

**AN INVESTIGATION ON FORMS OF IRONY IN ATESO
FOLKTALES A CASE IN AKETA PARISH, USUK SUB
COUNTY, KATAKWI DISTRICT IN TESO REGION.**

SUBMITTED FOR APPROVAL

BY

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**A RESEACRH PROPOSAL TO BE SUBMITTED TO THE
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IN PARTIAL FULFILMENT FOR THE REQUIREMENTS OF
THE AWARD OF BACHELOR OF EDUCATION IN ENGLISH
LANGUAGE AND LITEATURE IN ENGLISH .**

JULY 2022

DECLARATION

I APIO ESTHER, hereby declare that this research report is my own work and has not been presented by any person for any academic award in any university or higher institute of education. I also declare that all materials cited in my report that may not be mine have been acknowledged.

APIO ESTHER  Date 03rd / March / 2023

ENDORSEMENT BY THE SUPERVISOR.

This research proposal has been prepared under my supervision upon appointment by Busitema University.

Signature.....

Date 24/02/2023.....

MADAM NAKAZINGA REACHEL

DEDICATION

To my beloved, mother Mrs. AKELLO IMMACULETE NAPAKOL, FAWE (U) CHAPTER my sponsors and my beloved brothers and sisters who dearly contributed in moral and financial support to ensure that the research was a success.

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ACKNOWLEDGEMENT

I give thanks to God the Almighty, for enabling me complete my research.

My great thanks also goes to the following who devotedly helped me in accomplishing my research.

My adorable mother AKELLO IMMACULATE NAPAKOL, my beloved sponsors FAWE (U) CHAPTER.

Many great thanks are also extended to my lecturer and supervisor MADAM NAKAZINGA REACHEAL for all the help she offered to me during my struggle to see that everything came to the final stage.

I also express my gratitude to my beloved friends who contributed intellectual ideas to make the work a great success Anungo Caroline and many more.

Lastly, I thank everyone, including those not mentioned for having contributed in one way or another towards this work.

May the Almighty God bless you all.

SUMMARY

This study will investigate the different forms of irony in Ateso folktales. The focus is on how irony creates meaning in Ateso folktales literature. The research will be carried out in Aketa parish, Usuk Sub County, Katakwi district of Teso region. The study is to prove that irony is significant in upbringing of children. Whereas it's true that there are other forms that Ateso folktales employ like imagery, symbolism however they don't bring out the message clearly and above all the beauty of folktales that explains why this study is based on irony because it clearly brings out the message that the folktales are meant to, for example irony develops critical thinking among the people who listen to the folktales because it encourages the listeners to think in order to understand the message

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CHAPTER ONE

1.1 Introduction

Meaning and structure of oral narratives are imbedded in the lives of people. This research will be based on the analysis of the significance of irony in Ateso folktales in upbringing of children in the Iteso society. Oral literature according to Okpweho refers to ‘Those utterances whether spoken, recited or sung whose composition and performance exhibit to an applicable degree the artistic characteristics of accurate observation, vivid imagination and ingenious expression’.

(Okpewho 1992: 150). A teacher who cannot use narrative pedagogy would not be employed effectively. It implies the use of mouth to tell a story to an audience.

Considering to the above, it is imperative to note that oral literature takes on different forms; songs, proverbs, folktales, fables, fairytales, riddles, tongue twisters to mention but a few. However, in this particular study, the researcher’s concern will be to mainly focus on folktales with specific attention given to irony in Ateso folktales in upbringing of children in our society.

A folktale centers on human beings and the characters predominantly human beings. It is also significant to note that a folktale has certain internal rules of organization and the narrator must follow those rules if he or she has to create a true work of art, one that satisfies the audience. For example, there must be exposition where characters are introduced, the setting where the action took place; there must also be a problem, which leads to a conflict which is later resolved at the end of the tale.

Folktales are vehicles through which societies pass down values, ideas, wisdom, philosophies and commentaries of life. They explain the foundation on which society is built. This study therefore gained significance and went ahead to interpret the significance of irony in Ateso folktales in upbringing of children of Iteso society.

The Ateso folktales date back to the period of "Asonya" a generation traced two hundred years ago that is why the opening of a folktale session begins with a phrase "Kolo so Asonya" which when translated means "Long ago during Asonya's generation". This gently prepares the

08	Miscellaneous			100,000=
09	TOTAL			560,000=

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