context.

These aspects have a negative influence on reading comprehension, which is reflected in the results of the different reading assessments, at the local, national and international levels, according to international standards based on learning achievements. In addition, this difficulty transcends the educational field of basic and higher education, which is reflected in the development of people in a given context and even in professional practice, one of the consequences being the lack of habit of reading. Therefore, there is a need to propose viable mechanisms or strategies to generate a good understanding of what you read and be one of the alternatives to improve reading standards.

In this regard, the authors consider that narrative texts of oral tradition are an option to generate in the reader a taste for what he or she reads. In this sense, as far as research is concerned, there is a need to consider as theoretical support and argument: oral tradition, reading and reading comprehension.

### **Oral Tradition**

In recent times, as a result of globalization, the ancestral customs and traditions of peoples have been lost, which generates the extension of a nation's cultural heritage. Faced with this problematic situation, there is a need to value and practice the oral and written traditions of the peoples as part of the identity and cultural development, thus strengthening the exercise from the family environment, with the appreciation of the ancestral wisdom of the peoples, thus strengthening the love for culture as a relevant feeling. result of communicative practice in social interaction.

The expressions of the peoples have transmitted knowledge throughout the ages, from the family and social context, which has favoured the coexistence and community integration of the different ethnic groups; with its cultural expressions of each place that allowed the recognition of the differences of the traditions of a people, within the framework of diversity and multiculturalism from its historical and cultural essence.

Oral tradition, as a manifestation and cultural identity of one people with respect to the others, these manifestations are the events that are folded as part of the history of a people and if they are not disseminated from generation to generation they tend to be lost with the passage of time. These traditions are the set of oral narratives called myths, legends, tales of a country; relevant factors that are situated in socio-cultural processes and activities (Valentín & La Madrid, 2022). Likewise, "it is to preserve a legacy, a cultural knowledge, the life of a people and the life of the people" (Díaz, 2016, p. 96).

The oral tradition contributes to the development of critical and reflective thinking, which serves as a basis for promoting ethical values as part of their socio-cultural, artistic and indigenous language identity.

In this sense, the oral tradition, as a didactic, helps the development of reading competence in the learning process, according to the communicative approach, based on the students' own customs as the agent responsible for the construction of their knowledge. In addition, the oral

tradition from its narrative space must attend to the following aspects and elements: the place where the events occurred, these can be real and imaginary (space), the time and duration of the events (time), the beings who participate in the events between real or fictitious (characters), who narrates the story, this can be in the first or third person (narrator), about the events that occur in the story (plot). These aspects and elements can meet very well the expectations of a reader, during the reading of the text of oral tradition of a narrative type, at the time of reading comprehension at their respective levels.

### **Reading Comprehension**

Before focusing on comprehension, it is necessary to specify with respect to reading: according to Solé (2004 cited by Chura et al, 2022), "it indicates that reading is a process that occurs between the text and the reader, through this process the reader seeks to satisfy the needs that guide his reading" (p. 43), likewise; García et al. (2018), mentions that: "Reading, as a complex task, requires procedures, sequences of actions and processes that must be intentionally directed and harmonized with skills, abilities and cognitive actions to achieve the construction of meaning and comprehension" (p. 159). To develop the reading process, a sequence of skills is required that allows them to identify the content of the text, argue and substantiate what they have read with their appreciations and finally to be able to reflect on the textual content, only in this way will the student have guaranteed to understand the text.

Meanwhile, reading comprehension is the process where various factors are combined, such as: cognitive, critical and affective factors of the reader, which is expressed in skills and abilities that lead to effective reading; it becomes an exciting, meaningful, dynamic and transcendent activity, where the reader can infer, guess, find hidden information in the text.

Hence, according to (Baker & Beall, 2009; Britt et al., 2012; Kintsch, 2013; McNamara & Magliano, 2009; Pressley & Gaskins, 2006, cited by Martín-Ruiz & González-Valenzuela, 2022), "Reading comprehension is a complex process of constructing meanings that involves making inferences, interpreting information, and establishing logical connections between ideas until the creation of the macrostructure or mental state of the text" (p. 251).

Likewise, Pinzas (2003, cited in Munayco, 2018) states that: "reading comprehension is a constructive, interactive, strategic and metacognitive process" (p. 8). This process allows the interpretation of the information to be carried out in an active way, taking into account previous knowledge, which contributes to the understanding and its relationship with the environment, to generate new interpretations about the text or topic that is known to the reader.

Understanding a text is the result of the pleasure of reading, this should generate emotions and satisfaction in the reader, which allows them to get involved in the text as part of the facts and events. In the narrative field, the experiences of the ancestors is a rich trajectory of their customs that is very little promoted and valued in the educational field and even more so when it comes to improving reading ability and the results of reading comprehension.

That is why, in basic education and university training, there is a need to carry out reading comprehension with writings of oral tradition, which would allow the reader to immediately involve his or her context and reality, making textual comprehension and the development of reading skills more exquisite.

In this process, it is necessary to take into consideration the levels of reading comprehension, in this regard (Wells 1986, Freebody & Luke, 1990 cited in Díaz-Iso et al., 2022) propose 4 levels for the achievement of this competence:

The first refers to the executive level that involves knowing and using the written code. The second refers to the functional level that serves to respond to the challenges of everyday life. The third points to the instrumental level that allows information to be sought and knowledge to be accessed. Finally, the fourth is related to an epistemic level that involves thinking about and contrasting knowledge in order to use it creatively (p. 251).

In order to understand a text, the levels of reading comprehension must be taken into consideration, promoting the reader's cognitive processes, in obtaining the information in an explicit way that is found in various parts of the text with the identification of ideas specific to the text; In the same way, in the interpretation and argumentation of the information in a detailed way with a global sense and different positions, finally to evaluate and reflect on the content of the text and its position with respect to what was read, justifying its value of knowledge and the sociocultural context in which the text was written.

By virtue of the above, the oral tradition as didactics fulfills procedures according to a feasible level of complexity of a logical order, which allows decoding, interpreting and understanding the internal and global content of a text.

The reading process must ensure the comprehension of the text, carrying out various actions that allow the reader to build their own learning, for which it is necessary to start from previous knowledge, analyze and generate ideas about the text, organize the information, reflect on the content and new information of the text; promoting spaces for the development of reading, dialogue and discussion. Reading in this logical order becomes more important in the learning process.

These levels help to develop capacities, skills and attitudes in a progressive way, typical of the reading comprehension process: starting with the location, identification and integration of information, which allows explicit information to be obtained from the text; then with deduction, interpretation and explanation, allowing inferring and constructing ideas from the explicit and implicit of the text; and finally, it makes judgment, contrasts, justifies and gives its opinion on the content and organization of the text, which allows it to evaluate and reflect on the text read.

According to Munayco (2018), "authentic reading comprehension lies in going beyond the text, leaving the literal, advancing into the inferential and ending in the critical" (p. 8). Hence, the oral tradition as didactics in reading comprehension must respond from the reception of the information, argumentation and critical reflection of the text, in response to its levels.

The oral tradition has to be recorded in a written text in order to develop didactics as a means of reading comprehension, since didactics as an instrument of teaching helps the teacher in his class actions. The class must be cognitive and creative and it is the didactics that allow these two educational aspects (Ortiz, 2014). The relationship between knowledge and creativity helps the class to have better results, including reading comprehension.

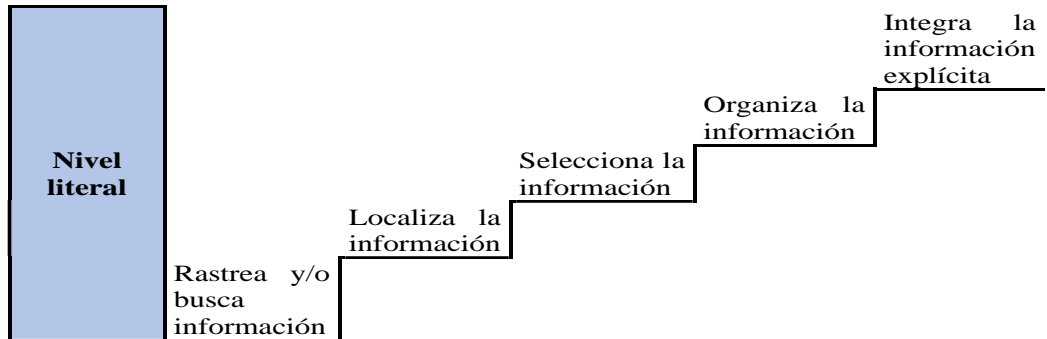
The objective of the study was to demonstrate the influence of oral tradition, as didactics, on reading comprehension in university students, for which; It was necessary to analyze the levels of reading comprehension and determine to what extent the texts of oral tradition influence the literal, inferential and critical level when comprehending a text. The respective research is important for its use of the manifestations of oral tradition (tales, legends, myths, anecdotes, among others) that represent the identity, belief and custom of a people, made use as a resource and didactic medium in the reading comprehension of the university student.

## 2. Methodology

The research was at an applied level, of an explanatory type; because it was aimed at answering the causes of the events and explaining the conditions under which they occur (Pino, 2007). The research design was pre-experimental (Chávez et al., 2020) "Such designs are used in fieldwork" (p. 168), with pretest and posttest treatment, at two different times on the intervened sample of 20 students of the last semester, from a population of 104, of the Communication and Literature study program of the Daniel Alcides Carrión National University.

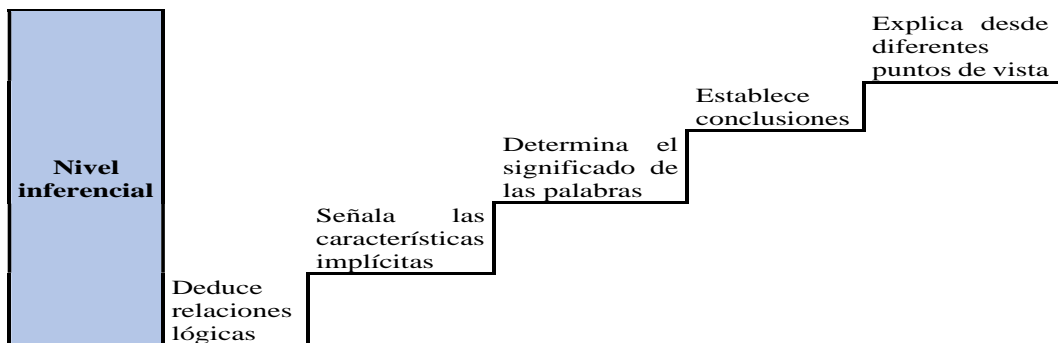
Likewise, the scientific method was used with its procedures and systematization in the collection of data, from the identification of the problem to its respective conclusions. In addition, as part of the methodology during the research development that involved the determined sample, the following procedures were performed:

- a) Selection of texts from oral tradition, according to the context, the socio-cultural reality and the characteristics of the students: The Dry Cat, The Looting of Doña Pancha's Shop, The Carachupa, The Musician's Affairs, The Cornet Player (Salazar et al., 2020).
- b) Specification of the elements of a narrative text of oral tradition: title, narrator, time, space, characters, plots and/or events, on which the reading comprehension process was carried out according to their levels.
- c) Determination of the procedures to be carried out according to the levels of reading comprehension:



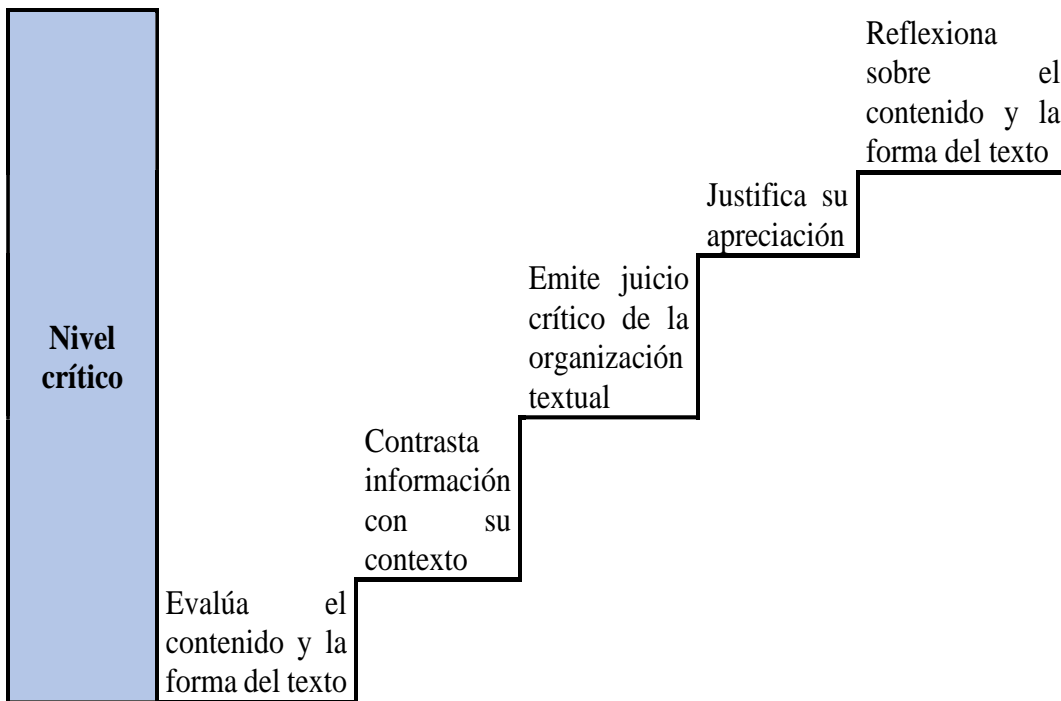
**Figure 2:** Procedure for the Literal Level. For its Original Spanish Language.

**Note:** Proposed by the Researchers.



**Figure 3:** Procedure for the Inferential Level. For its Original Spanish Language.

**Note.** Proposed by the Researchers.



**Figure 4:** Procedure for the Critical Level. For its Original Spanish Language.

**Note.** Proposed by the Researchers.

In data collection, observation and interview techniques were used through a questionnaire with 15 items, previously submitted to the validation of the instrument with expert judgment, from which a positive affirmation was obtained; and another a pilot test to more than 10% of the population considered. Meanwhile, reliability was made with Cronbach's alpha method at 95%, the same method that generated the coefficient of 0.81, which means a high level of reliability of the respective instrument and its suitability for treatment at different moments of the research process.

Then, the data were statistically processed using items and dimensions in relation to the research variables; using the Shapiro-Wilk normality test and the Wilcoxon normality test, which confirmed the purpose of the study.

### 3. Results

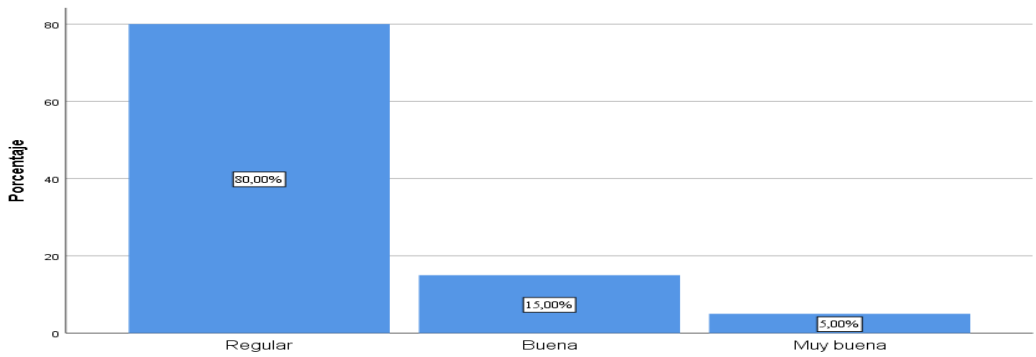
As a result of this research, it was possible to combine the 3 levels of reading comprehension to determine the 3 levels of reading comprehension, according to data grouped into the respective ranges:

[0-5] Deficient

[6-10] Regular

[11-15] Good

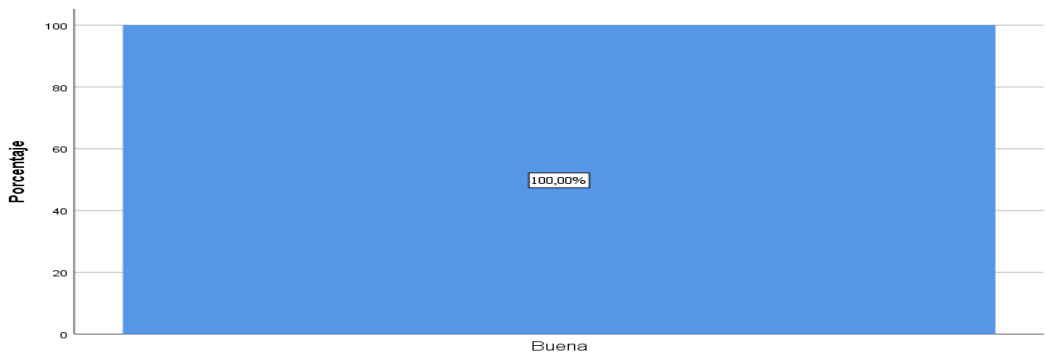
[16-20] Very good



**Figure 5:** Reading Comprehension, in the Pretest of the Literal Level. For Its Original Spanish Language.

**Note.** Data Processed by the Researchers, Obtained from the Application of the Instrument.

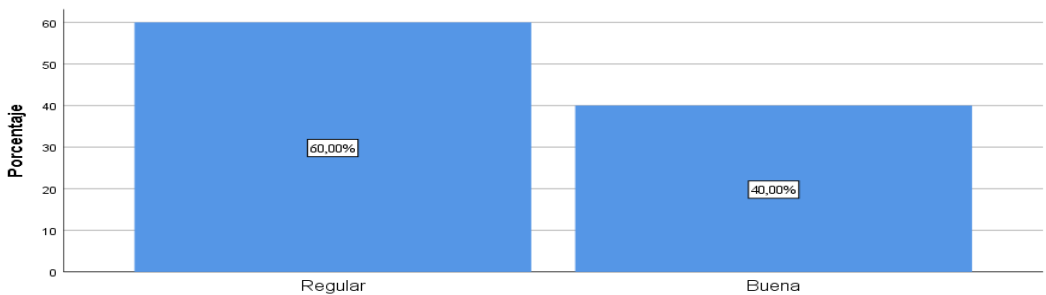
In the figure above, it is shown that: 80% Fair, 15% Good and only 5% Very Good. This reveals a weakness in reading comprehension at its literal level, with the highest percentage being focused on Fair and a minimum percentage on Very Good.



**Figure 6:** Oral Tradition, as Didactics, in Reading Comprehension at the Post-literal Level.

**Note.** Data Processed by the Researchers, Obtained from the Application of the Instrument.

In the figure above, it is shown that the texts of oral tradition, as didactic, at the literal level, consider 100% to be Good, being favorable in reading comprehension.

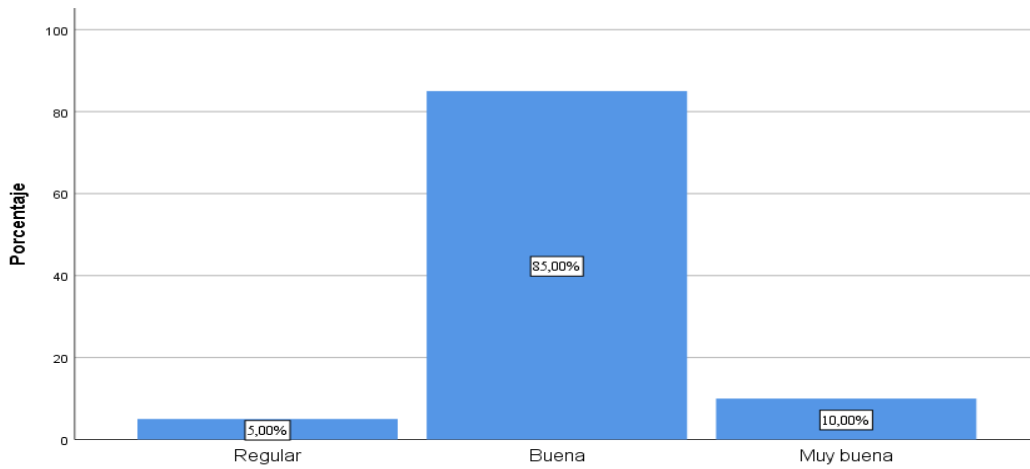


**Figure 7:** Oral Tradition, as Didactics, in the Pretest of the Inferential Level. For Its Original Spanish Language.

**Note.** Data Processed by the Researchers, Obtained from the Application of the Instrument.



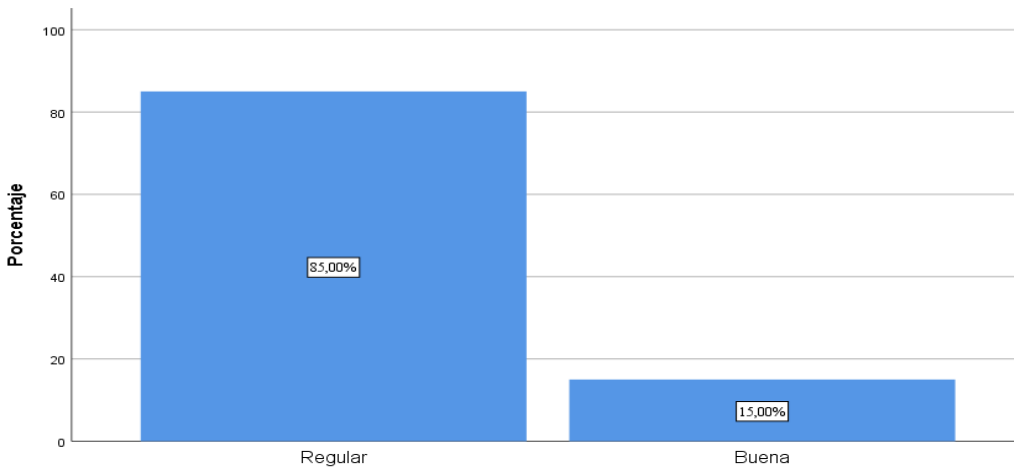
In the figure above, it is shown that: 60% Fair and 40% Good. Which reveals as a weakness in the comprehension of reading at its inferential level, because the highest percentage is focused on Fair and after this only on Good.



**Figure 8:** Oral Tradition, as Didactics, in Reading Comprehension in the Post-test of the Inferential Level. For Its Original Spanish Language.

**Note.** Data Processed by the Researchers, Obtained from the Application of the Instrument.

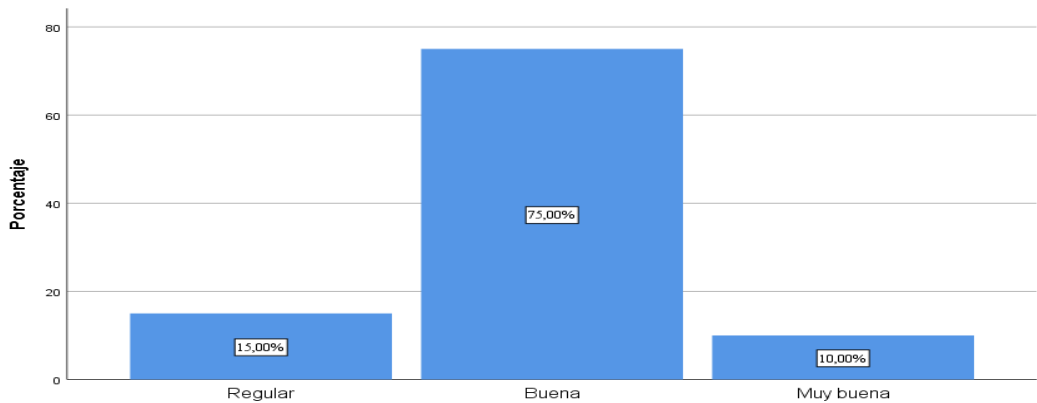
In the figure above, it is shown that oral tradition texts, as didactic, at the inferential level, such as: 5% Regular, 85% Good and 10% Very Good. These data reveal that the highest percentage is located in Good, being favorable in reading comprehension.



**Figure 9.** Oral Tradition, as Didactics, in the Pretest of the Critical Level. For Its Original Spanish Language.

**Note.** Data Processed by the Researchers, Obtained from the Application of the Instrument.

In the figure above, it is shown that: 85% Fair and 15% Good. This reveals a weakness in reading comprehension at its critical level, because the highest percentage is focused on Fair and after this only on Good.



**Figure 11:** Oral Tradition, as Didactics, in Reading Comprehension in the Post-test of the Critical Level. For Its Original Spanish Language.

**Note:** Data Processed by the Researchers, Obtained from the Application of the Instrument.

In the figure above, it is shown that the texts of oral tradition, as didactic, at the critical level, such as: 15% Regular, 75% Good and 10% Very Good. These data reveal that the highest percentage are located in Buena, being favorable in reading comprehension.

**Table 1:** Statistical Comparison Between Pretest and Posttest.

	Pretest	Posttest
Valid	20	20
Lost	0	0
Stocking	29,9000	37,1500
Standard Mean Error	,86724	,92131
Median	29,5000	36,0000
Fashion	27,00	39,00
Standard deviation	3,87842	4,12023
Variance	15,042	16,976
Minimal	26,00	33,00
Maximum	40,00	49,00

**Note:** Results Processed by the Researchers.

The above table shows the difference between the data obtained, as well as in the pretest: Mean 29.9000, Standard error of the mean 0.86724, Median 29.5000, Mode 27.00, Standard Deviation 3.87842, Variance 15.042, Minimum 26.00, Maximum 40.00. Meanwhile, in the posttest, the following were observed: Mean 37.1500, Standard error of the mean 0.92131, Median 36.0000, Mode 39.00, Standard Deviation 4.12023, Variance 16.976, Minimum 33.00 and Maximum 49.00. These data show that there are higher results in the posttest than in the pretest. Therefore, using oral tradition texts, as didactics, significantly improves the reading comprehension of the university student.

**Table 2:** Normality Tests.

	Statistical	Shapiro-Wilk	
		G1	Gis.
Pretest	,848	20	,005
Posttest	,814	20	,001

**Note.** Results Processed by the Researchers.

According to the Shapiro-Wilk test, the signifier in the pretest is equal to 0.005 and in the posttest it is 0.001; At both times they are less than 0.05, which shows that it does not meet the normality test according to the data obtained.

**Validity of the Research**

**Determining the Prediction**

**H1** = *Oral tradition, as a didactic, influences reading comprehension in university students.*

**H0** = *Oral tradition, as a didactic, does not influence reading comprehension in university students.*

**Level of Significance**

Confidence level = 0.95%

Significance level  $\alpha = 0.05$  (margin of error)

**Statistical Test**

Non-parametric = Wilcoxon

**Decision Criteria**

If the p-value is lower than the  $\alpha$  criterion of significance, the null hypothesis (H0) is rejected ; otherwise, it is accepted (Leenen, 2012). Hence:

If p value is < than 0.05, H0 is rejected

If p value is  $\geq 0.05$ , H0 is accepted and H1 is rejected.

**Results**

**Table 3:** Wilcoxon Sign Range Test.

	N	Average Range	Sum of Ranks
Postest - Pretest	Negative Ranges	0a	,00
	Positive Ranges	20b	210,00
	Draws	0c	
	Total	20	
	to. Postest < Pretest		
	b. Postest > Pretest		
	c. Postest = Pretest		

**Note.** Results Processed by the Researchers.

**Table 4:** Test Statisticians.

	Postest – Pretest
Z	-3,950B
Asymptotic sig. (bilateral)	,000
to. Wilcoxon Sign Range Test	
b. It is based on negative ranges.	

**Note.** Results Processed by the Researchers.

**Statistical Conclusion**

- $\alpha = 0,05$  (5%)
- If p value is  $\geq \alpha$  then we reject the Ho
- p value (asymptotic sig.) is = 0.000

Since the p-value is less than 0.05, then we accept the alternate hypothesis and reject the null hypothesis, therefore the research hypothesis is valid.

#### **4. Discussion**

In the statistical comparison table 1, it is evident that the highest results obtained are found at the time of the posttest, unlike that in the pretest these results are lower, so; It is confirmed that the oral tradition, as a didactic, influences the reading comprehension of university students.

Finally, according to Wilcoxon's test (Table 3), with a 5% margin of error, the result was that the p value is 0.000, which is less than 0.05, which validates the objective of the research. Therefore, making use of oral tradition, as a didactic, influences the reading comprehension of the students of the Daniel Alcides Carrión National University.

Likewise, it can be seen in the figures that it represents at the time of the pretest on the analysis of reading comprehension at the literal (figure 5), inferential (figure 7) and critical (figure 9) levels, that the highest percentages are in the Regular range; while, in the figures that it represents at the time of the posttest on the Oral Tradition, as didactics, in the reading comprehension of the literal (Figure 6), inferential (Figure 8) and critical (Figure 10) levels, we find the highest percentage within the Good range. This shows that traditional texts and their use as didactics influence the reading comprehension levels of university students.

With respect to the conclusions of other previous research, we found that: oral tradition texts generate greater interest in students, allowing better reading comprehension processes, with active participation and increasing learning levels (Salinas & Casiani, 2019). These affirmations validate the research carried out, since the texts of oral tradition, selected for the development of the study, allowed to generate greater interest and better reading comprehension of the students, in the development of the pedagogical activities.

The use of oral tradition as a cultural tool that is transmitted from generation to generation encourages reading (Bravo-Escobar & Holguín-Bocanegra, 2021). This statement corroborates with the development and the results obtained in the research, because when reading a text from its context the student is motivated by reading, a fact that is evidenced in the results, at the time of the posttest.

Oral tradition, such as storytelling, generates knowledge and a better understanding of texts and the environment (Arias et al., 2022). This statement leads to the support of the result obtained in the present study, since using as didactic a story of oral tradition of its context of the student helps the reader to enter the content of the text, which generates knowledge and understanding of it; as evidenced by the results of the posttest of the different levels of reading comprehension.

#### **5. Conclusion**

The oral tradition, as a didactic, influences the reading comprehension of the students of the Daniel Alcides Carrión National University, as demonstrated by the Wilcoxon test, in which p value (bilateral sig.) is  $= 0.000 < 0.05$ , according to (Table 3).

The use of oral tradition texts as didactics influences reading comprehension at its literal level, as shown in Figure 6.

Making use of oral tradition texts, as didactics, influences reading comprehension at its inferential level, as shown in Figure 8.

Using oral tradition texts as didactics influences reading comprehension at its critical level, as shown in Figure 10.

### Conflict of Interest Statement

The authors declare that they have no potential conflicts of interest with respect to the research, authorship and/or publication of this article.

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