

**THE ROLE OF TRADITIONAL STORYTELLING IN THE
TEACHING AND LEARNING OF ISINDEBELE IN GRADE 3**

by

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I declare that the dissertation/thesis, which I hereby submit for the Master degree in Education at the University of Pretoria, is my work and has not previously been submitted by me for a degree at this or any other tertiary institution.

MR M.W. JIYANA

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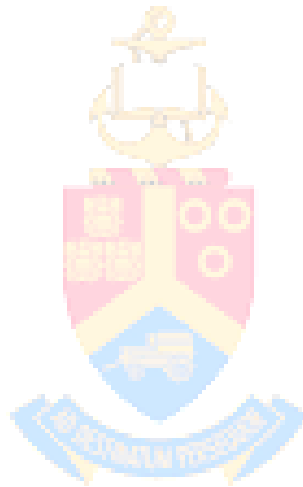
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DEDICATIONS

I dedicate this thesis to the Ndebele nation (uNzunza noManala). Please, tap into this pool of knowledge and ensure that we revive the culture of storytelling both at school and home.

To my children, Hlelokuhle and Enzokuhle, this piece of writing should inspire you to read and attain knowledge for a better life.

To my mom, siblings, and my late father, you are all my pillars of strength.



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ABSTRACT

The teaching and learning of a language is a harmonious process that aims to develop and promote the required language skills, such as listening, reading, writing, and speaking skills of learners in the Foundation Phase in Grade 3. The outcomes of teaching and learning using home language unlock the literary components, such as listening, oral, writing, reading and comprehension and develop learners' literacy to be competent and critical language users. Traditional storytelling of folktales is perennial to literacy development. It uses traditional folktales, which are told and performed through oral communication and the usage of behavioural gestures. Folktales are ancient stories told from one generation to the other, attaching us to the past but reflecting the present educational and socio-economic landscapes, to sharpen language abilities and competencies, critical thinking, problem solving, decision making and social relations skills.

The study investigated how the traditional storytelling of isiNdebele folktales is used to teach language skills, such as speaking and listening attributed to Grade 3. It further explored the role of parental involvement through the storytelling of traditional folktales to their children at home. The socio-cultural theory was used to assist the researcher by establishing whether teachers are utilising the traditional oral storytelling and the oral art literature materials in class to teach their learners in Grade 3 of the Foundation Phase level. The study also explores that the existence of the Zone of Proximal Development (ZPD) ensures that there will be sufficient interaction between the learners and teachers at school, parents and children at home or amongst learners themselves for the intellectual upliftment of the learners and to reach the Zone of Proximal Development. Data were collected using interviews, observations and document analysis.

The study was conducted in two primary schools in Siyabuswa where isiNdebele is used as a Language of Learning and Teaching (LoLT). It focused on Grade 3 learners to explore the role and usage of traditional storytelling for the development and pruning of language skills of learners. The findings of this study revealed that teachers and parents believe that the usage of folktales during isiNdebele lessons encourages the learner-centred approach to literacy development and therefore beneficial to the learning experiences inside and

outside the classroom. Albeit the goodness of storytelling, the inclusion of storytelling of folktales is very limited in the Curriculum and Assessment Policy Statement (CAPS) and therefore, the performance of storytelling of folktales in the classroom becomes inadequate. The unavailability of learning and teaching resources depicting isiNdebele folktales also contributes to the lack of usage of traditional storytelling.

The study concludes by acknowledging that traditional folktales are a rich and perpetual reservoir through which young learners can acquire not only literacy skills, but also cognitive, linguistic, and social skills. These skills can assist them to become active citizens in the real world and be able to survive in the communication domain. The parental engagement in the education of their children could assist in developing their language skills as well.

Keywords: traditional storytelling; folktales; language skills; parental involvement; teaching and learning; isiNdebele language.



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ISIRHUNYEZO SERHUBHULULO

Ukufundisa kanye nokufunda ilimi kunetjhebiswano lehlelo elinqophe ukuthuthukisa amakghono adingekako afana nokulalela, ukufunda, ukutlola kanye nokulalela emntwaneni ofunda eBangezi elisiSekelo leGreyidi ye-3. Imiphumela yokufunda nokufundisa nakusetjenziswa ilimi lekhaya kukhiqiza amakghono kezemitlolo, ukulalela, ukwazi ukucoca indaba, ukutlola, ukufunda nokuzwisisa begodu kusiza umfundi abe msebenzisi welimi onekghono eliqakathekileko. Ukucocwa kweenolwana kunesimo elinomthelela wesikhathi eside ukuthuthukisa ilwazi lokufunda nokutlola. Ukucocwa kweendatjana okuziinolwana kulokha nakucocwa ngomlomo kanye nokwenziwa kweenolwana ngokusebenzisa izitho zomzimba ukudlulisa umlayezo omumethwe ziinolwana. Iinolwana ziindatjana ezazicocwa ekadeni, zicocwa ukusukela kusizukulwana sinye kuye kesinye. Zikwazi ukusikhumbuza ekadeni kodwana zisisiza esikhathini esiphila kiso kezefundo nakuhlalomnotho ngomnqopho wokuthuhukisa amakghono welimi, ukucabanga udephe, ukurarulula imiraro, ukwenza iinqunto kanye namakghono wokuhlalisana nabantu.

Irhubhululwleli liphenyisisa ukwazi kabanzi bona ukucocwa kweenolwana elimini lesiNdebele kusetjenziswa njani ukufundisa amakghono welimi ukukhuluma nokulalela eGreyidini yesi-3. Liragele phambili ngofunisisa bonyana ngengiyiphi indima edlalwa babelethi babantwana ekucocweni kweenolwana ekhaya. Itiyori yezeHlalo namaSiko (Socio-cultural theory) ngiyo ekhethiweko bona isize umrhubhululi ngokobana iqinisekise ukuthi abotitjhere basebenzisa ubukghwari beendatjana zeenolwana ekufundiseni abafundi etlasini. Irhubhululo libuye latjheja ukuba khona kwe-Zone Proximal Development (ZPD) yona eqinisekisa bona kuba khona ukukhulumisana phakathi kwabotitjhere nabafundi esikolweni, ababelethi babantwana ekhaya nabantwana nofana hlangana kwabo abantwana babodwa ekuletheni ubuhlakani bokwazi ukukhuluma ngepumelelo ukufezekisa yona i-Zone Proximal Development. Ukubuthelelwa kwelwazi kwenziwe ngekulumo pendulwano hlangana nababandakanyi berhubhululo nomrhubhululi, kwasetjenziswa nehlelo lokuqala, kanye nokuhlaziya kweencwadi zabafundi bunqopha ekufundeni nokufundiswa ngekumbeni yokufundela.

Irhuhhululweli lenziwe eenkweni ezimbili zamabanga apha si eziseSiyabuswa lapha kusetjenziswa isiNdebele njengelimi lokufunda nokufundisa (LoLT). Umnqopho werhubhululo bekukutjheja indima edlalwa kusebenzisa iinolwana ekufundiseni abafundi ukwakha nokuthuthukisa amakghono welimi. Ekutholiweko ngerhubhululweli kukobana abotitjhere nababelethi babafundi bahlongoza bebakwakwazelela ukusebenziswa kweenolwana ngesikhathi kufundwa isiNdebele njengesifundo esizijameleko etlasini, ngombana lokho kuqinisekisa bona abafundi bathathelwa phezulu begodu bayatjhejwa ekufundeni kwabo ngaphakathi etlasini nangaphandle. Nanyana ukucocwa kweenolwana kuqakatheke kangaka, isiTatimende somThetho-kambiso weKharikhyulamu nokuHlola (TTKH) asikhulumi ngokwaneleko ngokucocwa kweenolwana ukufundisa ngetlasini, begodu iinsetjenziswa ezifana neencwadi eziqukethe iinolwana nomtlofondabuko azikaneli, ngombana lokhu kuba nomthelela.

Irhuhhululweli lisongwa ngokobana likhiqize imiphumela evumako bonyana ukucocwa kweenolwana kutjhujile begodu kumthombo ogobhozako owenza bona abantwana bathole woke amakghono welimi adingekako, lokhu kufaka hlangana nekghono lokwazi ukucabanga badephe, kanye namakghono adingekako ekuhlalisaneni nabantu ukwenzelela bona babe zizakhamuzi ezifundileko nezinelwazi emiphakathinabo. Ukuzibandakanya kwababelethi efundweni yabantwababo nakho kucalwe ngelihlo elibukhali njengento

Amagama aveleleko: ukucocwa kweendatjana zendabuko; iinolwana; amakghono welimi; ukuzibandakanya kwababelethi; ukufundisa nokufunda; Ilimi lesiNdebele.

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LIST OF ABBREVIATIONS AND ACRONYMS

ATP	Annual Teaching Plan
CAPS	Curriculum and Assessment Policy Statement
COVID-19	Coronavirus Disease 2019
CSA	Contextualised Storytelling Approach
DBE	Department of Basic Education
DoE	Department of Education
FAL	First Additional Language
HLL	Home Language Learning
HOD	Head of Department
IAL	Incremental Introduction of African Languages
IK	Indigenous Knowledge
IKS	Indigenous Knowledge Systems
IQMS	Integrated Quality Management System
LoLT	Language of Learning and Teaching
LTSM	Learning Teaching Support Material
NCS	National Curriculum Statement
PCK	Pedagogical Content Knowledge
PIRLS	Progress in International Reading Literacy Study
SGB	School Governing Body
TV	Television
ZPD	Zone of Proximal Development

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This serves to confirm that I edited substantively the above document including a Reference list. The document was returned to the author with various tracked changes intended to correct errors and to clarify meaning. It was the author's responsibility to attend to these changes.

Yours faithfully



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LIST OF FIGURES AND TABLE

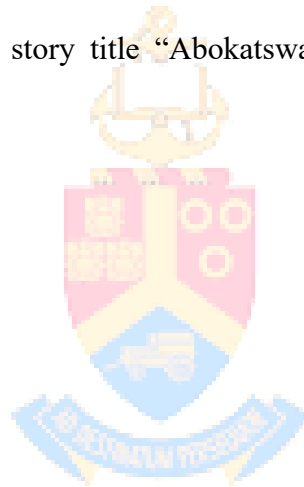
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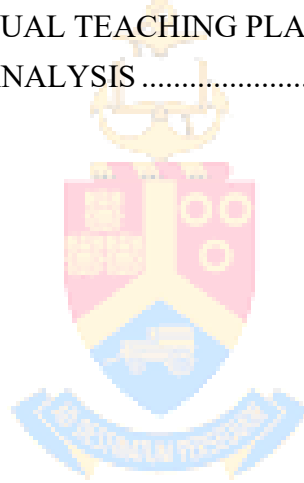
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CHAPTER 1: INTRODUCTION AND BACKGROUND

1. Introduction

The existing Curriculum and Assessment Policy Statement (CAPS, 2011:8) for home languages used in the Foundation Phase in South Africa gives learners a chance to develop their oral literacy skills through daily and consistent oral work activities as an integrated approach. Despite this, learners in the Foundation Phase are still experiencing challenges to comprehend in isiNdebele (De Vos et al (2014:153). When citing the language achievement, The Progress in International Reading Literacy Study (PIRLS: 2006) indicated that isiNdebele scored below 150 points, out of the maximum 400 basis points. These statistics mean that only 13% of South African grade four learners reach the minimum international benchmark of 400 points. Some of the issues contributing to or causing the incomprehension of language in the Foundation Phase are both intrinsic and extrinsic. Their intrinsic nature is influenced by factors, such as a lack and poor knowledge of language structure (morphology, phonology, syntax, phoneme, grapheme relation) in the mother tongue. The lack of self-confidence and fear of failure could also be attributed to this. On the other hand, the extrinsic nature of the problem could be ineffective teaching methods utilised by the teachers and parents.

Ineffective language education in the mother tongue at home and insufficient time spent on teaching spelling (Shaffler, 2007:39) are the factors that have pedagogical implications in teaching and learning. In addition to possessing proper spelling skills, learners should also be able to comprehend and decode what they hear. In terms of decoding skills, spelling ability, listening comprehension, and reading ability are strongly correlated. You will be better able to spell in your native language if you have good listening skills. In general, the better the listening comprehension and decoding abilities, the fewer the spelling mistakes.

The poor knowledge of language structures and a lack of proper teaching of learners could affect the literacy development of learners. Grade 3 learners should be properly prepared to be able to speak fluently, read properly, listen for understanding and be able to write before they are promoted to a new phase that starts in Grade 4. Teachers also play a very

important role in imparting knowledge for effective mastering of language skills. Therefore, they should always be willing to transform and improve their teaching practices and methods.

Insufficient and a lack of speaking and listening opportunities in the classroom also contribute to learners not being able to master the necessary language skills, which make it possible to have effective oral communication in various communicative situations Aleksandrzak (2011;38). Therefore, the lack of oral communicative exercises or rather formal or informal opportunities of ensuring that learners interact in class could have dire implications for the ability to speak and to listen. The performances and teaching by use of stories can assist in developing patterned speech production, which can be used by learners in their daily lives.

However, the curriculum design and formatting in the Foundation Phase should provide opportunities to ensure that comprehension issues are addressed by using various teaching and learning strategies. Makaluza (2018) alludes that the curriculum changes dating back from 1994 until the recent Curriculum and Assessment Policy Statement (CAPS), not much has been done to improve the teaching of traditional storytelling as one strategy to teach language and its value and contribution it could play in early literacy development.

Storytelling is defined as a “process in which learning is structured around a narrative or story as a means of sense-making; it is a narrative pedagogy, which encourages teachers and learners to share stories and interpret experiences” (Higher Education Academy: 2020). Sikes (2002: xii) states that oral narration offers an exciting, important and exploratory way forward for educational research. Africans live their lives through telling stories, such as traditional folktales, short stories and stories told through songs. The storytelling approaches, such as using narration, singing and performance to educate children, entertain them, and tell stories for moral development were very relevant and natural for individuals to make sense of their lives, and the lives of others and the contexts in which they live through telling and hearing/reading stories. Phillips (2000) conducted a storytelling investigation and programme with young pre-school learners for four weeks.

His focus was to investigate the usefulness of storytelling (not story reading) in early education. She found that storytelling builds a sense of belonging to a community between teachers and learners, and that, it enhances memory recall, supports and develops early literacy development and contributes to innovative thinking.

This study was aimed at exploring the role of traditional storytelling in improving the teaching and learning processes of isiNdebele to support early literacy development. Therefore, tangible benefits, beliefs, and norms, as conceptualised by the teachers and learners using the storytelling of folktales, are crucial and were investigated. The data needed are to determine whether learners develop language in terms of their listening, speaking, reading, and writing skills in isiNdebele by using folktales.

The CAPS (2011) document regards listening and speaking skills as core outcome skills of storytelling. When taught properly, storytelling can serve as a very effective technique in developing listening and reading comprehension skills. Storytelling captures the attention of learners in class and promotes a sense of a story amongst the listeners (Miller & Pennycuff, 2008: 39).

Listening skill is one of the major language skills, which entails that a successful listening session is determined by what the listener hears, and the interpretation of the message spoken. It is the first step in a child's language acquisition journey; the child in the early days after birth starts identifying and hearing sounds in their immediate environment. Then, at the end of the first year, they utter their first words and at school, they start using all the sounds they acquired, then, they will begin to read and write (Maulana, et al, 2020:803).

On the other hand, speaking is also a core skill that is achieved through storytelling; it is a skill that assists any speaker to convey ideas and messages through speech production. Maulana et al (2020:804) alluded that speaking is very essential for language learners because communication starts when speech is produced, and the presence of a sender and receiver of the message will ensure effective communication competence.

The storytelling process is both fun and thought provoking for both teachers and learners. It encourages a positive, collaborative, and supportive classroom learning environment, which is critical for a Grade 3 learner to grasp and comprehend. The storytelling process will ultimately develop listening, speaking, reading, and writing skills, as integrated skills to achieve communicative competence. Storytelling could thus contribute to the development and ongoing improvement of African languages' listening, speaking, reading, and writing skills.

It is, therefore, crucial for teachers when selecting the types of stories to tell in the classroom to look at the proficiency levels, age and interests of learners. When combined with other strategies to teach language, storytelling can be beneficial for the teacher and the learner, hence, it is important that when introducing it to learners, shorter stories can be utilised first, and you can advance to longer stories as long as your learners grasp and unpack them with you in class (Izahh & Mutiarani, 2015:80).

In this study, the focus was on Grade 3 isiNdebele learners of the local primary schools in the Siyabuswa area, falling under Dr. JS Moroka Municipality in the Mpumalanga Province. According to the Department of Education (DoE, 2011), a Grade 3 literate learner should have mastered or acquired the necessary skills to be able to be a good speaker and listener. Grade 3 learners are conversant and have attained more language and communicative developmental skills than Grades R, 1 and 2. Such skills include: they can be able to tell a story without the need for support material, such as pictures and games to mention a few; they can read independently, using appropriate strategies to establish meaning and show an understanding of the main points and talk about significant details (DoE; 2011).

The role of traditional storytelling in the teaching and learning of isiNdebele in Grade 3 study will contribute immensely to the body of knowledge, especially in using stories to teach a home language that has not been researched in isiNdebele. Therefore, this study has identified the gap by introducing new methods to improve pedagogy in the classroom

when teaching and learning happens and to add to the body of knowledge, specifically to isiNdebele, which is one language that is minimally researched.

This chapter contains the background and context of this enquiry, the rationale and the significance of why this study is so essential to answer the identified research questions to follow. The chapter has outlined a glimpse of literature written around traditional storytelling in isiNdebele. In this chapter, this researcher will further broaden our understanding of the theoretical framework of the study and its methodological implications, with an overview of sampling techniques, data collection and analysis. The role of traditional storytelling using folktales, since they are part of tradition and culture and their usage as part of literacy development in learning and teaching for the Grade 3 classroom, will be explored.

1.1. Background and Context

The constitution of the Republic of South Africa recognises 11 official languages namely Afrikaans, English, isiNdebele, isiXhosa, isiZulu, Sepedi (also known as Sesotho sa Leboa), Sesotho, siSwati, Setswana, Tshivenda and Xitsonga (The Constitution of the Republic of South Africa, Chapter 1, Section 6.1: 1996). According to Statistics South Africa (2011:23), there are about 1.09 million Ndebele speaking people in South Africa. IsiNdebele, as one of the eleven official languages, is used as a language of learning and teaching (LoLT) in the Foundation Phase of the primary education system in South Africa. IsiNdebele-speaking people are spread throughout the nine provinces of South Africa. Mpumalanga, Gauteng, and Limpopo provinces are the provinces with the highest numbers, while Northern Cape Province has the lowest count (Thamaga, 2012:4). Specifically, isiNdebele speakers of South Africa are mainly found in the Nkangala region of the Mpumalanga Province (Skhosana, 2010:1-2). The schools that are teaching isiNdebele as a subject and using it as LoLT are mainly in the former KwaNdebele area, which is falls under Dr. J.S Moroka Municipality and Thembisile Hani Local Municipality. The research was conducted in Siyabuswa, the township of Dr. J.S Moroka Local Municipality. Siyabuswa has 15 local public primary schools wherein all of them

offer isiNdebele as the LoLT in the Foundation Phase. It has over 40 000 residents of which 80% of them speak isiNdebele as a home language (Census: 2011).

The Ndebele people pride themselves in their beautiful and most popular geometrical patterns' paintings. Dr. Esther Mahlangu is one of the Ndebele heritage icons and pioneers of the Ndebele culture. In her interview with News24 she said "*IsiNdebele lisiko lami begodu ngiyasithanda. Ngikhuluma isiNdebele, ngikhamba isiNdebele begodu ngimbatha isiNdebele*", meaning "IsiNdebele is my culture, and I love it. I speak isiNdebele; I walk isiNdebele, and I wear isiNdebele" (Khoza, 2017). This shows that some Ndebele people carry the pride of their culture and language as their identity marker wherever they go, through their traditional attire, beadwork, rich storytelling as their oral literature for education (Mashiyane, 2006:30). For the sake of preserving isiNdebele, teachers and learners should embrace both the culture and language of this beautiful language by sharing stories in the classroom during their isiNdebele lessons.

Furthermore, isiNdebele is a developing language because the educational development of isiNdebele (South Ndebele) began early in the 1980s after the approval of the first Southern Ndebele Orthography, as initially proposed by the first Southern Ndebele Language Board. IsiNdebele pioneers, speakers, academics, and other interested bodies saw a need that led to the introduction of isiNdebele in the schools in 1985 (Educamus, 1982:28).

Therefore, this study has investigated the role of storytelling and how it may be utilised in the Grade 3 classrooms to improve the speaking and listening language skills in isiNdebele around the selected primary schools in Siyabuswa. Storytelling is an educational tool because stories are believable, memorable and entertaining and learners may gain verbal skills that can improve their ability to participate in discussions and develop other skills. Language learning offers learners the opportunity to understand the links between language and other cultural phenomena, which establishes a relationship between language acquisition and cultural understanding (Mazari & Derraz, 2015:358).

The role and value of knowledge transfer and sharing by the parents and guardians should also not be underestimated in the education of children in the Foundation Phase. Frumkin (2013:223) stressed that the knowledge of oral traditional literature has emanated and is

supporting the Home Language Learning (HLL) atmosphere where parents at home are responsible for teaching reading and narrating stories to their children, teaching them songs and nursery rhymes, playing with numbers and letters, visiting the library, painting, drawing and learning the alphabets. This is further supported by Brand et al (2014: 163) who recognised the importance of family in a child's education in the twenty-first century and how the involvement of parents can have a positive influence on the literacy development of their children, only if scaffolding and proper guidance are provided to them.

Despite the universality of traditional storytelling, South Africa is also contributing to the usage of storytelling at home and in the classroom. Besides, Mdlalose-Dyantji (2019) made an account of the resurgence of the Non-Governmental Organisations (NGOs) in South Africa that are making a stride in terms of developing the culture of storytelling in South Africa. In her research, it was found that the birth of NGOs has contributed to the support of schools with materials and with the integration of traditional storytelling in teaching and learning.

The traditional storytelling pedagogical approach has afforded learners in the Foundation Phase the benefits to have lessons that emanate from traditional storytelling by being able to differentiate expressions coming from different texts emanating from traditional stories. Simultaneously, teachers are able to transfer cultural knowledge and enhance their teaching methods and strategies. Children at school still have an innate desire to listen to stories whether they are being told or read in a classroom; stories help to strengthen concentration, stimulate the imagination, and provide a firm foundation for the development of both reading and writing skills (Phillips, 2018:1). Therefore, it is necessary to tell learners their culturally bound traditional folktales in their home language that they understand. In this study, the focus was on the traditional storytelling in isiNdebele.

There are limited written research outputs in isiNdebele traditional stories (folktales) in education and for language and literacy development. This could be that isiNdebele is a developing language. Therefore, this study will look at similar situations in the other

languages, especially the Nguni languages, such as isiXhosa and isiZulu, and it will highlight the importance and value of oral literacy.

This study followed the sociocultural learning theory, which was used to explain how an individual's mental functioning is related to the cultural, institutional, and historical context. The transference of culture is generational and a major output of the purpose of education. Culture occurs as informative content and vehicle for processing learning (Kozulin, 2004:3). Storytelling of folktales fits perfectly to the attributes of this theory to ensure that a social approach to learning language is achieved and maintained.

Vygotsky's Zone of Proximal Development (ZPD) was one key underlying phenomenon, which was used to frame this study because of its relevance to the topic. The teacher, instructor, or facilitator (or a more capable person) targets those functions, which are ready to develop within the learner (or the less capable person) by exerting appropriate support and guidance (Eun, 2019:23). Using storytelling will scaffold the learning of isiNdebele, only if the teacher can guide the learner to follow in a social atmosphere where interactions exist. Taking into consideration Vygotsky's socio-cultural learning theory, this study has followed the qualitative approach because of its ability to analyse natural settings using interviews, observations, and document analysis.

This study is important as it will contribute to the enhancement of the oral traditional literacy. Besides, arguably, this study becomes handy because there is a lack of using traditional storytelling techniques and approaches in language teaching and learning in the classroom. The culture of storytelling at home is slowly fading and suffering degradation and no recognition, although it remained firm in people's conscience (Mdlalose-Dyanti, 2019:3).

This background and context section has managed to provide the relevance of this study, and the historical, professional, socio-economic, and educational value of traditional storytelling usage in the classroom. This section extends the theoretical and methodological implications of the study. The following sections will further elaborate and support the need for this study and the questions that need to be asked.

1.2. Rationale

As a child, the researcher was often told stories by the fireplace by his mother. The researcher was the one who always reminded his mother of story time sessions before they retired to sleep. The researcher can personally recall that the stories were interesting and fun to listen to. At times, we were allowed to retell the stories we were told, which often led to the use of new words in speaking. My behaviour and understanding of right and wrong were profoundly influenced by that experience. It now pains the researcher that the storytelling culture is slowly dying. The dawn of radio, television and other digital technologies are fast replacing the elders who, in traditional family huts, used to tell folktales and fables by the fireplace in the evening. Today, parents, children, and grandchildren are listening to the radio or watching television, absorbing material divorced from their ancient culture, and little of their heritage is being transmitted (Temu & Myrtis, 2006:15).

Conceptually, this research was worth conducting and very important to the researcher and an educator because of the strongest sense of belief in indigenous knowledge (IK), specifically in the ancient culture of isiNdebele traditional storytelling of folktales. It can positively contribute to effective learning and teaching practices in the classroom; the IK is a knowledge-generating tool that operates in the social-cultural context (Nomlomo & Sosibo, 2016:2). Therefore, IK provides an opportunity for this study to explore various pedagogical approaches and strategies that can be used by teachers in Grade 3 in teaching isiNdebele. Folklore types such as *imizekeliso* (legends), *iinganeko* (myths), and *insumansumani* (folktales) and other narratives, such as proverbs, riddles, and idioms (Jiyana, 2019:24) were carefully explored. However, for this study, the researcher will dwell more on the folktales.

Scholarly, the need and necessity of conducting this research are supported by the fact that the traditional storytelling culture and routine are slowly fading, both at home and school. Groenewald (1990:128) stated that the art form represented by the folktale's tradition seems to be fast diminishing and slowly being replaced by the modern art form, technological advancements and the social media age. It is for this reason that the

researcher devoted his time in pursuing this study, as it is going to advance his knowledge in the subject matter and explore other avenues, such as developing a set programme that can be used by the teachers to teach language in a classroom.

The researcher's professional occupation and experience as a lecturer at a university, under the faculty of education, school of education, will benefit him as he conducts this study. The researcher will also develop pedagogical, research approaches and skills. Durrant (2016:16) accounted for various benefits of conducting research, which the researcher subscribes including the need to improve understanding of the professional and policy context, organisationally, locally, and nationally, to enable the researcher to teach and lead more strategically and effectively and to develop his agency, influence, self-efficacy and voice within his institution and more widely within the profession.

1.3. Focus and Purpose

The purpose of this study was to explore and investigate the role played by the traditional storytelling of folktales in the teaching and learning of isiNdebele in the Grade 3 classroom.

The study has explored the practice of teachers when they teach and learners' experiences in their incorporation of traditional storytelling in the teaching of isiNdebele. Looking at the issues and challenges the learners encounter regarding the incomprehensibility of understanding isiNdebele and the associated language skills, that is, speaking and listening in Grade 3, this study has further attempted to bring about recommendations based on the findings that can be utilised by the teachers and learners using storytelling to improve their literacy practices.

1.4. Aims and Objectives

The study aims to explore and investigate the role played by traditional storytelling in the teaching and learning of isiNdebele in Grade 3 classrooms. This is done by looking at how storytelling will influence language skills in early literacy development, which may be attained from traditional stories, such as folktales.

Firstly, this study has investigated the role of isiNdebele oral traditional stories in the teaching and learning of isiNdebele in the classroom. Secondly, this will lead to determining how teachers incorporate storytelling and traditional literature in the teaching of isiNdebele. Lastly, this study is meant to understand what provision of oral literature content is made by the current Learning and Teaching Support Materials (LTSM) and Curriculum and Assessment Policy Statement (CAPS) utilised in Grade 3 of the Foundation Phase of schooling.

1.5. Research Questions

The main research question of this study is:

What is the role of traditional storytelling in the teaching and learning of isiNdebele in Grade 3?

The secondary questions of this study are:

- What knowledge base of traditional oral stories do teachers have in Grade 3 of the Foundation Phase?
- Which folktales do learners know and remember from home?
- How do teachers use traditional storytelling to enhance their Grade 3 learners' listening and speaking skills?
- What do Grade 3 learners gain from oral storytelling in the classroom?
- What is the role of a parent or elder in the use of traditional storytelling for developing language skills?

1.6. Definition of terms/concepts

As a clarification of the concept “oral traditional literature”, Groenewald (1998:3) defines it as folklore, ‘lore’ means knowledge belonging to an idealised type of study, which is “folk”, meaning a certain group of people. Both terms are blended as the folkloristic (the science of folklore).

Oral literature, as some authors define it, is dependent on a performer who formulates it in words on a specific occasion, hence, it is regarded as one critical literary type, “oral” is that uttered through the mouth or in words spoken via oral traditions, by using speech or the lips, especially in teaching the deaf. All the aspects of this definition contain qualities nor characteristics of any utterance made by mouth (Merriam Webster dictionary, 2017, online).

Turnbull et al (2010) define ‘**oral literature**’ as: Poems, stories and songs, to mention a few, passed down through the generations by word of mouth”.

"**Oral literature** may be defined as those utterances, whether spoken, recited, or sung, whose composition and performance exhibit the artistic characteristics of accurate imagination and ingenious expression" (Okpewho, 1992:1). Then, the transmission of certain cultural elements, which are common, is what makes oral literature interesting.

According to Ngugi Wa Thiongo (1986), **storytelling** is retelling a story, a tale or a narrative to one or more listeners or participants by using voice and body gestures for expressing the content of the tale you are telling. Storytelling continued to co-exist between orality and literacy until today (Ewers, 1992:169). Storytelling differs according to cultures globally. However, they have various common traits or commonalities, such as oral narration, the teaching of morals, usage of body language and repetition. Another critical terminology, which is to be understood in the context of this study, is learning and teaching.

Learning is acquiring or getting knowledge of a subject or a skill by a process of studying, experiencing or instruction, whilst teaching can be defined as showing or helping someone to learn how to do something, by giving instructions, guiding and facilitating learning, providing with knowledge or information, causing to know and understand (Brown, 2007:7).

Teaching can be defined as an engagement and structured interaction between a teacher and a learner to enable their understanding and comprehension, knowledge application,

concepts, and processes. It includes planning and design, content selection, dissemination, assessment, and reflection (Christensen, 1991).

The teaching and learning processes that were investigated are for a specific Grade for this study. Therefore, an understanding is required to clarify the term 'grade'. The teaching and learning process is constructive only if learning is received and fits new information into the minds of the learners with what they already know. It is anticipated that to a certain extent, storytelling happens at home, which will make things easier in the classroom.

According to the South African Schools Act (South African Schools Act: 1996), 84 of 1996, "**Grade**" means that part of an educational programme that a learner may complete in one school year or any other educational programme that the Member of the Executive Council may deem to be equivalent thereto (South African Schools Act, 1996: iv).

The National Education Policy Act, 1996 (Act No. 27 of 1996) pertaining to the Programme and Promotion Requirements of the National Curriculum Statement Grades R – 12, Chapter 3, Foundation Phases-Grade R-3 (DBE, 2012:6) determines the requirements regarding the Grade's approved subjects, programme requirements, the progression requirements, recording and reporting, assessment, and the time allocation of Grade 3 of the Foundation Phase.

1.7. Assumptions, Limitations and Delimitation of the study

1.7.1. Assumptions

Assumptions are things, which are accepted as true and or appraisable by peers within the same field of research (Phd.com, 2020). As a result, this study also has assumptions. One of the assumptions that is accepted for the study is that the learners in Grade 3 have prior knowledge about the folktales that are being taught at home. As a result, the researcher assumes that they will be participating in the storytelling sessions that will be facilitated by the teacher during teaching and learning in class. It will also be accepted that the teachers will know some of the folktales from their experiences of their storytelling sessions when they grew up.

The other identifiable assumption is that the parents at home are no longer telling the stories to children due to some socio-economic factors. These parents or elders work until late, and they cannot get time to spend with their children. The learner's exposure to digital media, such as cellphones and tablets also takes their attention, and they no longer find listening to stories interesting.

1.7.2. Limitations

Study limitations can exist due to constraints on research design or methodology, and these factors may affect the findings of one's study. However, many researchers are reluctant to discuss the limitations of their studies in their papers, feeling that bringing up limitations may undermine their research value in the eyes of readers and reviewers (Wordvice, 2020). The research has presented very few problems or limitations.

The lack of previous studies on the topic is one of the challenges, which was confronted by the researcher. Debatably, isiNdebele does not have sufficient academic research or outputs that directly speak to traditional storytelling. The researcher has attempted to solve this issue by using some of the articles and results from other languages, such as isiXhosa and isiZulu, as long they have references and address the same theme and topic. The second limitation which was anticipated was the limited sample size for statistical measurement. Only two schools, with their Grade 3 learners and teachers which was involved as participants.

Furthermore, the rise of the pandemic has changed the landscape and how scientists and scholars conduct research, among many other alarming factors. Researchers have encountered some challenges in conducting qualitative work due to the recently established COVID-19 social distancing rules, non-visitation of residents, and travel restrictions, which restrict them from visiting communities and research sites (Santana et al., 2021). There are, however, several ways to overcome this limitation. In this study, telephone calls, video calls, or in-person visits (which were permitted) were used to collect data while maintaining physical distance and privacy.

1.7.3. Delimitations

The factors that ensured that my study is controlled will be discussed in this section. My research was conducted in two primary schools within the Dr J.S. Moroka Local Municipality, in Nkangala Region. Therefore, my study has been demarcated within the Nkangala Region because it is where isiNdebele is mostly offered in schools as LoLT in Grade 3 of the Foundation Phase. The population of my study is the learners, specifically in Grade 3 isiNdebele class, teachers, and parents of the learners.

The research site selected were within my reach as a researcher and that has enabled me to access the participants easily to be able to collect data within the stipulated time. The participants were limited to isiNdebele mother tongue speakers for the sake of understanding in depth their storytelling practices at home and in school.

1.8. An overview of the Research design and Methodology

The study followed a qualitative approach. Methods of data collection used were interviews, learners' focus group discussions, observations, and document analysis. The study took place in Siyabuswa, under Dr J.S. Moroka Local Municipality because isiNdebele is a subject of learning and teaching in the Foundation Phase. Each technique has an important role in the data collection. These are techniques for investigating the role of traditional storytelling of folktales in the teaching and learning of isiNdebele in Grade 3.

The classroom observations, open interviews and document analysis of classwork or activities books and storybooks were used to obtain data from the participants regarding the usage of traditional stories and storytelling as a tool for enhancing teaching and learning in Grade 3 of the Foundation Phase of schooling.

Research interviews were conducted on a one-to-one basis where there was presence of an interviewer and an interviewee. They were also extended to involve more than one participant at a time, which is called a 'group interview' where views were exchanged between an interviewer and many other participants (Hobson & Townsend, 2010:224).

For this study, one-to-one consultation and interview were done with the teachers, parents, and learners focus groups. Interviews were important and relevant in this study because of their versatility and openness, where participants were able to interact with the researcher and share in-depth information about the subject matter, in this case, experiences of storytelling of folktales in Grade 3 classroom and at home.

The use of focus group discussions as a qualitative approach is often used to gain a deeper understanding of social issues. The method analyses data from a sample of individuals who have been specifically selected rather than a statistically representative sample taken from a larger population. In this case, for the sake that learners in Grade 3 were young, the researcher opted in having a focus group discussion with the learners in each school.

Observations are a way to gather data by watching people, and events or noting physical characteristics in their natural setting. Observations can be overt (subjects know they are being observed) or covert (do not know they are being watched) (Cantrel, 2010: online). The participants for this study were informed prior to the resumption of the observation in a natural setting, that is, classrooms and family households for parents' interviews. Observations assisted this study as a tool for data collection to collect rich and immediate results by attentively observing the learners and teachers in class.

The fourth technique that was utilised in data collection is the document analysis, which is explained and defined by Bowen (2010) as "... a systematic procedure for reviewing or evaluating documents - both printed and electronic (computer-based and Internet-transmitted) material". The benefits of using document analysis of classwork or activity books for this research were that the classwork and activity books are available written materials and are effective, and it is cost effective to do document analysis.

Purposive sampling took place, as suggested by Gay and Airssian (2003). In this case, the sample was chosen for a purpose, and it is considered to be a representation of the Grade 3 classes in two lower primary schools that use isiNdebele as LoLT in their Foundation

Phase. In each of the selected schools, the researcher used only one Grade 3 isiNdebele class and two parents of the same learners from each schools.

The interpretive paradigm was utilised for this study. The interpretivist perspective or lens of knowledge for this investigation is based on the criteria proposed by Guba (1981) where issues of credibility, confirmability, dependability, and transferability are the central focus. The confirmability criterion refers to the ability of a researcher, who can investigate the question, and how the findings align with reality, as constructed by the researcher and the participants (Merriam, 1998). The way these criteria have unfolded is discussed later in this study.

The research design employed in this study is the ethnographic and naturalistic design. The naturalistic design assumes that meaning and understanding are constructed by both participants and an investigator who observes a social setting phenomenon; there are multiple realities, and it is impossible to achieve pure objectivity (Erlandson et al., 1993). This is true of this research because there were many different folktale stories, with various themes and messages, but all the learners and teachers interpreted them differently. This then attests to the multiple realities that exist in the role of storytelling and how its participants receive it. The techniques that the researcher employed is discussed further in the following chapters.

1.9. An overview of Data analysis

As discussed in the previous section, there are various ways a researcher can collect data in qualitative research. On the other hand, data analysis is as well another important process, which ensures that proper reporting and reflection of data collected are articulated. Data analysis in qualitative research is systematically searching and arranging the interview transcripts(data), observation notes and document analysis, where a researcher will seek to understand and further articulate their comprehension and understanding of the phenomenon that is being investigated (Wong, 2008).

The data of this study was analysed by using the categorisation based on themes extracted from the dataset collected using various methods of data collection. In making sense of the data collected, the usage of Atlas.ti was utilised. According to Rambaree & Faxelid (2013), Software like ATLAS.ti facilitates the application of a particular methodology and supports the analytic process through coding, recording reflective notes of what the researcher is learning from the data, linking and establishing networks and connections of the data collected. Therefore, the utilisation of the software has enabled the researcher to construct logical patterns of evidence of the data collected to enable sound reporting and analysis.

1.10. Overview of the study

1.10.1. Chapter 1: Introduction and Background

Chapter 1 lays a foundation of my study where the background and introduction of my study are given, and the rationale, focus, aims, and objectives of the study are highlighted. A further brief on the limitations and an overview of my research methodology are also attributed.

1.10.2. Chapter 2: Literature Review and Theoretical Framework

A literature review from international and local scholars is made in this chapter. The literature review focuses on the history of storytelling of folktales, the teaching and learning of isiNdebele as a language of teaching and learning in the Foundation Phase, the essential language skills attainable at school, the curriculum currently utilised, and explores the pedagogic approaches teachers employ in teaching in the classroom. A theoretical framework is also discussed to shape and provide lenses through which this study will be investigated.

1.10.3. Chapter 3: Research Methodology and Design

A description of the research methodology is provided in Chapter 3. This paper elaborates on the qualitative research approach that is used in this study. The interpretivist paradigm

is also explained in terms of how it relates to the research that has been undertaken. In addition to describing the researchers' method of data collection and data analysis, the researcher also discusses methods that complement the methodology employed, such as interviewing, observing, and analyzing documents followed by the sampling strategy and problem analysis.

1.10.4. Chapter 4: Data Presentation, Analysis, and Findings

In this chapter, an in-depth analysis of collected data is made. The researcher has presented the data of the whole study that which was collected during the data collection stage. The findings of the study was discussed and organized into themes to ensure the logical presentation of data.

1.10.5. Chapter 5: Conclusion and Recommendations

The summary of the findings is thoroughly presented, and recommendations are proposed regarding the implications of this study on the practice, curriculum, and future research that will expand on the same topic. This chapter will also be formally closed with concluding remarks on the study.

1.10.6. Conclusion

Throughout this chapter, the reader is provided with an overview of the whole research project, which will aid them in keeping track of the study's progress. An extensive background in traditional storytelling, the use of isiNdebele in teaching and learning at the Foundation Phase, and the purpose, rationale and objectives of the study were presented. In addition to the research questions, an overview of the research design, methodology, assumptions, limitations, and a breakdown of the chapters were written.

In this way, the whole study could be seen as a mirror image. Also included in the study are definitions of key concepts and terms. It is intended that the next chapter discusses the literature associated with the role of traditional storytelling in the teaching and learning of isiNdebele in Grade 3 of the Foundation Phase.

CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2. Introduction

The researcher in the previous chapter has extensively provided the introduction and the background of the study by providing the context in which this research was conducted and further summarised the content of this dissertation. This chapter focuses on a discussion on international and local studies based on the role of storytelling in the teaching and learning of language in primary school children. The current practices of educators in the Foundation Phase of schooling compared to the role to be played by the usage of folktales in isiNdebele as a home language will be looked at, comprehensively. Furthermore, discussions will include oral literature and folklore, storytelling and literacy development, comparison and an understanding of the differences between storytelling and story reading.

The socio-cultural learning theory will be used as an overarching theory and lens through which we look at this research. The study proposes to use theories that stretch to the Zone of Proximal Development in learning and the Mediated Learning Experience. Socio-cultural scientists have an opportunity to shape and redirect future advances in education because the storytelling philosophy is built upon the idea of integrating knowledge from individual, social and cultural domains to solve practical problems (Schoen, 2011:33). The idea assists in the advancement of knowledge in the subject matter to come up with practical solutions and recommendations that improve teaching and learning of Grade 3 learners.

2.1. The origin of oral traditional storytelling

In ancient history, traditional storytelling was done by cave dwellers through visual representations of drawings. For example, in France, the Chauvet cave has drawings that are 30 000 years old and are composed of various animals and objects (Mendoza, 2015). Mendoza (2015) further alluded that the drawings were done by the best craftsmen of that time, using a stick and clay or mud. The Grimm brothers from Germany were fortunate because they were able to read and write and were able to collect several stories and

cultures from different countries across the world. Their collection titled *Kinder- und Hausmärchen* (Grimm, 1912:15) (German Edition), was a book, which contained scholarly annotations and notes about children's beliefs. They made a great effort to respect the voices of the original storytellers.

The Asian community also has its historical accord in the traditional storytelling of folktales. The main influences emanated from their religious and cultural belief systems, such as Taoism (which is Chinese's spiritual and philosophical tradition), Confucianism (system of thought and behaviour) and Buddhism (Indian religion origin, which dominated Asia in the 6th century). Through these systems, storytelling was a prominent medium at which their values could be upheld and promoted from generation to generation (Mair & Bender, 2011:16). The most identifiable trait in Asian folktales is the nature of their oral tradition; it was sung and dependent on the memory skills of the storyteller and was listened to without even being recorded (Dhar, 1976). As time went by, it was introduced into the academic field and recorded as *Strange Stories from the Chinese Studio*, originally written and published by Pu Songling in 1740, which became prominent until today.

Despite the western contribution made by the Grimm brothers in the collection of Chinese folktales in 1840, folklore in China, for example, gained popularity, beginning in 1910. Oral literature took the form of fables, myths and folktales (Howard, 1997)

Oral traditional storytelling within the African culture is historically traced and originated from the oral culture and traditions, which were transferred from one generation to the next orally. The nature and origins of folktale storytelling differ regarding its ownership. Traditionally, the folktales do not have a sovereign owner or creator. The oral folktale stories belong to a community and were shared amongst community members and preserved from one generation to the other. Centuries ago, traditional storytelling was used as a way of passing on traditions, values and morals and educating listeners to promote social cohesion and education amongst families and communities (Tuwe,

2016:3). Before writing and reading were developed amongst African communities, history, cultures, and rituals were passed on next generations through storytelling.

Egypt is another country that used to communicate stories and messages, using a language called hieroglyphs, which originated from Greek, meaning sacred carvings. The language comprises 500 common signs and is estimated to have been used before 3000 BC. The writing included signs and symbols, which told stories about life and survival (Mendoza, 2015; Allen, 2000).

Finnegan (2021) contributed much to the study of oral storytelling and folklore through the visibility and critical analysis of oral literature, the performance of storytelling and 'orality' through fieldwork, conference presentations and publications such as (among others) her 'Limba stories and storytelling'. She collected and analysed stories from the Northern Sierra Leone's Limba people in 1961, 1963 and 1964. Her interest was also sparked by the analysis she did with the actual performances of oral storytelling as verbal performance and not as literary composition only (Ben-Amos, 1969:232).

In South Africa, of all indigenous languages, Xhosa was the first language to be systematically transcribed, printed and maturely developed. The process took place early in the 19th century. They existed through pre-colonial times. In 1873, John Bennie was a pioneer missionary to transcribe *iimbongo* (praise poems), which later gave rise to other forms of oral literature, such as folktales, fables and legends which he collected amongst the Xhosa communities at that time (Opland, 2004:25).

Early scholars most of them did studies and research among the Ndebele people, also transcribed isiNdebele being one of the four Nguni languages. Fourie (1921) was the first scholar to transcribe and write isiNdebele. In his doctoral study titled '*AmaNdebele van Fene Mahlangu en hun religieus'-sociaal leven*', he did not dwell much on the language structures and conventions of isiNdebele, but focused on the traditional customs, culture and oral literature of the Ndebele people. The transcription of *iinganekwana* (folktales) were his collections done from the Nzunza tribe. Fourie's (1921) contributions can never

be underestimated, as they paved the way for the preservation of the Ndebele oral literature in South Africa.

He was followed by Van Warmelo (1930), whose initial research was based on the ethnological account of amaNala a subgroup of Southern isiNdebele. He investigated and transcribed only four folktales, and a few women within the Walmaansthal area in Pretoria, an area predominantly occupied by the amaNala tribe of the Ndebele people, assisted him with the data. As he attests *“I can therefore give but a few specimens of their folklore, a collector with better opportunities could easily obtain much more”*. This utterance then provided us with an understanding that he had limited time to conduct and finish his research. At that time, due to some limitations, he was given, for example, that he could not listen to nor be told folktales during the day because of the belief that if one conducted storytelling during the day, they would grow horns. The different historical timelines of storytelling had a common function in society, which was to provide education about survival and to ensure that people live by principles of good morals of respect and peace.

This section of the study investigated the history and development of the storytelling of folktales, with a focus on isiNdebele. The next section will look at the background of oral literature as a genre and folklore with a special reference to folktales as a sub-genre.

2.2. Oral traditional literature and folklore

According to Okpewho (1992:2-3), oral literature may be defined as utterances, whether spoken, recited, or sung, whose composition and performance exhibit the artistic characteristics of accurate imagination. He further purports that those ingenious expressions are unlimited to indigenous songs, games, music, and folktales belonging to a particular cultural and social group.

When folktales are narrated, they activate a state of imagination from the receiver, who builds a picture of what they are being told and interpret it as the storyteller or the person narrating it performs it. Canonici (1995:5, 12) describes oral traditional literature as a

literary field that can be considered as an artistic communication system that uses associative patterns where meaning is interpreted by culturally coded metaphors. ‘Oral’ presents a sense of origin, which was the main form of communication before the writing system was introduced. ‘Traditional’ refers to the oral culture handed down through the word of mouth across generations, forming the basis of understanding of human life, relationships with family and or group or community (Canonici, 1995:5). It further forms a physically natural world and the imaginative supernatural world.

The audience of oral literature decodes the message and meaning by referring to their emotional and cultural background. For example, oral literature types, such as folktales, can be understood from the moral and educational points of view. Certain values are learnt from folktales, which can influence behavioural patterns and change the way people think. A learner at a school can master and learn to appreciate oral traditional literature from folktales at a younger age and grow with the values attached to it.

Groenewald (1998) states that folklore can be divided into two separate syllables, ‘folk’ and ‘lore’, where ‘folk’ refers to a certain group of people, while ‘lore’ is regarded as knowledge belonging to an idealised type of study. Both terms are encompassed as the folkloristic (the science of folklore) Groenewald (1998:3). Consequently, Brunvand (1978, pp. 2–3) explains:

Folklore encompasses all knowledge, understanding, values, attitudes, assumptions, feelings, and beliefs transmitted in traditional forms by word of mouth and customary examples. Many of these habits of thought are common to all human beings, but they always interact with and are influenced by a complete cultural context.

Brunvand’s (1978) definition explores all components and features of what folklore is. The traditional nature of folklore emanates from the culture, beliefs and rituals that differ according to various social and cultural groups. In isiNdebele culture, for example, there is a belief that seating at the door entrance should be prohibited as it is against the belief system. Folklore and more specifically folktales are not officially categorised because

there may be different versions according to dialects or cultural groups. For example, the folktale titled *ugogo nomqasa* (a hare and the grandmother) has different series of events per language group, although the theme and message are the same.

The notion of differences in presentation with similar meanings can also be attributed to riddles, proverbs and idioms. For example, the isiZulu proverb (*iso liwela umfula ugcwele*) and isiNdebele proverb (*ilihlo leqa umlambo uzele*) are both structurally different; the sentences are not the same as they are represented differently. When directly translated, they mean ‘*the eye crosses the full river*’ (Mueni, 2019). It simply means if you have the desire and courage to do something, nothing can stop you. The proverbs are both structurally different, but the meaning is the same in both languages.

Brunvand (1978) also explains that folklore is non-institutionalised because there are no official institutions where oral literature nor folktales are taught with a predefined curriculum and plan. The understanding is that folklore types, such as folktales, fables, and legends were passed from one generation to the other through the word of mouth.

The section hinges on oral traditional literature and examples of folklore, where concepts and context are discussed. The study investigates a type of folklore, folktales, which is *iinganekwana* in isiNdebele, and a more comprehensive discussion is done in the next section.

2.3. Folktales

Folktales are the primary sub-genre of folklore. Dorson (1972:60) defines folktales as:

The embodiment of highly polished, artistic story genres that have a relatively consistent, finished form. Their origin, goals, and themes (on how they began in ancient times), with regards to what was the purpose and perceptions of ancestors in creatively telling stories and what themes were most prominent in storytelling sessions.

Dorson’s (1972) definition above confirms the artistic nature of folktales as stories and as a form of art; the creators were very innovative but still unknown. In telling these

stories, they had to consider their immediate environment and social phenomenon, for example, most of the folktale's themes are based on the experiences of life in forests, mountains, and rivers. Hence, the elders warned children not to go out at night because they would be stolen or eaten by wild animals. The artistic and creative strategy of telling these stories had to be very convincing so that the children could listen and obey the elder's instructions. This notion is further confirmed by Kosch (2009:7) that folktales were narrated to entertain, educate and instruct children from an early age so that they learn to relate to their natural and social environments through storytelling.

Thompson (1951:4) says folktales include all forms of prose narrative, written or oral, which have come to be handed down spoken word through the years. They show the values, beliefs, and customs of a particular society where children, youths and adults learn through the events. Since folktales portray the values and traditions of a society, where the young and adults alike learn through the events conveyed, thus, the function of this traditional oral genre of folktales cannot be over-emphasised. The practice of folktale telling was common in traditional societies in the past, where parents and other members of families told stories to young ones, usually after the evening meals (Amali, 2014:89).

The context and structural settings of folktales are not specific to time and space; hence, no one knows from where a particular folktale originated. A more comprehensive study of the structure, classification, functions, and performance of folktales was done in this study to understand its contextual relevance in the language curriculum in schools. However, one needs to understand the types of folktales first, before dwelling much on their structural analysis.

2.3.1. Types of folktales

Folktales are made up of themes that educate or raise awareness on several important issues in life like people getting to be educated about the social dangers, greed, misbehaviour and laziness. They highlight the importance and recognition of wisdom, cooperation, love and kindness to others, and these are the themes that feature prominently in most folktales (Kosch, 2009:8). Themes assist communities to classify folktales into different types. This section discusses various commonly used folktales and types that

exist in the isiNdebele folklore genre. It identifies the ones that can be accommodative of the classroom situation, especially to be used for teaching and learning in Grade 3 of the Foundation Phase.

The first type of folktale is the cumulative tales, which are also called chain tales. The tales are repeated and built up progressively as they go forward and unfold. They have a very simple plot and depend on repetition, rhyme and rhythm for their effect, and often require a very skilled and artistic storyteller to use their tongue-twisting abilities when narrating them (Livingston, 2018:112). IsiNdebele has folktales in which characters in the story sing songs that develop into patterns. Below is a sample quote extracted from Jiyane's (1993) folktale titled *UBuhlaluse noZiyendlana*:

Wena uthi nqe! Wena uthi nqe! (A)

(Translation: You say nqe! You say nqe!)

Ungiphaphamisele umma nobaba ekhaya. Ubatjele bona uBuhlaluse wekosi akasekho, Ubulewe nguZiyendlana wekosi. Bamphosele ngaphakathi ngemlanjeni. (B)

(Translation: Please wake my dad and mom at home for me. Tell them that Buhlaluse of the king is no more; she was killed by Ziyendalana of the king. They threw her into the river).

Wena uthi nqe! Wena uthi nqe! (C)

Ungiphaphamisele umma nobaba ekhaya. Ubatjele bona uBuhlaluse wekosi akasekho. Ubulewe nguZiyendlana wekosi. Bamphosela ngaphakathi ngemlanjeni. (D)

The above example shows us the repetition, rhyme and rhythm effect in the featured lines, A and C, and as well in lines B and D. Norton (1987) classifies folktales under cumulative tales, meaning repeating actions, characters or speeches in a story until the climax of the story is reached. The example above still qualifies his classification. Singing songs during

storytelling sessions in the classroom ensures that learners pay attention and remain entertained throughout the session.

The second type of folktale is *pourquoi* tales, which explain why certain things are the way they are and why things happen in a particular manner. It is popular for African tales narrated in African languages to have a setting where questions are asked and answers are predicted to be true. Examples of such '*why tales*' are tales with story themes, such as why a giraffe have a long neck, why a dog barks at a moving vehicle, why people die and many others (Livingston, 2018:113). According to Rurangwa (2006:20), *Pourquoi* tales explain how animals, plants, and or human beings were created and why they have certain characteristics. In this study, these types of folktales can be explored because of their fantastical nature, and we understand that learners are very inquisitive. They always ask questions about many things. For example, when a baby is born into the family, children often ask their parent(s), where the baby comes from, and normally they are not told the truth. Children ask questions, and somehow, this equips them with critical thinking skills, which amongst others will be discussed under the benefits of storytelling.

The other subcategory of folktales is beast tales. According to Britannica (2020), these are "a prose or verse narrative similar to the beast fable in that it portrays animal characters acting as humans but unlike the fable in that it usually lacks a moral". Distinct from most folktales, the moral aspect is the lesson outcome. Beast tales are mostly short stories or poems in which animals talk and human behaviour is evaluated and mimicked to teach a particular lesson (Livingston, 2018:113). Learners are likely to find these types of tales interesting. However, modern learners are more intrigued by superhero types of tales, such as superman, spiderman and other prominent tales. In the following section, a further account is made by the researcher by exploring the specific types of folklore in isiNdebele.

2.3.2. IsiNdebele myths, legends and folktales

According to isiNdebele authors and scholars such as Malobola (1997), and Jiyana (1993), folktales are ancient stories, which were told to young children to teach them about life principles, in general, and the understanding of growing up and transition into adulthood,

in particular. Jiyana (1993), in his book, *Siditjhile*”, made a distinction and classification of folklore. In his classification of prose narratives, he distinguished between myths (*iinganeko*), legends (*iinolwana-mlando*) and folktales (*iinolwana-mbandana*). Myths (*iinganeko*) are narrations or tales, which are related to the ancestors, semi-gods, and other traditional kings. The themes of these stories narrate the origin of humanity, earth and how certain things came into existence. Canonici (1995:78) describes myths as oral folklore types that are pure and were told as true stories, which were believable to the listeners, and that they contain historical accounts of how certain things happened in life, in terms of time. He further elaborates how events in these stories unfolded in the past and it is imagined that these events happened in a different world than the one we live in. Lastly, the characters of such stories are not alive; they are semi-gods and animals, which were having the capability to interact and speak to humans.

An example of this type of tale is a myth “*Ukufa kweza njani ebantwini*” (*how death came about to exist*), written by Jiyana (1993), in his book “*Siditjhile*”. The tale tells a story that God sent a chameleon as a messenger to go and tell people on planet earth not to die and live everlasting life. However, the chameleon was so slow because it entertained other things on the way, by changing colours when it climbed the trees or walked on grass. Then, later God sent another animal, ünokghadanyana, to reach the planet earth and tell the people a different message. The animal passed the message it was sent to deliver, which was to tell people to die and never wake up. The moral of the story is that when parents send children to the shops, they must directly go there without stopping on the way and play with other children or entertain distractions along the way.

In isiNdebele, legends are short stories that tell historical stories and are considered nonfiction by their storytellers. Characters associated with these stories are known to exist in the community, but the events that surround them are twisted and unbelievable. It is rare to find such folklore in isiNdebele, as very few authors have written about it.

The existence of folktales in isiNdebele is a treasure to the Ndebele culture and language. Masuku (2012:36) says “Folktales are fictitious or untrue stories that feature personified

animals or natural objects as characters. Fables always end with an explicit moral message”. This means that folktales are tales that give direction and instructional messages about general human behaviour and attitude towards life. Their ending always has to contain educational values and morals. The way folktales in isiNdebele are written is similar to the way beast tales are, as explained above. They are short stories where animals interact with humans or tales where animals interact among themselves.

A good example of a folktale in isiNdebele is written by Malobola (1997:26) in her collection of folktales book, “*Isihlaka Seenyosi Sabobamkhulu*”. The name of the folktale is “*Inja, Ikhondlo nokatsu*” (A dog, a rat and a cat), which is a story about how why these three animals are always fighting and do not like each other. The story teaches about morals and trust that you must never trust anyone with your possessions, especially money. Such a story can be very relevant to be told in class because learners will benefit by learning about life principles of trust and ethical behaviour. The folktale does not only teach about respect but language literacy through the music used in the tale.

A further understanding of folktales in terms of their characteristics will be accounted for in the upcoming section. The importance of this is to expand the understanding of how the folktales are characterised and how their structure can benefit the teaching and learning of languages in a classroom, especially isiNdebele in Grade 3 of the Foundation Phase.

2.4. Analysis of folktales

Providing a comprehensive analysis of folktales in the classroom is essential before exploring the benefits that can be derived from using them in the classroom. As a result of the following subsections, The researcher has concentrated on the setting, characterisation, plot development, theme, and style of folktales.

2.4.1 Setting of folktales

The setting of a folktale refers to time, place, and social conditions, where it is based on the olden days. The setting involves a world that comprises real things that transform and

express the wrongdoing of a particular society and its inhabitants and result in the reliance on supernatural powers to solve social challenges (Turner, 1994:64).

Although the setting of folktales is based on the olden days, we should understand that the existence of these tales had a role and meaning to various societies. Every human on earth has a perception and interpretation of his or her world. Two worlds exist, namely: a person's world, which is ideally your real world and on the other hand, and there are other worlds, such as fantasy and imagination. These worlds are of the human imagination; their reality or a lack of reality is unimportant, but what is important is that they exist. They provide an alternative, an escape, threat, dream, power, refuge, and pain, which in the end, give one's world a meaning (Kazima, 2013).

Folktales provide a sense of imagined belonging because of the effect they have after they have been told. They assist learners to think of these worlds and enable them to shape their behaviour and attitude through the frames they create in their minds. Unlike the olden days, the modern world has provided several resources for learners. For instance, technology assists us to think, and our computers and smartphones predict texts for us before we type. It is, therefore, essential for schools to revive the storytelling of folktales, to assist learners understand their culture better.

Folktales are subjective and not the same in all contexts; they depend on the content covered and to the cultural group they belong (Rurangwa, 2006:22). For example, if a folktale narrates a story about animals that steal humans and captures them, it might take place in the dark forest and or in the wild where a victim will struggle to get back home, typically on a farm near the forest. Therefore, such a story will encourage children to not play until late hours until dark, hence can assist them learn to be responsible for their own lives.

2.4.2 Characterisation in folktales

Jiyane (1995: 1) mentions that folktales feature personified animals or natural objects as characters that do unimaginable things. Like a talking donkey or horse having a human head, they always end with a lesson, either moral or educational and their content is not time-bound because of their historical nature (Saule,2018: 49).

The nature of characters in folktales is mostly confronted with challenges, which demand the audience to think critically and make necessary decisions to overcome their predicaments. According to Propp (1928), in a structural and chronological analysis of folktale characters in his research of about 100 Russian folktales, he found different prominent and distinct characteristics amongst all the folktales. Firstly, the villain mostly appears to be struggling and fighting to achieve something. Secondly, the donor character gives the hero some magical powers that assist to overcome the villain or situations confronted. Thirdly, the hero's magical helper assists the hero in times of desperation, then, a princess who, at times, is married to the hero or the villain. Another type of character takes the position of being a father to the princess and tries to protect the princess at all costs. The dispatcher is a character who sends off the hero by playing the role of a motivator. The hero or victim reacts to the donor and weds the princess after going through tribulations and struggles. Lastly, there may be a false hero, who always acts in pretence, as if he/she likes the princess and acts as a confidant, but only to find out that he/she wants to take credit for the main hero's actions, triumph, and victories.

The above character types, as proposed by Propp (1928), do exist in most of the isiNdebele folktales, for example, the villain, the hero, the princess, and the father are commonly found in most isiNdebele folktales. All characters are regarded as having a role to play in the development of the story. IsiNdebele folktales also distinguish the characters that appear in the stories, which can take the form of being human beings, non-humans, or mixed breed (mixture of humans and animals), and examples of animals include lions, tortoises, hares or rabbits, elephants, jackals and others (Saule, 2018:49).

Consequently, folktales show the importance of making informed decisions and circumventing any challenges encountered (Mantra & Kumara, 2018:82). This can be achieved by listening to stories that involve characters making decisions, and the audience learns from the repercussions or consequences of their decisions. Understanding folktales helps to empower learners to make informed decisions when they encounter difficult circumstances.

2.4.3 The plot development

The structure of any folktale should contain the initial action, development (conflict, complication and climax), and denouement, which is the final part of the story. Finnegan (1970) conducted a study on oral literature of Africa, which became popular and was appraised by various academics in the field. In her analysis of folktales, she concluded that most folktales would start with a structured phrase and end with a formal phrase, as an outcome of the story.

It is true that in isiNdebele folktales, the same formatting is used in the introduction and at the end of the story. In the beginning, the phrase such as “*Kwasukelasukela*” (*requesting their attention*) is used and the listeners would respond by saying “*Qozi*” (*which means that continue we are listening*). Then, at the end of the storytelling session, the storyteller would say, “*Iyaphela*” (*which signifies that the story ends here*).

Comparing isiNdebele folktales and Tswana folktales, Swanepoel (1983) identifies the Tswana folktale as having a similar unit structure, being that all folktales start with an opening formula and end with a closing formula, for example, *Ga te ekilê ya re bogologolo...* (It is said that a long time ago...) as an opening formula and *I'sa be di hêla!* (It came to an end!) as a closing formula. The same applies to isiZulu folktales, as Chirwa (1995) points out that the isiZulu folktales as well, in the beginning, or in the introduction, the reader is introduced to the main characters and the place and time where the story is taking place. This is further supported by Ntuli (2011) that as a way of setting the story in the distant past and introducing the main character, we begin with '*Kwakukhona*' or *kwesukela* (once upon a time). Children are taken into another world of imagination, with a different milieu through the introduction that captures their attention.

The folktale development is noted by incidents that incite conflict or the main problem it addresses. The characters introduced in the introduction will ultimately cause conflict by not agreeing nor having the same goal to achieve. Complications happen and they lead to the climax, which ultimately follows the denouement or conclusion of the story. Nyaungwa (2008:38) explains that conflict and suspense are the building blocks of the

plot. Conflict forms the basis of narrative literature. It is what makes a story engrossing and worth telling because it is the very soul of the story.

The relationship between the protagonist and antagonist is displayed. The conflict is responsible for directing the plot from the beginning, through to the climax and finally the denouement. Depending on the type of audience the storyteller has, the learners may be interested in asking questions and follow-up comments regarding the story that would have been told. During the last process of telling folktale stories, learners would be interested in knowing what happened to the characters, and they will also predict and formulate their desired ending.

Therefore, it is quite clear that all folktales have these structural elements which are very crucial in the storytelling session for learners, hence, the storyteller has to understand and be able to analyse the structural elements of a folktale that will direct them to be able to tell a story, where learners will be able to follow and comprehend so that the learning objectives are maximally achieved.

2.4.4. Themes

Folktales are based on a particular theme. The themes of folktales are distinct and differ in every folktale. Canonici (1985) explains that the theme of a tale can be evaluated from the presence of some characters and other essential narrative elements. The existence of characters and the other components of the structure of folktales ensure that a theme is present, and it is easy to identify it in any folktale. The characters make the folktale alive, and they are the main drivers of the theme.

Msimang (1986:133-176) makes a description of several themes in folktales. Firstly, a predominant theme about life as the greatest and very important asset of all humans is that one can fight for their life, whatever it takes to protect it. Secondly, the life of a good person will cease to perish. Instead, it is transformed and will never be destroyed. Thirdly, everyone is responsible for their actions and is judged according to their deeds. Another dominant theme amongst the folktales is the distinction it makes between good and evil, weak and strong, poor and rich and mostly the favourable goes to the poor, the weak and

the good. Lastly, justice can be served if the most powerful, rich, and strong uses their powers or magic responsibly.

Most of the themes described by Msimang (1986) occur in most folktales as metaphorical representations. They have been used as teaching devices by various cultures around the world. The integration of stories and themes can open endless possibilities to be used as learning devices and or themes in the classroom during the teaching and learning processes (Story Arts, 2000). As a result, learners can learn life principles and values, the benefits of being a good person to others, and to critically analyse and distinguish between the good and the bad. Themes will further be discussed under a section where the researcher will be looking at the importance and value of folktales. In the following section, a discussion regarding the style of folktales will be discussed further, as it is crucial to advance the role of themes and content in folktales.

2.4.5. Style

Style is very important in isiNdebele folktales. According to Ball (1954), style in the folktale includes pitch of voice, voice rhythm, speaking rate, voice intensity, pauses, facial expressions, gestures, drama or re-enactment by the speaker, voice imitation (even of the opposite sex or of animals) and methods of reacting to the participation of the storytelling session. These components contribute to an effective storytelling session. The storyteller of folktales is expected to have a good voice, which can be projected, an ability to imitate several characters in the story. The delivery or performance of the story is as well critical to be understood, and the speaking rate and pitch all contribute to an effective storytelling session.

Msimang (1986: 181) divides style into two categories: the verbal or literary part, and the dramatic part. The verbal parts are divided between universal and personal characteristics. The universal characteristics are the ones found in isiNdebele folktales and other folktales in general. Examples are repetition in folktales, songs, brief descriptions, and figures of speech. Therefore, the content of folktales should be analysed in terms of style, looking at the repetitive aspect of the text, and also the descriptions and general figures of speech

used, which should manifest in the text of the folktale. The personal characteristics include choosing words and expressions from the vocabulary of a language like choosing proverbs, idioms and riddles to use in the storytelling.

The dramatic aspect of style involves the performance and or storytelling of the story. Folktales are discussed in this study as oral literature types and not as written literature. IsiNdebele folktales' structure is abstract and very dynamic from one folktale to the other. This study will also look at the language used in telling folktale stories and analyse to understand whether the learners can be able to understand the language and style used. An account of the functions and benefits of storytelling is made as well as addressing its relevance to the foundation phase in the upcoming section.

2.4.6. Functions of folktales

In the past and until the present day, folktales serve as a source of entertainment and enlightenment on various cultural orientations and traditions of people. They function as educational resources or media for transmitting instruction to young children in our society (Amali, 2014:1). It is no doubt that the necessity of having folktales being told during storytelling is confirming their usefulness and functions.

Bascom (1965) suggests several basic functions of folktales in that they serve as entertainment and amusement sources when they are told as stories at home and school. Similar to novels and short stories, their sophisticated counterparts, folktales are told primarily for entertainment (in the early days, the lack of formal education amongst Africans led elders to use folktales as a way to entertain their children), although they may have secondary purposes (which were to ensure that children had morals and could control their behavioural patterns). They are believed to be fictitious and are cited as lies by storytellers and commentators; they are unbelievable but enjoyable and do not have their originator or owner; the tales are the creation of human 'phantasy' (phantasy: archaic spelling) (Dorson, 1972:60).

The third function as proposed by Bascon (1965) is explored further as part of the aim of this study, which is the educational function through approval or reprimand of behaviour. Gilstrap and Evens (1996) also emphasise the potential that folktales have in that they enrich the curriculum in various ways, as they are naturally entertaining and educational. They provide learners with an opportunity to explore relationships with their culture and regard it as a useful tool to reimagine the school curriculum. The folktales can function in other subject areas other than languages. However, since in Grade 3, all subjects are taught in African languages except for English First Additional Language (FAL) hence, the benefit can be across all subjects.

Buthelezi (2018:3) suggests that African folklore is relevant to the teaching of various topics belonging to Life Skills as a subject. She recommends the incorporation of folktales in life skills education. An analysis of literature to explore the involvement of storytelling in folktales as part of the education curriculum will be explored in the next section.

2.4.7. The importance of storytelling in folktales

Satriani (2019:113) argues that when incorporating the benefits of storytelling in teaching and education, the knowledge and applications of storytelling are beneficial and can increase learners' participation in class, thereby increasing their interests in language learning. Various scholars in African languages have also reiterated the importance of improving the teachers' methods of teaching, which will ultimately improve the learners' ability to learn a language. Akinyemi (2003:177) posits that traditional oral literature is an effective instrument for imparting knowledge from adults to children and making them responsible and useful in society. Furthermore, he elaborates on how certain forms of Yoruba oral literature can influence children's reading skills.

A general and relevant exposure to traditional literature, such as folktales, fairy tales, and storytelling during the nursery, primary or foundation level, and secondary phase is crucial. It will allow learners by preparing them psychologically for more highly rigorous courses in the oral literature field when they advance to the tertiary phase (Dasylav, 2001:184). There is a need to focus more on the grassroots level when introducing and

nurturing the current talent. Strategies should be implemented to teach folktales and traditional storytelling that still exists in African society. An African saying “*Ligotjwa liselemanzi*” closely interpreted and directly translated to English, ‘nip it in the bud’, supports that exposure to traditional storytelling should be introduced in the Foundation Phase and or grassroots levels. As such, learners grow and attain the language and social skills necessary for them to survive later in life.

Besides being one of the main sources of entertainment, stories help to sharpen people's creativity and imagination, behaviour, and knowledge of what is right or wrong. Hence, it is important to assist the learner to make informed decisions, train their intellect being more analytical and critical thinkers, as well as regulate their emotions (Tuwe, 2016:5). Storytelling offers immense learning opportunities in education. When a traditional story is told, learners will be able to think creatively, and train their minds and thoughts to become better children and adults in the future.

Fernando, as quoted in Veintie (2013:249), suggests that indigenous and traditional literature knowledge should be transcribed in the same way as the “Western scientific” knowledge. The teaching and learning using the written material seem to be more valuable than any other methods used for teaching. The transcription process should be mindful of the contextual application of the knowledge. Children who listen to stories develop a sense of story and by being effective listeners, they play an important role in the storytelling process through participation and giving feedback to the storyteller (Peck, 1989:138). Written material is as important as listening and using traditional storytelling skills to teach and convey a message.

In her two-phased action research, Ramagoshi (2015) investigated and developed a programme to teach Setswana idioms in the classroom. In phase one of the research, she documented how teachers teach idioms in their Setswana lessons. She noted that teachers felt that CAPS curriculum documents do not specifically mention the teaching of idioms. Sadly, their subject advisors required them to teach certain components, as documented in the CAPS document, hence they were not supposed to deviate from the main curriculum. Ramagoshi's (2015) research results further inform this study of the

possibility of using stylistic didactic prose as an effective tool for teaching and learning methods.

This study does not exclude the language development of teachers and learners because once the language is developed, it enables them to read and listen to stories. Vitali (2016:28) says that literacy is built upon aural and oral background knowledge. He further states that such is evident in our experiences with the cultural forms of knowledge where we witness students' primary strengths in learning and acquiring listening, speaking, reading, writing, and thinking skills. Literacy development depends on prior knowledge held regarding language structures and conventions. In this case, the oral background of teachers is important. The teachers are supposed to transfer knowledge of folktale stories to their learners. This depends on whether the learners have been told the stories, and if they memorise them to confidently pass them to the next generation.

Punkoney (2015) argues that learners have an opportunity to learn if they can articulate their words and thoughts properly with an understanding of their specific background knowledge. This develops their listening, speaking, and reading comprehension. It is equally important for learners to retrieve information and recognise their prior accumulated knowledge from what they have learnt or know from previous experiences about the storytelling of folktales. With the use of traditional storytelling of folktales and other language training strategies, teachers and learners will be allowed to better teach and improve learners' language skills in the process, specifically speaking and listening skills.

Mello (2001:5) demonstrates that literacy development, in terms of vocabulary and terminology knowledge, writing, and recall, is developed through a consistent and structured language learning process. The effectiveness of literacy development of future reading and writing skills is contingent upon a strong foundation of listening and speaking skills. Hence, literacy can be viewed as the product of skills that are necessary for high-level performance. These skills may include phonological awareness, including knowledge of syllables, letter knowledge, and lexical access which could be identified as key reading skills (Snow, 2006:3).

The following section discusses the benefits and language skills that can be acquired should the culture of using storytelling be implemented in Grade 3. Folktales always have

a pedagogic value and play a role in the processing of language skills. The content normally contains the language's repetitive patterns, which is a clever way of asking questions, phrases, rhythms and rhymes, sequences of events and numbers (Cullinan & Galda, 1998). The repetitive patterns can be a guide for learners' comprehension of the stories as they can predict the plot, actions and ending of stories. Akpınar and Öztürk (2009) advanced that folktales make it easy for the learners to remember vocabulary and grammatical structures and that rhymes in the folktales assist in developing sound patterns and increase their listening abilities.

The structure of folktales provides teachers with a tool to scaffold learning and is seen as the best content type or genre when conducting storytelling in a Grade 3 classroom. The discussion in this section was based on the traditional storytelling of folktales by dwelling more on the characteristics of traditional folktales. In the next section, the researcher will discuss the other format of storytelling, which is digital and compare it to the traditional way of storytelling.

2.5. The rise of digital storytelling amid the declining culture of traditional storytelling

In addition to the traditional and literary aspects of folktales, as discussed in the previous sections, the current studies and or scholarship in folklore have been introduced to the digital aspects of storytelling. This means that there may be a process or design that supports the completion of the storytelling process in class or at home. The purpose of this section is to explore the possibility of using new technologies and media as an alternative to the traditional storytelling of folktales. This section will be in line with the purpose of this study, to further look at the developments that have been made to integrate technology in education with the traditional storytelling of folktales.

2.5.1. The age of digital storytelling

The use of stories as a powerful method of teaching has been around since ancient times, and then a rise in digital storytelling changed the whole atmosphere. Various definitions have been put forward for the concept of "Digital Storytelling.", but in most cases, it refers to a variety of media, such as images, audio, and video, which are used to tell a story (Anderson & Chua, 2010). This can either be done at school, inside the classroom during

the teaching and learning process, and at home during the storytelling sessions. In the current digital age, telling a story often involves a variety of media like digital graphics, text, audio, video and music. To express information concerning a particular subject concisely and appealingly, digital stories rely on a range of media.

In addition to the traditional genre of storytelling, digital stories are narratives that explore a chosen theme and convey a particular viewpoint, just as in traditional storytelling. A typical story will last around a few minutes, and it will tell a diverse array of stories, ranging from recounts of personal experiences to historical accounts to imparting information about a particular subject. Having described what digital media is and having examined which forms of digital storytelling there are, it is now time for us to look at how they both complement one another in a classroom setting. It would be worthwhile for us to take this measure to determine whether the proposed integration would lead to an increase or decrease in the level of teaching language skills in the classroom.

2.5.2. A modern approach to education that enables the promotion of folktales through technology.

Multimedia productions are using digital storytelling for various educational purposes. Increasingly, we are accepting those as parts of our lives, and they are on the verge of becoming part of our daily practices in class and at home.

It is integral for learners to learn various skills in the education setting. Education facilitates learning, and education is sustained through teaching, with support from the right training and technology, such as installation of the right software, using the internet, digital cameras, projectors, and scanners. The software that makes this easy to do can be easily installed on computers. In the past few years, digital storytelling has become increasingly popular (Robin 2008) where projectors, for example, have been popularly used in the classroom to display stories, and sometimes teachers would scan story books and display them on the blackboard for all learners to be able to see and participate. There are opportunities in the development of the digital storytelling session, and those advantages are supported by the establishment of e-learning.

Thanks to the development of e-learning, the concept has spread throughout the world. E-Learning refers to electronic media-based learning. It has been found that digital

storytelling has evolved into a modern form of oral storytelling by combining images, sound, music and motion (Smeda, Dakich & Sharda, 2014). This combination enables a platform that is widely accessible to be utilised for the benefit of our learners, teachers, and adults/guardians. In a nutshell, it enables most people to weave their stories using hardware and software that is easily accessible off the shelf.

Sadly, one of the disadvantages of electronic media is a gradual increase in the number of smartphones and tablets, and televisions have greatly reduced the number of books and stories for children to turn to for guidance, as they are being replaced by these technological devices.

On the other hand, children are still guided by their parents when technology takes over. Through the audio-visual appeal, for example, children can enjoy these gadgets and be entertained. These devices and gadgets have limited educational and moral content, but they do not pose an absolute danger to children (Anggraeni et al., 2019).

One example of an audio-orientated gadget is a radio. Radio broadcasts first experimented with in South Africa in 1923 (Burger, 2002). Moreover, wireless audio transmission can play a crucial role in the classroom teaching and learning of home languages, by allowing students to listen to audio files wirelessly through the radio platform. It is customary in most schools to use this electronic media platform (radio) and have learners listen to pre-recorded stories and educational shows that air on radio channels, such as Takalani Sesame, Nalibali and others.

Radio is still contributing to the promotion of traditional storytelling, and it is seen as an electronic media platform that is very close to the traditional way of telling stories, as compared to television and cellphones (Agerbæk, 2016). Taking advantage of electronic media and internet access will become more important as a child grows up and becomes more comfortable using technology. The next subsection will explore the possibilities of integration of social media platforms accessed through the internet and the traditional storytelling approach.

2.5.3. The social media influence on learning by using storytelling of folktales

A major challenge facing the comparison of social media and folklore in this global era of storytelling is the inclusion of social media in a digital narrative. It is far from an ideal solution to use folklore to communicate new trends as values, especially for cultural phenomena. Historically, folklore has been used by parents, teachers, educators, religious leaders and influential members of society to convey messages for generations through their pedagogical method of oral storytelling. In contrast, the advent of internet applications, such as Facebook, WhatsApp and Twitter, to mention a few, has changed the historical method of learning and transmitting messages between children and adults.

A global trend in the use of social media as a pedagogical tool will significantly change how the young generation utilises it. This is because young people today use social media more as a way to express themselves and explore themselves (Anggraeni et al., 2019). They also get more value than if they used folktales as a more traditional way of communicating. Among the young generation, social media is viewed as a trendy communication tool rather than ethical folklore influenced by local communication.

Mabaso (2016) points out that there is also a secondary oral mode, which is the result of technological intervention and electronic change, in that collectors sometimes make use of technology in the form of a tape recorder or a microphone to capture the primary oral texts. In this process, learners are instructed to use social media platforms rather than through traditional primary oral methods (storytelling). You can create a collection of folktales from the community through the Facebook page, where a storyteller would record and post a copy of the story. As an example, learners will be able to view the video and listen to the story shared on Facebook, at the same time, during the storytelling session.

By using social media, you can creatively tell stories, use critical thinking skills and work collaboratively with others. The use of digital technology in classroom activities benefits learners with special needs and language learners (Skouge et al., 2007). However, on the contrary, social media can be detrimental to the language learning process of a child

because the storytelling culture is slowly being substantially replaced by too much time spent by parents on social media platforms, such as WhatsApp and Facebook.

Instead of conducting storytelling, the focus is made on social media. Logging into Facebook during the afternoon is preferred. Families get together in the afternoons, and the fact that family members are connected to Facebook during these hours makes it hard to communicate within the family (Ünal, 2018).

The above section has explored the current literature and trends in teaching using storytelling of folktales in the classroom, with the focus being digital storytelling. Having explored some possibilities of utilising both digital and traditional storytelling, in the next section, the researcher will outline ways in which teachers can apply the storytelling pedagogic approach to teaching isiNdebele to learners in Grade 3.

2.6. Storytelling in the classroom

For a teacher to be effective, they must possess the skills that allow them to engage in the use of storytelling strategies that integrate gestures, voice projections and movement to emphasise and display the content in a lively and engaging manner. Brunvand (1978) shares that storytelling traditions are influenced by the traditional folklore that has been passed down through generations. The foundation phase of schooling must include stories in the curriculum because they are transmitted through oral and verbal means. Several methods can be used to accomplish this, among which are performance and interaction. In their study, Woodall and Folger (1985) discovered that after a storytelling session, speech phrases that were accompanied by representational gestures were much more likely to be remembered after the story had been told.

2.6.1. Teaching and learning using folktales and storytelling

Several publications and research have been conducted on teaching and learning using folktales and storytelling in other languages other than isiNdebele such as isiXhosa and isiZulu. Nomlomo and Sosibo (2016) have researched the effectiveness and benefits of using storytelling and folktales and traditional children's songs in isiXhosa and isiZulu. Their research distinguishes the connection between the Indigenous Knowledge System (IKS) and early literacy and language development in young children. The researchers

focused on the analysis of IsiXhosa and IsiZulu folktales to understand how they reflect literacy components that can enhance young learners' early literacy skills (Nomlomo & Sosibo, 2016:114). The link to this research is that they are both looking at the folktales with an understanding of the storytelling component and how can they benefit early literacy development.

The findings by Nomlomo and Sosibo acknowledge that folktales are an opulent and sustainable African method of teaching learners that acquires literacy, cognitive, linguistic, and social skills that help make citizens be effective in their environments. Learners will understand the purpose of education better, as it enables them to think critically. It will develop their vocabulary, as they interact with their peers at school and home.

The deficiency of Nomlomo and Sosibo's (2016) study is that they did not ensure that the analysis of IKS and folktales are tested in a classroom where learning and teaching take place; instead, they only conducted a narrative analysis of the two. CAPS gives provision for storytelling. It does not mention how the storytelling session should be conducted and incorporated into the traditional storytelling of folktales.

This research will be tested in a classroom set up for validity and reliability as it focuses to identify the role of traditional storytelling of isiNdebele in Grade 3 of the Foundation Phase. The next section discusses the understanding of storytelling and story reading in literacy development.

2.6.2. Storytelling and story reading

Scheub (1985:32) indicates that oral storytelling has been existing for a long time in the African culture, and it is a universal experience shared by several social groups. Oral storytelling was introduced in Kenyan schools in the 1990s to preserve and protect the indigenous oral tradition. The introduction of oral literature studies in the formal curriculum in the Kenyan education system encouraged the performance of oral literature, particularly the oral narrative in formal classroom settings (Opondo, 2014:120). On the other hand, the Zambian Education Curriculum Framework (2013) stresses the importance

of the educational value of indigenous oral traditions and history by infusing oral tradition as part of their educational system:

The school curriculum should respect and retain elements of the past and also be able to develop and assess competencies needed for tomorrow's Zambia, which is the way formal education would be functioning as a starting point for continued life-long learning (Banda & Morgan, 2014:203). This shows the universality aspect of traditional storytelling and folktales amongst African societies.

According to Wa Thiongo (1986), storytelling is retelling a story, a tale or a narrative to one or more listeners or participants by using voice and body gestures for expressing the content of the tale one is telling. Storytelling continued to co-exist between orality and literacy to date (Ewers, 1992:169). Storytelling differs according to cultures globally. However, they have various common traits or commonalities, such as oral narration, the teaching of morals, usage of body language and repetition. We should, therefore, explore our understanding and be able to differentiate between storytelling and story reading. Although they might both appear to be the same, they do differ in how they benefit the learners in the classroom. Story reading is a process whereby a teacher reads a story from a storybook.

According to Gallets (2005:9), story reading is: "The oral presentation of a story by an individual to a person or group from the text of a picture book. The pictures printed on the pages of the book were made visible to the students at least periodically during the reading. Movements, sound effects or the use of props may accompany the oral elements of the story presentation. However, these elements are generally less prominent in story reading than in storytelling. Hence, the preference as per this research focuses more on storytelling and not on story reading, which is less natural but highly structured.

According to Gallets (2005:10), storytelling is "The oral presentation of a story from memory by an individual to a person or group. In this case, it specifically refers to the presentation of stories without the presence of a picture book. Movements, sound effects, and the use of props often accompany the oral elements of the story presentation". The

latter definitions and differences between storytelling and story reading shed some light and understanding on how valuable they can be in the learning and teaching processes. The research study focuses on the oral storytelling aspect of this study.

According to Hibbin (2013:37-38), the oral storytelling of traditional stories involves non-scripted stories using the resources of the imagination and offers countless learning opportunities. Hibbin (2013) points out three effective ways that traditional storytelling can be made effective. The first one is when there are attentive listeners who are interactive in the process over a sustained period. Secondly, the storyteller makes it personal, as it possesses his choice of style that enables better production of the story. Thirdly, the storyteller uses physical qualities of spoken words, such as rhyme and repetition, rhythm, accent pitch, inflection and tempo, using the vocabulary and non-verbal language of the body.

In this section, a discussion of the relationship between story reading and storytelling has been done. However, this study will explore the narrative telling of traditional stories and the role they have in teaching and learning. Therefore, it is critical to note the differences between story reading and storytelling since my study will dwell on the storytelling of folktales in the Grade 3 classroom of the Foundation Phase.

2.7. Language skills attainable using storytelling

The National Curriculum Statement (NCS), that is, the Curriculum and Assessment Policy Statement (CAPS) of the Foundation Phase Grades R, 1, 2, and 3 describes the language skills that are linked to storytelling. Language skills include listening and speaking, phonics, reading, and viewing, writing and handwriting. This section discusses a few of the skills, which are directly relevant to traditional storytelling in the classroom as a pedagogic strategy to teach language.

2.7.1. Listening and speaking language skills

The DoE (2011) CAPS elaborates that children's listening and speaking (L&S) skills are consistently developed in other subjects as well, besides the language subjects. Listening and speaking are crucial to learning and have to be developed in the early academic life of a child.

Hibbin (2013:10) mentions that it is impossible to think of storytelling without thinking about the literacy curriculum in action, where speaking and listening (S&L) reside. CAPS recognises listening and speaking skills as focused skills, which are found in every subject area. This can be done through frequent oral-based activities, such as traditional storytelling and reciting of daily events to which learners are exposed. Listening to stories offers better benefits and opportunities for learners to build their oral communication skills by developing listening, comprehension skills, attention span and auditory memory (Makaluza, 2018:17).

When a child listens to a folktale or story, they listen attentively and that enables them to repeat and retell the same story using words and sentences used in the story told, which increases their vocabulary and comprehension abilities. Storytelling is used in various ways to improve students' oral communication skills. Once a child has heard a story, they become anxious to discuss their understanding of the story and relate it to their experience (Souviron, 2014:19).

Hibbin (2013:38-39) ascribes and differentiates the speaking (telling) and listening of traditional stories as the instrumental and non-instrumental approaches in S&L. When learners in a classroom are told to write their stories and retell them to the whole class, such can be attributed to instrumental practice in speaking and listening. The oral telling of pre-existing stories, such as folktales in isiNdebele modelled by a more competent adult, before learners are given a chance to retell them, is useful for the reinforcement of storytelling. In this case, the pedagogic devices are rules and procedures in which knowledge is converted into classroom talk. This is contained in the oral practice and is essential for learners to scaffold their learning in a manner that reinforces the oral process.

2.7.2. Vocabulary acquisition using storytelling

This section looks at the role played by vocabulary knowledge and acquisition as one of critical skill and a building block in language development. Ismawati et al. (2018) explain vocabulary as the basic material to build language, which plays a fundamental role in communication. Learners may learn and master grammar and the sounds of a language,

but if they fail to express meanings, there will not be effective and comprehensive communication.

With the aid of storytelling of folktales, vocabulary acquisition could be developed. Slatterly and Willis (2001) state that young learners acquire language unconsciously, and activities done in class should assist with this kind of acquisition. Stories are the most valuable resources that offer children a world of supported meaning that they can relate . The use of stories helps children to practise listening, speaking, reading and writing. From this statement, one can deduce that traditional storytelling stands a good chance of being used as a pedagogic approach to teaching language. Children enjoy listening to stories and after they enjoy the storytelling session, they can talk to each other and or retell the stories. By doing so, they unconsciously develop their vocabulary skills, which need to be developed and shaped further by an educator to create meaning and assist learners to use language in context.

Isbell et al (2004), Sobol (2004), Lindauer (2004) and Lawrence (2004) show the impact of storytelling and reading in developing language and comprehension skills of learners between the ages of 3 to 5. His participants were divided into two groups, and they all listened to the 24 stories. The first group was told a story, and the second group listened to the stories as the teacher read them from a book. When stories were told orally, learners experienced greater comprehension and were able to tell and retell stories by identifying with the setting, the characters, and the morality of the story (Isbell et al., 2004).

Inal and Cakir (2014) stress the importance of using stories to build vocabulary that stories assist to make sense of our environment and the more stories' learners listen to or read is the more they realise their self-identity. Telling stories improves learners' vocabulary acquisition. The strategies that educators use in isiNdebele classes improve learners' vocabulary acquisition.

2.8. The Curriculum and Assessment Policy Statement (CAPS) and storytelling

The DoE (2011:105) suggests that a Grade 3 learner should be able to use appropriate language when speaking to friends and adults, talk about personal experiences and

simultaneously work on word building and aural recognition activities. The language used by learners as children in our society varies, and the manner in which they address their friends will ultimately be different from the way they address an elder. Traditional stories contain such an element within their structural exposition.

This study will focus on isiNdebele as a home language in the Foundation Phase. In Grade 3 of the Foundation Phase, it is clearly stated that listening and speaking activities are allocated 1-hour minimum per week (DoE, 2011:10). Such activities can be taught through various activities such as listening to the main idea of stories and answering open-ended questions, listening to stories, and working out the setting, cause, and effect after the listening session, and others telling a short story with a simple plot and characters (DoE, 2011:23). The requirements of the curriculum demand teachers to use the given time to reinforce the mentioned skills.

Wolf and Stoodley (2008) assert that the South African curriculum, as indicated in CAPS, shows that the process of learning literacy skills in a classroom essentially covers the first three stages of Wolf's developmental pathways. The first stage places focus on how learners develop their listening and speaking skills, for instance, they listen to books read by adults and answer questions about stories. Learners learn to tell and retell the stories they have read or were told by the elders. The second stage is when learners start to connect sounds and letters and read simple texts with high frequency. Thirdly, the learners read simple stories and paragraphs with increasing fluency and first-level comprehension of what they are consuming (Wolf & Stoodley, 2008:7). Stage 1 will be relevant to this study because the main language skills needed to be explored as outcomes of traditional storytelling are listening and speaking.

The teachers in the classroom somehow use this first stage as per Wolf's assertion, hence, this is investigated further to understand the practices and pedagogic approaches that teachers employ in telling traditional stories in the form of folktales. The isiNdebele stories such as *Ugogo Nomqasa*, *Ukufa kweza njani ephasini* are used to explore how learners respond as compared to when they listen to English stories such as *Cinderella*, and *Benny and Betty*.

DoE (2011) says little about the traditional storytelling as an incorporated strategy to teach and learn, listening and speaking skills. It makes a provision for learners to be taught various activities, such as poems, stories and rhymes, which is only accommodated once a week, one text as part of the shared reading exercise, to this extent, traditional stories are not featured daily and comprehensively in the Grade 3 home language class (DoE, 2011:111-133). In implementing Wolf's developmental pathways in the classroom, one must look for various pedagogic methods to achieve storytelling.

A discussion of the theoretical framework follows in the next section of this chapter. As a result, we will be able to show how the framework relates both to the practice and the theory of this research. In this study, a theoretical framework based on socio-cultural theory was employed.

2.9. Theoretical Framework

There are many ways in which social scientists describe and explain phenomena, which can be used to explain the multitude ways in which they describe and explain phenomena (Anfara & Mertz, 2015:75), which is partially a result of the nature of theory (Anfara & Mertz, 2015:75). Socio-cultural theory will be used as a framework for this study. An overview of the scientific relationship between cause and effect is presented in the theoretical framework. To determine the long-term benefits and outcomes of using folktales in the classroom (cause), it would be helpful to examine the expected benefits and outcomes (effect) in relation to the enhancement of literacy skills among learners, such as speaking and listening skills.

2.9.1. Historical roots of socio-cultural theory

The socio-cultural learning theory is derived from the word socio-culture, which means that learning takes place in a particular social context, which can be a home or a classroom. In their study, Richards and Rodgers (2014) explored the interaction between human subjects, whether they were teachers, learners, children, parents or objects being used by them to tell tales, to determine how they interacted with each other. The objects can be gestures, storybooks, textbooks, chalkboards, and workbooks. It can also include culturally organised activities and events around the fire in the evenings or lesson plans and teaching activities in a learning environment (Richards & Rodgers, 2014:27-28). The

theory seeks to look at the teaching process and its underpinning principles to understand what learners do in response to the stories told to them and how teachers transmit storytelling of folktales to the learners.

The framework for socio-cultural learning theory was put forth by Lev Vygotsky in 1917 after the Russian Revolution (1931/1997) and refinements, extensions, and elaborations of the socio-cultural theory were done by other scientists. Chaiklin and Lave (1920), Leontiev (1981) and Cole (1996) and Cole and Engeström (1994) also contributed to the framing of socio-cultural learning theory, as the activity theory which is simply defined as 'who is doing what, how and why'. The theory was also referred to as Cultural Historical Activity Theory (Palincsar & Scott, 2009:1).

The work of socio-cultural learning theory is to explain how an individual's mental functioning is related to the cultural, institutional and historical context. The focus of the socio-cultural perspective lies entirely on the roles of participation in social interactions and culturally organised play, which influence the psychological and language development of the participants.

2.9.2. Educational implications of socio-cultural theory

Due to its inclusion and relevance in almost every learning environment or social context, this theory can be applied to almost every learning environment and social context. There is no doubt that as learners and teachers interact, nearly all the tools at their disposal (Learning and Teaching Support Materials on hand) are utilized to increase their knowledge and understand the subject matter.

The research study will be carried out through the application of socio-cultural theory to discover whether teachers in Grade 3 of the Foundation Phase are using traditional oral storytelling and other relevant materials in the classroom to teach their learners in the Foundation Phase level the necessary language skills. This topic will be discussed in more detail.

A narrative enquiry attempts to establish the truth and reality of utilising oral literature types in Grade 3 classrooms. Data collection using interviews, observations, and document analysis of the teaching and learning environment was adopted for this study.

Vygotsky's Social Cultural Theory (SCT) is based upon the following assumptions, which are outlined in Walqui (2006:160), as its fundamental tenets:

- (1) Learning is the precursor to development.
- (2) Language is the primary vehicle (tool) by which thoughts are expressed.
- (3) The importance of mediation in the learning process cannot be overstated.
- (4) Learning and development are based on social interaction. Skills and knowledge are transformed from the social plane into the cognitive plane in the process of learning, which is an apprenticeship and internalisation process.
- (5) Throughout the learning process, the Zone of Proximal Development (ZPD) is the primary area of activity. ZPD is one notion and a major concept of Vygotsky's work that will be discussed and contextualised in the next section.

2.9.3. Zone of Proximal Development (ZPD)

Zone of Proximal Development is defined by Vygotsky (1978:85-86) as the difference between the child's actual level of development as determined by independent problem-solving skills. It refers to the potential development as determined through problem-solving skills under the guidance of adults or in collaboration with more capable peers (Makaluza, 2018:25). Vygotsky (1926) stressed that the individuality of a learner in different learning contexts should be considered, to understand the learning style of what they already know. The proximal distance is established between the learner and the elder. The following can further attribute to the collaborative aspect of learning and teaching.

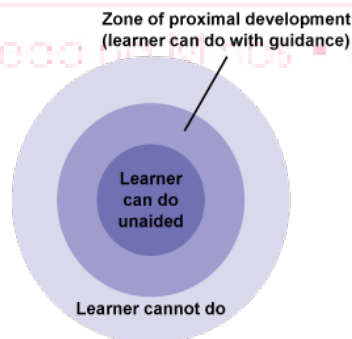


Figure 2.1: The zone of proximal development (ZPD)
Source: Vygotsky (1978)

Figure 2.1 above illustrates Vygotsky's zone of proximal development. It shows three concentric circles. The innermost circle says, 'learner can do unaided', meaning the learner can acquire independently. The circle between the innermost and the outermost circle says 'zone of proximal development, implying a learner can do with guidance. Lastly, the outermost circle says, 'learner cannot do', which represents the skills and knowledge the learner does not yet possess.

This circle represents the skills and knowledge that the learner can acquire through guided interaction. This can potentially happen in class where a teacher tells a story to the learners and continually engage with them to ensure optimum understanding and comprehension.

Traditional storytelling confirms the existence of ZPD if there is an interaction between the learners and teachers at school, parents and children at home or amongst learners themselves for intellectual upliftment of the learners and to reach the zone of proximal development (Makaluza, 2018:25). This requires the teachers and parents as storytellers to have more knowledge in traditional stories such as folktales.

Considering that this study is specialised in traditional storytelling, Grade 3 learners stand a greater chance of benefitting because of the age range and the learner's experience of folktales in isiNdebele. Teachers ought to provide direction when they deliver so that they can integrate and be able to assess the learning outcomes of the lesson by determining the zone of proximal development to which learners belong. The educator can utilise a language skill checklist where an evaluation can be done by ticking against the learner's ability to listen, speak, read, and write.

2.9.4. Conclusion

This chapter reviewed the literature on the historical background, relevance and importance of storytelling of folktales in the classroom for language learning and teaching. Various related international and national studies that investigated the role of traditional storytelling in the teaching of home language were also reviewed and analysed. However, one gap identified in the reviewed studies is that there is not enough scientific literature

that explored the usage of isiNdebele traditional storytelling in teaching and learning in classrooms.

Some studies conducted in isiZulu, Setswana, Sesotho, and isiXhosa are available, reviewed and compared. Overall, the studies reviewed concluded that the value of storytelling of folktales in the classroom has pedagogical benefits. Storytelling is suggested as an aid that assists in the pruning of home language skills for learners in Grade 3. Learners have an opportunity to enhance their language skills so that they can be both academically competent and improve their participation in society in terms of being able to speak, read, write, and improve their listening skills for improved comprehension.

There were a few shortcomings in the review of literature involving parents in the learning processes of learners. There is a need for research to be conducted to determine whether parents tell stories to their children. This is so important as it contributes to the learner's prior knowledge of folktales before going to class. Teachers also play a huge role in the transmission of knowledge to their respective learners in class.

However, CAPS seems to be silent on traditional literature, such as folktales and other stylistic, didactic prose like riddles, idioms, and proverbs in the Grade 3 content. Hence, this study is conducted to investigate the role of traditional storytelling of folktales in the classroom within a set theoretical framework. Due to socio-cultural theory and the ZPD approach, traditional tales are used in the classroom to teach children and facilitate their learning. Within the theoretical framework, the next section explains the research design and methodology.

CHAPTER 3: RESEARCH METHODOLOGY AND DESIGN

3.1. Introduction

The research methodology is considered the overarching strategic planning to achieve the aims and objectives of the research. According to Sutrisna (2009:6), there are three major components to consider in understanding research methodology, that is the philosophical stance of the researcher, reasoning and the data needed. These will shape and influence the data needed in the study and how the data would be analysed. A sound understanding of philosophical issues in conducting research is a necessity. Therefore, the methodology is an epistemological home of an inquiry (Henning et al., 2005:36) where a researcher is allowed to argue the reasons behind regarding the suitability and utility of the choice of methods (methodological reasoning).

As researchers, we should be concerned about what is currently happening around us and utilize the knowledge we acquire through research to engage in the articulation and enactment of what a socially critical research methodology might look like. Our research methodology decisions must be honed and be relevant to our current crisis and assist us to conduct research in a pragmatic way (Smyth, 2020:3). Coronavirus's social distancing and lockdown regulations have a direct impact on the way we do research.

This section discussed the research approach, design and data collection methods. The study followed a qualitative approach, which was highlighted in the following sections for this investigation. The tools employed in this study are also indicated in the below sections, which are interviews, observations, and document analysis. Each technique has an important role in the data collection. Therefore, I discuss each how it was used and why I chose such technique for investigating the role of traditional storytelling of folktales in the teaching and learning of isiNdebele in Grade 3.

3.2. Research Approach

The qualitative approach is suitable for this research. In a qualitative study, “the variables” are not controlled, meaning that as a researcher, at no point can you manipulate or control the subjects you are investigating. Instead, one can allow freedom for them to act naturally

as possible and not imitate nor act in a way to satisfy the investigator (Henning et al., 2005:3). Classroom observations, open interviews, and document analysis of classwork or activities books and storybooks were used to obtain data from the participants regarding the usage of traditional stories and storytelling as a tool for enhancing teaching and learning in Grade 3 of the Foundation Phase schooling.

In the following sections, a breakdown and explanation of strategies or approaches were my reference points so that this study could be confined to its theme. This study was conducted using socio-cultural learning theories amongst others as their main qualitative research designs or variants.

3.3. Research Paradigm

Thomas Kuhn (1962) coined the term *paradigm* from the Greek phrase *paradeigma*, meaning pattern, to describe a common framework used by scientists, which provided one with a convenient way to examine problems and arrive at solutions.

Researchers' worldviews are composed of abstract beliefs and principles that govern the way they see the world, understand it, act in it and make sense of it. When we say it defines their worldview, we mean that a paradigm describes their abstract beliefs and principles (Kivunja & Kuyini, 2017). This lens determines how a researcher looks at the world and analyses research methods and analysis approaches to determine the methods and analytical approaches used in this research.

The paradigm lays down a researcher's philosophy, which influences what and how the study should be conducted and interprets the study's results. It describes a researcher's belief system and dictates what should be studied and how it should be conducted. The paradigm defines a researcher's philosophical orientation (Makaluza, 2018).

This study was conducted using the interpretive paradigm as its philosophical position since my knowledge of the subject matter was constructed, not only by observable and distinguished phenomena but also by descriptions of people's intentions, beliefs, values, and reasons, which refer to building one's understanding (Henning et al., 2005:20). Within

the interpretive paradigm, I described and got to understand comprehensively how people make sense of their world and how they create and make meaning to their actions (Bertram & Christiansen, 2014:26). Teachers reflected on their understanding on the importance of traditional storytelling, by internalising it and practising it; in a process, they focused on their practices as educational vessels or educators.

In this study, teachers were critical because their roles are to teach learners and conduct storytelling. I observed and interviewed them about their experiences in using traditional storytelling of folktales with their learners. Then, learners were also important role players who confirmed the interpretations and descriptions of the value of storytelling brought by their teachers. Learners were an audience and participated in the storytelling of folktales in class.

Candy (1991:432) identified some of the fundamental interpretivist paradigm factors, which the researcher presumes, were the underlying foundations to base his study. Causes and effects are mutually interdependent. In this study, the relationship between teaching and learning, where one is the result of the other, meaning there is a link between teaching in isiNdebele to a traditional story such as folktales, legends, and myths that learners know.

This is a combination of action and reaction. Teachers teach to educate, and learners learn with an open and inquisitive mind and are educated in the process. Thus, through the process of storytelling, teachers aim to teach these learners' language skills, such as listening, speaking, and reading for language development.

The impact the interpretive paradigm had on my research was that it assisted me in gaining an understanding that the social world could be understood from the standpoint of an individual. The acceptance of context and interaction with research participants is vital for knowledge sharing and the belief that knowledge is created by the findings; it can be value driven and the values need to be made explicit (Morgan, 2007:19). Therefore, the greater benefit and impact this paradigm had on this research was that it confirmed and guided my enquiry into the phenomenon I discovered, interpreted, and analysed as a researcher.

In the upcoming section, the researcher will discuss the genre or design in which this research will be categorised and the design's methodological implications in data collection.

3.4. Research design

The research design is the plan that connects the conceptual research problems with the empirical research (Bruno, 2018). A research design is a plan of how the researcher will scientifically collect and analyse the data that is needed to answer the research questions identified (Bertram & Christiansen, 2014: 40) A research question is identified, and then a research design is drafted. The methodological implications of an interpretivist theory of knowledge and an understanding of the questions this research aimed to answer were the basis of the type of design selected for this study. The next section would be outlining and contextualising this study within the naturalistic enquiry design and the motivation for selecting this design.

3.4.1. Naturalistic enquiry design

The research design employed for this study was the naturalistic design enquiry. The naturalistic design assumes that meaning and understanding are constructed by both participants and an investigator who observes a social setting phenomenon; there are multiple realities, and it is not possible to achieve pure objectivity (Erlandson et al., 1993). This was relevant to my research because there were different folktales stories, with various themes and messages, but all learners and teachers interpreted them differently. The naturalistic inquiry assumes and accepts the comprehension of the perspective of native people and their culture and looks further to understand their reflection on their world (Armstrong, 2010). Research that takes a naturalistic approach involves observing, describing, and interpreting people's experiences and actions in a cultural and social context in order to gain an understanding of the world around them.

3.4.2. Motivation for choosing a naturalistic enquiry

According to Armstrong (2010), the naturalistic design involves a single case, which is self-identified by the researcher, and when qualitative researchers (naturalistic) select a

case or site, it is because it is initially in their interests. The aim is to develop interpretations that will enable deeper insights into the human experience. Naturalistic inquiry is conducted in the field within communities, homes, schools, businesses, and other areas of interest of the researcher.

The relevance of this design to my study was that the learners and teachers shared a common culture and values systems, hence storytelling of folktales enhanced their relationship and were able to reflect on their experiences continually. This then attested to the multiple realities that exist in the role of storytelling and how its' participants receive and perceive it. The methodological implications in terms of data collection allowed the researcher to use data collection strategies such as interviews, observations, and document analysis.

3.4.3. Sampling and Participant Recruitment

Sampling is a method used to represent a group of the general population studied called sample, it, therefore, makes research accurate, rich, and economical (Showcat, 2017). The sampling method selected by the researcher determines the generalisability of the research findings. Onwuegbuzie and Leech (2005) suggested that there are 24 sample designs found in research, which are typically categorised under the random or non-random sample types. This study posited to use the non-random sampling procedure, particularly because of its objective. As argued by Omona (2013), non-random sampling seeks not only to generalise to a population but also to gain insights into a phenomenon, event or an individual, and here, the subject and/or setting were purposefully selected to enhance this insight. Hence, this study adopted a purposeful sampling design or technique.

A purposive sampling took place as suggested by Gay and Airrsian (2003) since the sample selection was based on my knowledge about the groups and individuals who were requested to partake in this research. In this case, the sample was chosen for a purpose, and it was a representation of the Grade 3 classes in two lower primary schools that use isiNdebele as LoLT in their Foundation Phase. In each of the selected schools, I used only two Grade 3 isiNdebele classes and six parents, meaning three in each school. A purposeful sampling assumes that the researcher wants to discover, understand, and gain

insight and therefore can select a sample where most variables can be learnt (Makaluza, 2018:30). In this case, I targeted only two Grade 3 classes in two different schools, with the knowledge that this group did not represent the wider population, but it represented itself (Bertram & Christiansen, 2014:60).

A qualitative research sample is usually small to provide support to the fact that the case being analysed is selected by its capacity to provide rich data that is relevant to the phenomenon that is being investigated (Vasileiou et al., 2018). In this study, the IsiNdebele Grade 3 teachers were the participants. Every participant was valuable in this study because of their unique contribution and special expertise in the oral art of the Ndebele culture of South Africa (Creswell, 2002:534). Therefore, the primary research participants for this study were four (4) Grade 3 teachers and two Heads of Departments (HOD) in these two schools as well.

The motivation for choosing teachers was because they were the ones who were delivering curriculum. The learners were the participants because they were going to be observed during the storytelling sessions. The chosen parents as participants were important role players in contributing to the development and preservation of oral art and culture of the Ndebele people, although participants do not need to have prior knowledge about the types of folktales, it was vital that they had an idea and an understanding of the traditional stories they learnt in their upbringing.

Considering the above, my sample population was determined by the number of learners and teachers in the respective Grade 3 classrooms where the learning and teaching were conducted in isiNdebele. The number of learners in each Grade 3 class was estimated to be between 30-38, therefore, they were all be observed in a classroom setting to understand their reception of the stories and how they related and interpreted the folktale and language structures.

3.5. Data collection instruments

Data in research refers to the evidence or information, which is collected by the researchers to find answers to the questions they are investigating (Bertram & Christiansen, 2014:71). For an investigator to collect data, various data collection

instruments are to be utilised. The data collection instruments, or methods scientists use are interviews, questionnaires, observation, and document analysis, testing and using secondary data and others. In the next section, the researcher gives a full account of the instruments used in this study.

The researcher was an outsider and to a certain extent an insider as well. Dwyer and Buckle (2009:59) explained the space that exists between being an insider and an outsider as a qualitative researcher as follows:

Furthermore, one does not have to be a member of the group being studied to appreciate and adequately represent the experience of the participants. Instead, we posit that the core ingredient is not an insider or outsider status but an ability to be open, authentic, honest, deeply interested in the experience of one's research participants and committed to represent their experiences accurately and adequately.

The insider role as the researcher was derived from the fact that I am a lecturer, who is teaching isiNdebele and quite knowledgeable of the traditional storytelling using folktales. The outsider role enabled me to always act professionally, as an authentic qualitative investigator to fulfil the purpose of the study without being biased to eliminate any problems of validity and reliability of the data. The following were the instruments that the researcher used to obtain data that was posited and advanced to answer the research's main research questions and sub-questions this study aimed to investigate.

3.5.1. Interviews

The idea of an interview is outlined by Aswaramoorthy and Zarinpoush (2006) as a conversation process that helps gather information, whereby the conversation is coordinated by the interviewer who asks questions, and the interviewee responds to those questions. Interviews can be conducted face-to-face or over the telephone. The internet is also emerging as a tool for interviewing, especially in the current world crisis and spike of Coronavirus (COVID-19). With the growth in our digital community in the current dispensation, people have started to become more familiar with different online platforms

to transmit some of their day-to-day communication across; this also happens in research (Lobe et al., 2020).

Teachers and learners were my primary participants in this research and all ethical considerations were adhered to. Parents of the same learners, who were also going to be respondents were interviewed, hence, the selection of structured interviews by using open-ended questions.

The interpretivist paradigm uses the interview method extensively in working towards its aim of exploring and describing people's perceptions and understanding, since it allows the researcher to probe and clarify questions and discuss with the research participants their understanding of the questions. Bertram (2014:83) states the benefits of doing interviews that the researcher is present during the interview and will be able to make follow-up questions and interviewees will likely participate in an interview than writing long sentences in a questionnaire. A structured interview conducted using open-ended questions was used with the teachers. The purpose of the interviews was to build knowledge, test the knowledge and summarise qualifying conclusions about the subjects and the phenomenon investigated (Wengraf, 2001).

3.5.2. Teachers' and HODs' interviews.

As explained under the sampling section, the class teachers of 4 Grade 3 schools in each of the two schools and their respective HODs answered the research questions and demonstrate to me their understanding of the knowledge they had regarding the traditional storytelling and various types of folktales.

The aim of interviewing teachers was to also understand and comprehensively capture each teacher's understanding regarding his/her teaching approach and learning in action (Askell-Williams, 2001:298). As for the HODs, the questions, which were asked were about the literacy curriculum and to what extent they supported the teachers and learners in literacy development.

3.5.3. Parents' interviews

The interviews with parents focused on their involvement in assisting their children to understand folktales and established if they told these stories at bedtime. They were also meant to ask them to share their popular folktales and the times of conducting their storytelling sessions. The questions gathered their understanding of literacy practices and whether their children were being trained from home how to speak, listen, read, and write, their support for the children in their endeavours to learn their mother tongue. The parents were interviewed from the comfort of their homes, by strictly observing and adhering to all COVID-19 regulations. The reason I choose to visit them at their homes was that some had transport challenges to school and when they were at home, they were in their comfort.

Considering that the parents had been purposefully selected, I was able to interview two parents from each school. As part of the interview process, the researcher chose parents from diverse backgrounds, including working parents, unemployed parents, and parents from the younger generation

3.5.4. Focus group discussions

As opposed to a statistically representative sample drawn from the general population, focus groups analyse data from a small group of selected participants. Focus groups are often used as a qualitative approach to gain a deeper understanding of social issues. Since Grade 3 learners are young and interviewing each learner from both schools would involve a significant amount of time, the researcher chose to have a focus group discussion with learners at each school.

According to Nyumba et al (2018), the facilitator for focus group discussions should be an expert in the subject matter, thus the researcher. Moreover, it is imperative to consider the number of respondents who should be invited to participate in the discussion. Generally, there should be six to eight participants, but there are exceptions to this rule. Therefore, for the purpose of this study, eight learners from each school were randomly selected to participate in focus group sessions.

3.5.5. Observation

Observation is a fundamental and highly important method in all qualitative inquiry; it entails the systematic and principled way of noting and recording events as they happen (Makaluza, 2018:30). Hence, all these observations of events took place inside the Grade 3 classroom where isiNdebele is a language of teaching and learning was taught.

A schedule was drawn which guided my observations of learners and teachers in a classroom. As a criterion for observation, lesson plans were used. In these plans, comments were captured for each of the six key elements, namely the lesson introduction, aims and objectives, lesson execution phase, assessment and conclusion, and feedback. A template and guidelines for observation are included in the appendix. An audio recorder was also utilised during the lessons. During the observations, I utilised fieldnotes to improve my conceptual framework and interpret observations and the relationships they posited (Reeder, 2009:36).

3.5.6. Document analysis

The examination of information or data that is collected through various methods enables the researcher to validate the findings across data sets and therefore that will assist to reduce the impact of potential biases that can exist in a single study (Bowen, 2009:29). Document design provides supplementary information and data from a collective set of knowledge.

The document analysis of classwork or activities books and storybooks were used for this study to gain an understanding of how the learners applied the knowledge after the storytelling in folktales session. The only way to understand and know the impact of storytelling in teaching and learning was through assessment. According to the DoE (2011:116), learners in Grade 3 should be assessed for independent writing, where, for example, they will be writing a simple book review, a few paragraphs on their encounters

of their daily lives like writing a diary and they must be able to write a creative story of at least ten sentences.

Therefore, a random sampling of five classwork/exercises books per school was done to look at the classwork activities learners did after their storytelling lessons in isiNdebele. The classwork books were analysed to identify how the teachers assessed the learners on the work done after the storytelling sessions. Besides, I wanted to understand how the teachers promoted writing skills through storytelling as well. In the following sections, the researcher discussed the validity, reliability, and ethical considerations of this study.

3.6. Validity

Validity of data extracted from research is concerned with the believability of a statement and knowledge a study may claim to produce, hence, validity is not inherent in a claim, but it is rather a characteristic given to a claim by the audience or reader to whom the claim is addressed (Polkinghorne, 2007:474). The believability and validity of research should therefore have scientific merits in the knowledge it claims to produce.

According to Creswell (2014:248), there are two types of validations, that is, ethical validation and substantive validation. Ethical validation means that all research must question their underlying moral predictions, and their political and ethical implications and requires the research to produce practical answers to questions it raised. Then, the substantive validation is accounted for by Creswell (2014) as the following.

“Substantive validation means understanding one’s topic, understandings derived from other sources, and the documentation of this process in the written study. Written accounts must resonate with their intended audiences, and must be compelling, powerful, and convincing.”

This investigation, therefore, met the two criteria, substantive and ethical validity because of the trustworthiness of data that were found from the study through various methods of data collection. Hence, the researcher utilised the data triangulation strategy, which involved the usage of different sources of data (Guion, 2002:1). This strategy involved the categorisation of each group or type of stakeholder or programme being evaluated, and then it also involved participants in each stakeholder. In the case of this research, interviews, observations, and document analysis were used. After in-depth interviews, observations, and document analysis, I then compared the results and triangulated them.

3.7. Reliability

Dezin and Lincoln (1994) stated that reliability can be compared and matched to the replicability of results in qualitative research, and such can be addressed in three ways and the first one is the *stability of observations* (whether the researcher would have made the same observations and interpretation if the study had been conducted at a different place and time). Secondly, there are the *parallel forms* (whether the researcher would have made the same observations and interpretations of what had been seen if he/she had paid attention to other phenomena during the observation). The last one is *inter-rater reliability* (whether another researcher using the same theoretical framework and observing the same phenomena would have interpreted and made findings the same way).

The study field notes, observations, interviews, focus group discussions and document analysis were used in a way that the outcomes of the study were reliable and could be tested by other researchers. The interviews and observations transcripts were triangulated and justified against the findings of the research. Therefore, the quality of research and its generalisation determined the validity and reliability of this study.

3.8. Trustworthiness

This is the weight of evidence received from each stakeholder, who will probably look at the same issue from different points of view, hence will lead to one being confident about the data produced (Cohen & Manion, 2000). Therefore, the reliability and validity ensured the trustworthiness of this data.

3.9. Ethical consideration

Research involves investigating, collecting, scrutinising, and reporting the findings and data obtained from it. These processes cannot benefit the children, parents, and teachers directly (Alderson, 2014:2). However, if the report of the research is published and the readers accept the recommendations, that could assist the children.

Since I worked with children, issues of ethics were of utmost importance. Children, parents, and teachers were invited or requested to participate; this meant that they were fully informed and briefed about the study they were contributing to (Henning et al., (2004). The following steps were taken to ensure that I presented myself in a good manner so that the participants gained trust, showed respect, and built relationships within the research sites I engaged.

In this study, the following ethics were observed:

- Obtained approval to conduct this research from the University of Pretoria.
- Sent the letter to request to conduct research to the Mpumalanga Department of Education.
- A request to come to the school was addressed to the principal, SGB, and the Grade 3 teachers requesting their permission.
- All participants signed consent forms, and all forms were explained in isiNdebele and English.
- In conducting this research, the researcher has uphold the ethics principles of trust and honesty. The researcher was honest when reporting data, results, methods, and procedures. Prevented data fabrication, falsification, and misrepresentation.
- Protection from harm: The researcher has maintained the dignity of participants (learners, teachers and parents), respected their privacy, and respected their autonomy when conducting this research.

The use of both isiNdebele and English was for in-depth understanding and a wider explanation of the research aim, especially for the parents with low literacy levels. However, for the application of ethical clearance, English was used.

IsiNdebele and English were used interchangeably with teachers. Both teachers preferred to be interviewed using isiNdebele and English. Parents and learners were interviewed using isiNdebele.

As a researcher, I ensured that research data and materials generated and collected as part of this research, regardless of the format, were stored securely in a password-protected computer/file and backed up in the cloud to ensure that nothing would be lost in the case of any unfortunate event of losing the computer.

3.10. Anticipated Problems/Limitations

The fact that isiNdebele is still a developing language, there might be a challenge of few or no previous studies on the topic of my study. IsiNdebele is still in the process of accumulating academic research outputs, of which directly speak to traditional storytelling. This might mean that I needed to consult the articles and results from other languages, such as isiXhosa, Siswati, and isiZulu as long they have references and treat the same theme as mine. I chose these two languages because they are Nguni languages, and they share similarities with isiNdebele. The second limitation anticipated was the limited sample size of participants for statistical measurement. Only two schools, with their Grade 3 learners and teachers were involved as participants. Therefore, the results could not be conclusive since the two schools represented only the smallest percentage of the isiNdebele schools.

4. CHAPTER 4: DATA PRESENTATION, ANALYSIS, AND FINDINGS

4.1. Introduction

This chapter covers the qualitative analysis of data collected from 2 primary schools in Mpumalanga Province in Nkangala District. Four data collection methods were used to conduct the research: interviews with parents of Grade 3 learners, teachers and HoDs, observations of storytelling lessons conducted by the researcher; focus group discussions with learners, and document analysis.

Chapter 4 will be organised in three sections. The first section details the data presentation, which will ultimately be followed by data analysis, and lastly the findings under each data presented utilising the chosen instrument for data collection. For anonymity, the researcher has referred to the first school as School A and the second school as School B. Furthermore, the researcher will refer to parents as A Parent 1, A Parent 2, and for the second school will be B Parent 1 and B Parent 2. The person who conducted this research will be referred to as ‘the researcher’

4.2. Data presentation

In this study, the researcher utilised numerous techniques to display the qualitative data presented. Firstly, there are direct quotes in isiNdebele or a combination of English and isiNdebele from the respondents displayed in an indented, italic and within quotes (“”) paragraph to support the propositions made in Chapter 2 and the interpretations of results made by the author. Lastly, this study utilised word cloud. A word cloud or list is a quick way to get a feeling for the content of a text document.

Data presentation is arranged into six sections: the interviews with parents, teachers, Head of Department (HOD), observations of lessons, focus group discussions observations and document analysis. Each section will begin with the interview question where interviews are concerned. The observations are structured because the researcher utilises a tool (Lesson Plan) to make the classroom lesson observations. Lastly, the document analysis will be presented using the subthemes that emerged from the analysis conducted by the

researcher. Then, after the discussion of questions and related data presented, the researcher will close with the data analysis to ensure that there is a consistent flow of discussions.

4.3. Data analysis

To help analyse the qualitative data (interviews, focus group discussion, and observations), the researcher utilised the ATLAS.ti version 8 software programme. ATLAS.ti is a powerful workbench for qualitative data analysis (Smit, 2002), which can be applied to multiple data analytical processes (Friese et al., 2018). This software assisted the researcher to establish themes that emanated from the study. However, the researcher had to also verify the themes extracted manually.

Since the nature of my study was qualitative, it was important and helpful for me to use the Atlas.ti. Various tools are available for analyzing unstructured data, such as data that cannot be statistically analyzed. In addition, the software serves as a "container" for organizing all the information, codes, memos, and findings related to this research. The themes that emerged from the above exercise will be discussed in the data presentation that will follow.

4.4. Interviews with Parents

The researcher intended and planned to interview six (6) parents from both schools, meaning 3 parents from School A and 3 parents from School B. However, due to unforeseen circumstances, 2 parents decided to withdraw from the study citing personal reasons. As per the researcher's ethical clearance, the parents were excused, hence they were allowed to withdraw from participating in this study at any time they wish to since this was a voluntary exercise.

The parents who participated in the study were asked the following questions and each question is followed by a summary of their responses, where necessary, quotations will be directly quoted to support their responses.

4.4.1. Do you tell your children stories at home during bedtime or at any time?

Some participants mentioned the importance of telling bedtime stories such as folktales. However, the researcher has determined that most parents do not tell their children stories anymore. One of the parents said:

B Parent 2: *No, we don't tell them anymore, and ngiyakhumbula ukuthi thina kade bebasitjela iintori but then thina we do not carry on with that tradition. Nanyana kunjalo zona ziqatheke khulu iinolwana (No we do not tell them anymore and I remember that we were told stories in the olden days, but we do not carry on with the tradition. Although that is the case, folktales are very important)*

Some few parents also attested that instead of telling folktale stories at bedtime, they prefer reading stories to their children. Some have preferred reading the stories to their children by using the 'big' books that the children borrowed from their school library.

It was mentioned by participants that, in some cases, it is the child who reads the folktales, facilitating listening and speaking skills in isiNdebele. The parent participant highlighted that she reads and does not tell the stories. Participants also indicated that these folktales stories have to serve a certain purpose like assisting the children to get to bed and sleep smoothly without a hassle. Most parents also acknowledged that they were told folktales by their elders in the olden days, but they admitted that they are not currently carrying the tradition to the next generation as expected.

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During the interview with parents, a few of them valued having frequent conversations with their children by supporting the importance of storytelling and playing with their young ones before sleeping. However, the researcher was very careful in obtaining information only related to storytelling and no other forms of play. A quote from one of the parents attested to the following:

A Parent 1:(*Esikhathini esinengi sicoca ntambama nabaphelele nabafowabo. Sicoca ngelanga lakhe bona belinjani, sicoce ngeenganekwana nokuthi kade besiphila ipilo enjani akghone ukwazi ngemvelaphi yakhe).*

(In most of the time, we talk in the evening when all his brothers are also inside the house. We talk about how his day was; we also talk about the folktales and tell them how life and our upbringing in the olden days were).

In the discussion with parents regarding their children wanting to know more about folktale stories, since they involve animal characters, the children will ask the parents questions about the animals in the folktales, and they name different animals in isiNdebele. Through these activities, children become aware of their surroundings and acquire a basic understanding of animals. Another participant further elaborated by mentioning that her late husband used to read and tell the folktales as a bedtime story and narrated more real-life stories of how they grew up. This includes telling their children about their farming activities, the apartheid era stories and so forth. The parents' storytelling routines assisted children to sleep at the set time. Furthermore, past stories assisted the children to understand their history and how it connects with the language and folktales, which altogether has a significant influence on children's cognitive development. In the words of the participant:

B Parent 1: *(Iye, bekasicocela iinolwana nezinye indatjana, njengokuthi acocela umntwana bona yena wakhula njani nakamncani nokobana ngiziphi izinto ebebajwayele ukuzenza)* *Yes, he used to tell folktales and other stories as well, like telling the child about how he grew up, and what were they doing when he was still young.*

Instead, other participants had different views concerning folktales and storytelling. Their views and opinions were that they hardly tell stories at all, nor read to them. When the participants were asked why they are not telling folktales or any other stories to their children, they accounted that due to their commitments at work. They come home late at times and find their children having done all their schoolwork. Consequently, such parents

rarely tell their children stories because of too much work commitment. A Parent 2 said the following:

Ngimbuza ngamalanga bona unawo umsebenzi wesikolo ngikwazi ukumsiza lapho ngikhona khona. Esikhathini esinengi vane ngimthole sekayenzile... Whenever I come from work, I ask him whether he has schoolwork so that I can assist him wherever I can. In most cases, I find him having completed his schoolwork.

Most parents have had an opportunity to be told folktale stories when they were growing up but ultimately, they have abandoned that culture, and the busyness of life make some parents not having time for their children and tell them bedtime folktale stories.

Some parents do tell them stories at night when all the children are gathered at home. Parents see and recognise the value in doing that. The other parents do not do it because of the work demands, they come home late after work; they would be tired and what they need is just to rest.

4.4.2. How do you help your child with schoolwork at home and what role do you play in the teaching and learning of isiNdebele at the school?

Parents responded by saying they help their children with homework since they see the value in their children's learning. Some parents mentioned that homework teaches their children a range of skills that they will carry with them throughout their academic and working lives. Those parents do play an important role in assisting pupils to complete their homework. The participants further elaborated that they never write for their children but show and assist them how to write and what content to write. Sometimes the child would teach the parent some of the schoolwork, as such, the parent would ask their child certain questions and in turn, the child would narrate and explain further what they have already known regarding the content. According to the participants, homework is a key indicator of the pupil who has understood his/her lessons at school.

One of the parents mentioned that they check daily if their children have been given homework. This routine creates a conducive learning environment for pupils. The duty of ensuring that the homework is done is similar to the duty of ensuring that the storytelling of folktales by parents is practised. Parents will just check to ensure that they have done their work and not engage in the content with their children.

B Parent 2: *Ïye, ngiyaziqala iincwadi zakhe nakabuya esikolweni, begodu nasithola isimemo esivela esikolweni basimema emhlanganweni ngiyaya...)* Yes, I do. I also check her books daily when she comes back from school, and I visit the school when a circular is issued out about the parent's meeting.

In addition to checking and assisting their children, parents do attend to the matters of their children's education by attending meetings and getting updates regarding their performance. Subsequently, they are advised by the teachers on how to assist their children with schoolwork.

4.4.3. What role do you play as a parent in the teaching and learning of isiNdebele at the school?

The researcher was seeking to understand if the parents are involved with the learning and teaching of isiNdebele at school, such as assisting the teachers whilst they are at home or supporting the learning of a language in question. One of the parents mentioned that they are actively involved in teaching their children isiNdebele language. Others indicated measures that include checking books and attending meetings at school to discuss the performance of their children with the teacher. This is what B parent 2 said:

Iye, lokhu kwenziwa ngemva kweenyanga eentathu emnyakeni lapha ababelethi babantwana baya esikolweni bayokucala ukusebenza kwabantwana babo emisebenzini yabo yesikolo, ngokwenza njalo ngikwazi bona ngibone bengazi ukuthi umntwana wami usebenza njani ekufundweni kwesiNdebele esikolweni. Yes, it is done at every

quarter of the year to track the performance of the child, so as a result, that is where I can see how my child is performing academically in isiNdebele at school level.

The participant emphasised that at school, the teacher is responsible for pupils' education. However, parents are also responsible in supporting the education of their children at home and they should develop a routine to visit the school and have a meeting with the teacher to understand the performance of their children. This continuation of learning at home is implemented through homework, reading stories, and checking their books. Parents need to make time for their children and assist them with their schoolwork, as one parent shared that being involved will motivate their children to learn, and they will always look forward to going to school. A parent 2 mentioned that:

(Abazali kufanele bazwisise bonyana ukwenza isikhathi nabantwana babo, nanyana bangaba bhizi kangangani epilweni ngombana abangeni babo bayasebenza, kodwana kufanele okungasenani baziphe isikhathi esincani sokufundela abantwana iinolwana). Parents should understand that they have to make time for their learners, despite their hectic busy schedules in life because most are working, but they should at least give a little time daily and read a story to their children.

The response of the parent also raises concerns and frustration regarding those parents who are never interested in attending to the matters of their children at school. The parent encourages that they should be responsible enough and dedicate their time to their children in their busy schedules. She further gave options that they should share or read stories to their children, possibly when they are not occupied during the weekends. In that way, it will be a show of their commitment to their children's academic welfare.

4.4.4. Do you think children value storytelling?

The researcher asked this question to understand the children's perspectives and or views regarding storytelling when they are being told folktales stories. All parents mentioned

that their children always show interest in listening to the stories because they would come home and ask the parents to tell them folktale stories.

The values the parents attach to storytelling is that, because of their beliefs, culture, and tradition, storytelling used to feature a lot in their lives as they were told by their elders. In telling the stories to their children, they want to pass down the culture to this generation so that the current generation could also pass this tradition to the next coming generation.

4.4.5. How can storytelling improve IsiNdebele reading, writing, listening and speaking skills?

B Parent 2 believes that storytelling could improve language skills by providing the following in her words:

B Parent 2: *(Iye amakghono lawo angavela lokha nawucocela umntwana nofana umfundela, ngombana vane kwenzeke bona nangimfundela inolwana angibawe athi mma ngibawa uvale ncwadi leyo, bese nakaceda lapho akhulumu njengomabana bengikhuluma nangimfundelako angilingise. Njengombana kunjalo nginesiqiniseko bona nangimcocela indatjana vane alalele ngokukhulu ukuyelela, bese enzelele bona akhulume kuhle ngalokho akuzwileko). Yes, all those skills can manifest themselves during storytelling and or story reading because it happens in most cases that when I read a traditional story to her, she would ask me to close the book so that she recites and retell the story to me. As a result, I am convinced that when I tell her the story, she listens carefully, and she speaks very fluently about what she heard.*

In particular to attain speaking and writing skills, parents recognise the importance of reading and listening, which are the ultimate skills that will assist a learner to be able to speak and write. When a parent was asked about the reading ability of their children, they were so confident that their children can read well because they listen to stories and afterwards, they recite them to show that they had understood the story.

Parents kept on saying that storytelling and folktales assist learners to be fluent in their mother tongue or indigenous languages. One parent shared that their children could speak well because when they hear the stories being told in isiNdebele, they will grasp that fast.

4.5. Summary of parents' interviews

The trend that was observed was that most young parents who participated in this study have forgotten about the stories they were told by their grandparents or elders during their upbringing. The only title of the folktale most of the parents could recall was *Ügogo Nomqasa (rabbit and the grandmother)*. This title of the story was the most common one they could remember from a dozen of titles they were told whilst growing up. As a result, they do not have stories that they can tell the children either than to repeat one story. On the other hand, some elderly parents or grandparents could not prove that they do tell folktales stories despite the wealth of knowledge they have.

Though the support provided at home was minimal to their children, the parents were unsure if their contributions could add value to enhancing literacy skills. Hence, this approach may somehow limit the benefit of teaching children language skills, such as listening, recalling events, and or speaking because once they sleep, they will hardly remember the details of the stories. Early childhood development requires parents to actively take part, as they are responsible for their children's education. This further permits co-creative learning to take place.

Secondly, checking if learners have homework should be a key element of co-creative learning. This could be done by asking the learner and/or the teacher how often they give them homework. Besides merely checking homework, parents could also discuss the content of the information and engage with the pupils. Through frequent engagement with their children about their schoolwork, the child becomes attached and starts to admire and appreciate the content they learn at school. They begin to be more inquisitive and will ask questions following the engagement with content the parents assist them. Homework is relevant because it is one type of assessment teachers give to the learners. It may be that

teachers give learners a folktale text they have read in class and request parents to read it for them or tell the story and they may answer questions based on the story.

Thirdly, parents play an important role in their children's education, especially with the storytelling of folktales. This study found that co-creative learning value between parents and their children plays a significant role in developing indigenous language skills, basic listening skills and cognitive abilities among lower grade pupils, specifically to the exit Grade 3 of the Foundation Phase. Bedtime stories, assisting with homework and motivating pupils to complete workbooks are significant roles that parents play in their children's education. Folktales in isiNdebele are recognised as a vital part of the oral tradition by all interviewees. In the upcoming section, a discussion and presentation of interviews with teachers will be narrated.

4.6. Teachers' interviews

The teachers' interviews were conducted with two teachers from the two schools. They are isiNdebele teachers in Grade 3 of the Foundation Phase. The reason teachers were so important in this study is that they are the facilitators of learning and teaching inside and outside the classroom. They spend almost 7 hours daily with the learners; thus, they play a very integral part in the language development of their learners.

4.6.1. Personal profile of teacher's qualifications.

The researcher saw it fit to understand and know the qualifications the teachers hold. This was necessary because teachers are appointed in primary schools, especially in the Foundation Phase based on the qualifications they hold. Therefore, the initial question was about their academic qualifications and experience as isiNdebele teachers. Two teachers were interviewed, one from School A and the other from School B.

The teachers' qualifications vary from college diplomas to university degrees. Both participants are qualified to teach isiNdebele and have vast experiences in the teaching of isiNdebele within the Foundation Phase. Teacher A has 27 years and teacher B has 10 years of teaching isiNdebele.

When asked about the language used for teaching and learning, Teacher A, mentioned that they were confident using the isiNdebele language for traditional storytelling during language lessons. However, Teacher A mentioned that they speak Sepedi as their home language at home while Teacher B speaks isiNdebele.

4.6.2. Which traditional stories, called folktales, are familiar to you, and are you able to recall themes and storylines from stories told to you in childhood?

This question was asked to the participants because it will determine whether the teachers know the traditional stories of folktales, as a result, they should be able to retell them and remember their themes. If teachers know and can recall the folktales from their upbringings, it will ascertain that they understand the role of traditional stories in teaching and learning.

The participants could recall previous folktales, which were told to them when they grew up. In the words of A Teacher 1: *For my teaching at work, I use traditional folktales and storytelling in teaching and learning.*

Eh, indaba yeBhubezi neKhondlo ukuthi iBhubezi, khelabambeka ngelinye ilanga, liyoku... Labambeka kwafuneka ukuthi lisizwe / lirhelejwe liKhondlo Manje-ke iBhubezi kwalirara lokho ukuthi iKhondlo litjho njani ukuthi lingakghona ukulisiza / ukulirhelebha lilincani kangaka. Manje-ke iBhubezi, iKhondlo leli lisiza / lirhelebha njani iBhubezi libanjwa sithiyo somzumi. Manje iKhondlo leli lasiza / larhelebha iBhubezi ngokuthi lidle intanjana le layidla intanjana le ukufikela lapho intanjana le yabe yavuleka, iBhubezi lakghona ukuthi liphume Kwaphela ngokuthi iBhubezi lithokoze iKhondlo leli, ngoba iBhubezi azange khelicabange bona lingasizwa / lingarhelejwa liKhondlo. IKhondlo lilincani kangaka!

“Yes, I do remember a few, the story of the Lion that was caught trapped by a trap set by the hunter and had to be helped by the Rat. Now, the Lion was puzzled by how Khondlo (rat) had said he could help him/her because Khondlo (rat) was too small. So now, the

Lion was wondering how he/she could be assisted and relieved from the trap set by the hunter. Now, Khondlo (rat) managed to help the Lion by eating the rope and eating the rope until the rope snapped, and the Lion was able to get out and set free. It ended with the Lion thanking the Rat (Khondlo) for the helpful gesture he offered because the Lion never thought he could be helped by the Rat (Khondlo). The Rat (Khondlo) was so small for his liking!”

The teachers further elaborated on their understanding of folktales that they remember telling, that each of the folktales has its themes, meanings, and structure. The teachers also shared that they use songs as part of storytelling. The learners enjoy the singing various songs, and it becomes easier for them to write. The participants declared that singing has rhyming verses and repetition, which assist in vocabulary acquisition. Learners can learn new words from a story being told by the teacher.

The teacher also reiterated the importance of the themes and storylines of the folktales. The storylines and themes of most folktales are educational and give instructions regarding how to do certain routines and differentiate between wrong and right. The participants used relevant themes of the folktales in class because they could understand them and can formulate learning outcomes for their lessons from the said stories. The participants had admittedly indicated that the themes are easy to identify from other folktales and whereas for others, it is not simple to identify them.

4.6.3. What approaches, strategies and resources do you use to support your performance/teaching using storytelling in the classroom?

The approaches and strategies the teacher chooses when conducting storytelling or using traditional storytelling of folktales to teach are critical for the delivery of the message as well as the teaching of language skills.

The participant’s approaches and strategies in storytelling varied. They used pictures by pasting them on the board to explain the story. The participants indicated that the use of pictures needs to be prepared sufficiently, meaning that one has to read the story to be told

several times, and then use newspapers or old magazines to find pictures, which match the content of the story, and then cut and paste them on the blackboard.

In the words of the participant Teacher B:

In most cases, I use pictures to demonstrate what is happening in the story. If I do not have them, I will ask the learners to use their imagination or draw a picture of what I am talking about. As you can see, there are pictures on the walls.

The teachers reiterated the importance of storytelling folktales using gestures and movements. The projection of the voice is also as important. When the teachers use their voices and project various characters, such as different animals in the folktales, that entice the learners to participate fully by also mimicking the voices of various animals. The listed strategies are essential to improve and support the pedagogical approach to teaching using storytelling.

The teachers from both schools highlighted that the school library is a valuable teaching and learning resource, which is utilised to aid learning in the classroom. The wealth of knowledge of books inside the library assists the teachers to navigate the content to be learnt. The library acts as a reference. However, both participants revealed that books that contain folktales in isiNdebele are very limited, therefore, the scarcity of books may limit the teacher to teach using storytelling of folktales. This is a major problem if the teacher does not have any background knowledge of the folktales that they can be able to narrate without referring to books or storybooks of folktales from the library.

Denk'olo es • Leeding M'ndes • Dikgopolo tsa D'nkalo!
The question that follows was a discussion with the teachers to understand their perspectives of how storytelling improves the learners' listening and speaking skills.

4.6.4. How does storytelling improve learners' listening and speaking skills?

Vocabulary awareness was one of the skills the teachers ensured they teach their learners. From the interaction the researcher had with the teachers, it was clear that learners need to be taught how to speak. The following is a direct quotation from one of the participants:

TEACHER B: *During storytelling, they keep quiet. You can see that they do not want to miss any details. They listen attentively. If you start by giving them a writing activity, it becomes very difficult. They lose interest. I try to create a conducive teaching and learning environment first, so they can be comfortable. By doing this, my listening and speaking skills are improving.*

One of the participants has a special way of keeping the learners quiet during the storytelling, and as a result, that improves their listening skills. Before handing out an activity to be written, she tells a story first to get their full attention, as the learners attentively listen to the story, they ensure they unpack every detail from the story just by listening. The participant further elaborated that such a strategy creates a conducive environment for learning.

After the storytelling of folktales session, the teacher asks learners to narrate the story orally to the whole class, and a few learners would come in front of the class and tell their peers about what they heard. As a result, that improves their speaking skills. The participant also added that during the storytelling session, she would ask learners to discuss with their classmates their predictions of events that would follow as she continues reading. The whole class gets an opportunity to listen and speak, hence that would improve their listening and speaking skills if done frequently.

The next question as per the discussions with the teachers dwells on understanding the CAPS document, its purpose and its role in the teaching and learning in the Foundation Phase.

4.6.5. Does the Curriculum and Assessment Policy Statement (CAPS) prescribe storytelling of folktales as one of the strategies to teach language skills?

The teachers declared that CAPS controls the content of what is being taught in schools, they revealed that the current CAPS document is very specific and helps with designing the use content for storytelling. The following demonstrates the views of the teachers:

TEACHER B: *The current CAPS document is correct because it differentiates between a general story and a traditional folktale.*

TEACHER A: *The learners are given a chance to go home and read the story with the assistance of their parents or legal guardian. The good thing is that most of the folktale stories we share orally are written in their workbooks, as per the prescriptions and requirements of CAPS. I give them ample time to go home and practice reading the story, then maybe give them two days or three days. Afterwards, I give them a chance to also retell the story/folktale in front of their peers in the classroom.*

Both participants strongly believe that CAPS is a relevant document that guides them in their teaching of storytelling in folktales. The teachers argued that the policy document specifies the differences between a story and a folktale. The participants acknowledged that a teacher should be able to interpret what the CAPS requires one to do in the classroom. As a result, one teacher spoke about the Annual Teaching Plan (ATP), which supplements the CAPS document. It is attached in the Appendixes for referencing.

The participants indicated that the ATP is a guideline that they use, which is more specific on the type of activities and assessments the teachers should incorporate in the teaching and learning of a language. Teachers voiced their concerns regarding the misalignment between CAPS and ATP. They argue that CAPS only summarises content and assessments that need to be covered, whilst ATP does not reflect what the CAPS document prescribes. Although the ATP has been initially designed and developed to summarise the content of CAPS, it has added the necessary content, which has not been indicated in CAPS. For example, the frequency per week used specifically for storytelling to learners inside or outside the classroom has not been stipulated in CAPS. The ATP used by the teachers indicates the frequency of the storytelling sessions. For example, they are shared every Friday outside the classroom. Hence, the teachers also appreciated that folktales stories are included in the workbooks, which is another document used to assist the teachers in understanding the requirements of CAPS.

4.6.6. What are the challenges you encounter in teaching isiNdebele home language to Grade 3 learners by using storytelling in folktales?

The teachers expressed a variety of challenges that they face when teaching the isiNdebele language. One of the participants mentioned how difficult it is to teach a learner that uses a different language at home. The learner will not have any help at home when given assignments or homework. They shared that it becomes difficult to assess such learners. The following demonstrates the views of Teacher B:

Children face a lot of challenges for they come from different backgrounds. They speak different languages when they are at home, and it is often difficult for them to understand isiNdebele because they only speak it when they are at school. Uhhmm ... the challenges that are noted during the teaching and learning are that a learner can be able to listen to the story you are telling them. However, when it is assessment time, it will become difficult for them to comprehend or be able to write what he or she heard during the storytelling.

The teachers elaborated that although the learners are not able to write immediately, they can talk to their peers so often about the stories they heard in class, as a result, this develops their speaking skills. One teacher alluded that sometimes learners will come in front of the whole class and narrate the story'. However, they are sometimes challenged by the sequence of events as per the original story that was told to them, meaning that after the teacher has shared the story during the lesson, she or he would ask them to go in front of the classroom and retell that story to test and assess their understanding of it.

Teachers also complained about the scarcity of folktale books that are written in isiNdebele and their wish is that more of these books be made available to assist the young generation of teachers who just entered the teaching field because most of them do not know these folktales.

4.6.7. Do you have a specific assessment strategy to assess if the language skills have been taught through storytelling?

One of the participants mentioned that it is important to have alternative means of assessing learners. All learners must be given sufficient opportunities because it might be difficult for them to write immediately. Teacher A said:

Because not everyone can write, on the other hand, not everyone is confident enough to go in front of the class and retell the story ... That is how I differentiate the two types of learners: the ones who can write, I give them ticks in their classwork books, and the ones who can't write properly, I assess them orally by using a rubric

The teacher also elaborated that she could distinguish the learners according to their abilities, as some cannot write, and others are competent in writing in the classroom or in homework activities. However, both types of learners must be assessed. The teacher uses a rubric and scores the learners' oral retelling of the same folktale story, which the teacher narrated in class.

The understanding of teachers regarding the rubric is to ensure that all learners are assessed on their comprehension of traditional folktales. All learners deserve a chance to learn and be assessed for their development, regardless of their understanding of the content.

Well, in trying to assist the learners due to their different learning abilities, I would say... Okay learners, please anyone who wants to retell the story that I just shared with you.

Regarding the assessment, teachers were confident that their learners were able to retell the story in front of their peers. As one teacher puts it, allowing individual presentations improve the confidence of the learners in speaking.

The participants emphasised the value of a conversation with the learners and discussing the story narrated in class. They indicated that the assessment of the storytelling session could be either informal and or formal. It can happen during the storytelling sessions, whereby the learners ask the teacher questions regarding the folktale story read. The participants explained how formal assessment is applied after learning takes place.

Regarding the use of workbooks and classroom activity books, the teacher explained the type of questions:

After all, when I finished telling them a story, I ask them questions. Yes, what happened, what happened, where did the story start? Who are the main actors/characters? Uhm, I ask them and expect them to respond.

The participant explained that they sometimes type the questions and handover class activities to learners, or they write a list of questions on the blackboard. Some of the questions they ask learners require them to describe and retell what happened in the story and they should be able to retell it in their own words. The beginning of the story and the naming of characters with their qualities also form part of the questions. Sometimes the workbook is used by answering prewritten questions inside the workbook after each story is read in class.

4.6.8. Do you think storytelling of folktales in isiNdebele can be integrated into the learning and teaching of Mathematics and Life Skills subjects in Grade 3?

This question investigated if storytelling in teaching and learning could be stretched to other subjects in the Foundation Phase. The Foundation Phase has only English, Mathematics, isiNdebele Home language and Life skills. For this research, only Mathematics and Life skills should be taught in the isiNdebele language, whereas English is only taught in English. Therefore, the role of storytelling in folktales in other subjects was investigated and how storytelling would impact the learners' ability to be able to understand and comprehend other learning areas in Grade 3.

The participants were able to indicate in their lesson plan designs the possible subjects for integration with their storytelling in folktales during isiNdebele classes. Teacher B had to say this:

And, with Mathematics, from the same example of the lion story, they can count the number of legs of the Rat (Ikhondlo). Yes, I could be talking about two cows in the kraal, and one must be taken out, how many cows are left in the kraal? That is also Mathematics. One of the cows could be sick or injured and needs attention, and that could be related to Life Skills.

The above quotations extracted from the teacher interviews reveal how the teachers were able to integrate the teaching of storytelling in folktales with other subjects. One teacher cited Mathematics as one of the possible subjects that can be taught using storytelling in folktales as in counting the number of legs of the animal characters in the story, two cows in a kraal, you take out one, and they need to know how many would have remained in the kraal. Life Skills, amongst other subjects, is also a potential subject that can feature in the storytelling of folktales, for example, animals eating meat and grass. Singing during the storytelling also integrates with Life Skills.

4.7. Summary of teachers' interviews.

The academic qualifications of teachers are key in understanding the pedagogical background of teachers in teaching isiNdebele. The teachers are qualified to teach isiNdebele and the number of years is proof. Not only were they accurate in articulating content and their knowledge in storytelling, but they were also capable of telling the researcher more about grammatical conventions, rules and spelling orthography related to isiNdebele, which are a prerequisite to be able to teach in Grade 3 of the Foundation Phase.

The teachers indicated that they are aware of what is storytelling, and they know what folktales are, as they could recall the stories told to them whilst they were younger. The teachers further explained the structure of folktales and that they help shape learners'

language and cognitive skills, including the morals and behaviours the learners should embody as they grow.

The teaching resources to supplement storytelling are essential to the success of the lesson. As the teachers have alluded that they utilise different strategies to teach, including the 'big books and use of the library space to conduct storytelling sessions. The teachers also emphasised the importance of gestures and movement whilst telling stories for they motivate and entertain the learners.

In addition, learners can improve their listening and speaking skills, as they engage in storytelling with folktales utilising a variety of resources and strategies. In a lesson, students are always expected to talk or explain the events of the story and doing so enables them to learn how to speak with each other and to be able to create narratives that promote their understanding of how events occur in a sequence while they explain the events of the story. Teachers voiced their concerns regarding the misalignment between CAPS and ATP. They argue that CAPS only summarizes content and assessments that need to be covered, whilst ATP, normally, does not reflect what the CAPS document prescribes. The teachers also appreciated that folktale stories are included in the workbooks.

One teacher indicated that sometimes learners will come in front of the whole class and narrate the story. However, they are sometimes challenged by the sequence of events as per the original story that was narrated to them. Teachers also complained about the scarcity of folktale books that are written in isiNdebele and their wish is that more books be made available to assist the younger generation of teachers

This means that all learners are assessed on their comprehension of the stories. All learners deserve a chance to learn and be assessed for their development regardless of their level of learning and understanding of content. The teachers indicated that the assessment of the storytelling session could be either informal or formal. It can happen during the storytelling sessions that the learners ask the teacher questions regarding the folktale story

they are being taught. The workbooks and classroom activity books are also used as a form of assessment.

Other disciplines might benefit from the use of storytelling in the classroom. In Grade 3 of the Foundation Phase of the CAPS, folktale storytelling is used to combine different learning areas or disciplines. It is therefore essential that learners are able to integrate such disciplines to learn in context and with understanding.

4.8. HODs' interviews

The kind of information the researcher was seeking from the HODs was to gain an understanding of their practices as the leaders in the Foundation Phase and how they support the learning and teaching using storytelling in folktales.

The Heads of Departments (HOD) play a major role in implementing and managing the Foundation Phase curriculum. To gain a better understanding of the role storytelling plays in teaching and learning, the researcher interviewed both HODs from the two Foundation Phase schools. In the following sub-sections, the researcher outlines in detail the results of the interviews that were conducted as well as the discussions he had with them.

4.8.1. What is your experience and belief on the role of storytelling in folktales to improve the teaching of folktales?

The participants mentioned that they also participated in storytelling in the past during their schooling days. When the participant was growing up, she used to listen to the folktales in Siswati because her mother was a Swati. The teacher further explained that she does tell her children folktales but, in some cases, the participant uses English folktale stories. As a result, when teaching her current learners, she would then take the same English folktales stories that she told her children at home and translate them into isiNdebele in the teaching and learning of isiNdebele in her Grade 3 class.

The teacher is normally persuaded by her biological children at home to tell stories. The experience gives her the necessary energy and interest to tell the same stories in isiNdebele to her learners. School B HOD supported her sentiments in the following way:

When growing up, I would listen to the folktales in Siswati because my mom is a Swati, and I do tell stories to my children using the English folktales. Thereafter, I would translate the stories into isiNdebele for my learners in isiNdebele class. My children are still referring to the stories I told them a very long time ago because at times they remind me and say “mom, do you remember telling us certain folktales?”. That means they remember even now. They then ask why I am no longer telling them stories. This entails that using stories assists the learners to remember events and or occasions and build their vocabulary.

School A HOD mentioned that she believes that storytelling and folktales help learners in acquiring language and critical thinking skills (cognitive skills). They help learners create an image in their minds about events emanating from the stories told.

The storytelling of folktales may improve listening skills, understanding of religion and in making decisions. As a result, the participant raised the concern that traditional storytelling is part of our culture and belief systems as well and not only concerned with issues of using them to train learners' language skills.

4.8.2. Which guidelines or policy documents are there from the national Department of Basic Education or Mpumalanga Provincial Department of Education regarding the role of folktales as part of storytelling for language teaching and learning?

The participants mentioned that there are no guidelines from the Department of Education that address the teaching of storytelling and folktales. However, they are utilising the school library to supplement the teaching of traditional folktales, by taking books from the library and reading them to the learners. The document that assists the teachers to teach

the folktales in the classroom is the Department of Education graded workbooks, which contain a few folktales stories. The participant from School B said:

Presently we do not have any formalised guidelines or documents that guide us in the teaching of folktales. However, we are utilising the library that we have at the school level to supplement the teaching of storytelling using folktales. We take books from the library and read them to the learners. The other document I may account for is the workbook from the DBE.

Despite the unavailability of guidelines to teach the folktales, that has not prevented teachers from being creative and innovative in using storytelling as a teaching and learning strategy. As one of the participants put it, they sometimes use Fridays as special days where they would go outside and sit underneath a tree only when the weather is conducive and share folktales with the learners in isiNdebele.

They told stories to the learners since the learners enjoyed being outside the classroom. The participants agreed that changing the classroom environment enabled the learners to be more engaged and allowed them to also share their stories and other stories they learn inside the classroom from the teacher. The participants then saw a gradual increase of isiNdebele vocabulary through the engagements with the learners.

The HOD from school A indicated that the only notable instructional document they received from the Department of Education is the ATP. The participant mentioned that the school adjusts the ATP so that they can be able to introduce formal storytelling as one of the strategies to test the listening skills of their learners since the one received from the Department of Education did not explicitly indicate how and when storytelling of folktales should be taught to the learners.

Therefore, during and after the storytelling of both traditional stories, learners would answer questions based on the story they were listening to. The participant also showed

the researcher the ATP that outlined the specific activities that are related to storytelling and how the teachers utilise it.

The following is the response from School A HOD regarding policy documents or guidelines they use to implement the usage of storytelling of folktales:

Formally so, it is not introduced, however, the school has developed the Annual Teaching Plan (ATP), ... our ATP that learners should be listening to the narrated stories (either be it traditional or modern) and answer questions based on the story, and orally narrating the stories themselves to the class.

4.8.3. Do you observe and monitor the teaching and learning of language skills using storytelling of folktales in a Grade 3 classroom?

The participants were asked whether they monitor and oversee the teaching of language skills throughout the curriculum delivery. The importance of conducting monitoring and evaluation assists the HOD to know whether the teaching of isiNdebele is done in the classroom. The HOD said that at the end of the lesson there are questions and teachers can assess pupils on what they have learnt in each of the stories they have read. The participant observed that this type of assessment is done in the classroom by the teachers.

School B HOD mentioned that the schools use storytelling written in isiNdebele and further do observations when conducting performance appraisals of teachers and to see whether they are following the curriculum in terms of teaching language skills to the learners. The HOD conducts visits to the Grade 3 classroom after making prior arrangements with the class teacher. The participant indicated that they would sit quietly in the classroom and see the teacher in action, teaching through storytelling, and after doing so, notes and comments would be made, shared, and discussed with the teacher concerned regarding their approach and strategy in teaching using traditional stories.

In addition to the classroom observations conducted by the HOD, the other HOD participant approached the monitoring and evaluation differently by simply checking the exercise books of the learners to trace if the teacher is in line with the curriculum and

ATP, regarding the usage of storytelling of folktales in language teaching. The participant also added that some teachers do not feel comfortable being observed in class, hence, doing a round check on the learners' exercise books and workbooks would allow her to have a view as to whether there is an assessment related to the traditional folktales. In that way, she would know that the teachers are teaching using storytelling. School A HOD made the following comment:

Yes, as the HOD, I check and control the exercise books and workbooks of the learner, to trace if the teacher is in line with what is supposed to be covered by the curriculum. But for the new teachers, if they feel comfortable with being observed, they can request so. However, all other staff members are welcome to request observations for the sake of developing their pedagogy and professional lives. Some teachers may feel intimidated when we go inside the classroom and observe their lessons. Some do not see this process as a developmental strategy. Others see it negatively so.

Although the act of observation was seen negatively by other teachers, the participant explained why it was important to conduct such visits in the Grade 3 classrooms. This was done purely based on the professional development of their teachers and developing their pedagogical approaches to teaching using storytelling.

HODs also mentioned that they have used Integrated Quality Management System (IQMS) system to track, monitor and manage the quality of teaching and learning methods. This tool also supports the development of teachers. As an integrated quality management system, the IQMS comprises three programmes whose aim is to monitor and enhance the performance of the education system. There are three types of evaluations: Developmental Evaluation, Performance Evaluation and Whole School Evaluation. The participants support the notion of monitoring, and below is the comment made by School B HOD:

Yes, but we use IQMS as forms to track progress and do quality management and monitoring. The IQMS is the Integrated Quality Management System, where as staff, we

develop each other as peers and senior management. That is how we record and monitor teaching and learning.

4.8.4. What challenges (if any) do isiNdebele Home Language teachers present to you when using storytelling to enhancing learners' language skills development?

This question was aimed at finding out if the teachers are encountering any challenges when using storytelling of folktales for teaching and if such challenges are presented to the HOD as the Foundation Phase leader in the school.

One of the participants mentioned that teachers do not have sufficient knowledge to teach folktales and further made a distinction that the new generation of teachers, meaning that the new teachers who were recently trained do not have enough content to tackle traditional folktales. Similarly, the old teachers have lost interest because some think that teaching the traditional folktales would be time-wasting since their focus is to complete the syllabus. School A HOD had this to say:

The challenge is just that teachers do not know folktales, especially the new generation of teachers. Some of the old teachers also lost interest because of the way our curriculum is structured. Some even lament that storytelling might waste their time and tend to focus on other things so that they finish the syllabus. To tackle these challenges, I encourage them to use the storybooks in the library that focus on using the folktales.

Another challenge that was raised by the HODs is that teachers do not want to adhere to the programme of teaching. The other participant said that they had developed a programme for teaching learners through storytelling outside the classroom as mentioned earlier, that is, on Fridays they would go outside if the weather permitted and sit under a tree with the learners to teach them stories for enjoyment. The participant further indicated that those teachers willing to teach using storytelling preferred conducting storytelling sessions inside the classroom and not outside. The participant specified that storytelling sessions conducted in the natural environment or setting allow learners to explore their

natural environment and it feels good when they move out of the classroom to a different setting.

4.8.5. Which strategies have you introduced and implemented to give support to isiNdebele teachers in the use of storytelling?

With regards to teacher support systems and providing enough support to assist teachers, the solutions to the challenges mentioned in the previous section will be explored. Giving support to the teachers as an HOD is critical and will ensure that teachers perform their responsibilities with no doubt.

The HOD participant from School A shared her perspectives regarding providing support to the teachers by saying that they have not yet provided sufficient support to the teachers in using traditional storytelling of folktales in their Grade 3 classes. Mainly, their focus is on reading because they understand that reading is one component of mastering all other language skills. School A HOD had to say this:

To be honest with you, I have not yet provided sufficient support. However, the least that I have done is to encourage them to mainly focus on reading to the learners because they learn to read not reading to learn.

With regards to teaching strategies, School B HOD mentioned that teachers utilise different teaching strategies. As such, there is no one-shoe-size fits all strategy for teaching folktales. In the words of the participant:

Denkio ers • Leasing Minds • Dikgopolo tsa Dinkalef
We plan together in Grade 3. In our programme, we sit down together; we talk about it before implementing/utilising it in the classroom.

The participant further indicated that the teachers and the HOD are working together in planning to deliver the curriculum for the whole year. It was reported that they sit together and explore various strategies on how to teach language.

4.9. Summary from the HOD interviews.

As a result of their experiences, participants observe the storytelling sessions in the Foundation Phase classrooms. Although one of the HODs has been brought up listening and speaking Siswati stories, as shared to them by their parents, it has never impacted on their role as an HoD for isiNdebele. As a result of that, the teachers ensure that the art of storytelling is being practiced by teachers when they teach learners in their classrooms.

Although there were no structured guidelines for the use of storytelling in the classroom, the HODs were not discouraged or limited when it came to ensuring that the teachers used storytelling techniques, since they had set up a platform to safeguard that they were used by the teachers - for instance, by making every Friday a day for folktale teaching.

HODs had to monitor the use of storytelling in the classroom by visiting the Grade 3 classroom whilst story telling of folktales was being taught. It was this interaction that enabled them to gain an understanding of the role of storytelling in the classroom. Therefore, they observe the classes of the teachers who are willing to undergo this type of observation. This is to ensure that storytelling is utilised in the classroom.

4.10. Observation of the lessons

The study also utilised lesson plans as a criterion for observation, in which comments were captured for each of the six key elements namely: lesson introduction, aims and objectives, lesson implementation phase, assessment and conclusion and feedback. The template and guidelines of observation are included in the appendix.

The reason for using the lesson plan template assisted the researcher to have a concrete and structured observation, which will ensure that all the lesson components are observed thoroughly and with the guidance of the sub-questions asked for every section of the lesson. The lesson template used will be attached to the Addendum. In all the six key elements that were observed, the focus was on how the lesson was introduced during storytelling, up to how assessment and feedback were conducted.

4.10.1. Lesson introduction

I noticed that teachers utilised different methods to introduce their lessons. Methods used ranged from ice-breaking activities, singing songs, use of prologues to draw attention and explaining the topic to create interest among pupils.

School A Teacher's prologue of the folktale was done appropriately. In the beginning, she started by saying "*kwasukasukela*", which means "Once Upon A Time ... and the learners responded appropriately by saying "*Qozi*", which can translate to "Yes, we are listening". The story narration was well introduced, and the teacher was able to test the learners' understanding of the story. The teacher was able to tell the story without referring to any storybooks. Gestures and movements supported the story narration. Learners were very happy with that and were able to follow up and predict the story events in advance. Learners could remember all details in sequence and continually reminded the teacher of all aspects. The interest of learners was sparked, and they wanted more from the story.

The teacher introduced the lesson by first explaining to the learners the topic for the lesson. She was able to check and review the Prior Content Knowledge (PCK) and asked them first about their knowledge of animals and how they are different. The presented topic was wild animals. She asked the learners about the differences between domestic and wild animals. Learners participated by answering the questions and interacting with the teacher before the storytelling session began.

4.10.2. Aims and objectives

The lesson plan should demonstrate the shared measure below with regards to the aims and objectives. 1. Students need to learn new subject material, and new knowledge must be transferred to them. 2. The first part of the process entails defining the general aims and objectives of the teaching and defining the aims and objectives of that specific subject. 3. A statement about the teacher's experience is also included. 4. Its goal is to present students with a systematic overview of the subject (Raval, 2013).

The teachers highlighted the aims and objectives of the lesson and then introduced the words and terms. These assisted the learners to understand the vocabulary that will be ultimately learnt from the story the teacher is going to tell the learners. School B Teacher indicated the following in the aims and objectives of the lessons:

- Teaching learners the syllable ‘ng’ and increasing the phonemic awareness and usage of the syllable/phonic in their daily lives.
- Using storytelling to build vocabulary awareness and learn about life values. Teaching learners about animals and being able to differentiate between wild and domestic animals through the usage of storytelling of folktales.
- Teach learners language skills through understanding their values of being responsible and having confidence through storytelling.
- To introduce learners to the usage of proverbs and idioms in isiNdebele.
- Teaching through storytelling language conventions of isiNdebele.

4.10.3. Lesson implementation

During storytelling or reading of folktales, the researcher observed several strategies that the teachers used to implement the lesson plan for the day. Specifically, the researcher observed that the teachers use the following strategies to keep learners interested namely (1) flow and coherence, (2) formal and structured (3) learner interaction (4) story repetition (5) body gestures (6) miming different animals (7) and cross feet seating position.

The observation made in School B is that when the teacher read the story, it was different with regards to telling the story. When telling the story, there was a flow and coherence but reading made the session to be more formal and structured. Hence, some learners would lose focus time and again during the reading session.

The learners’ interaction during the storytelling session was well maintained during the listening session of the story. All of them paid attention. The teacher was able to repeat

the story to the learners and that assisted in the Question-and-Answer session for assessment.

The teacher was able to conduct a demonstration session of the folktale told in class; it was fun, and the learners enjoyed the session. The demonstration was the moving of body gestures, shaking the body, and miming the voice of different characters, including the animal and human characters.

Some learners had a challenge with the cross feet seating position, which might have impacted their attention span. However, they were able to follow the story. The teacher allowed them to stretch between sessions to ensure that they were comfortable so that they could enjoy the storytelling session because the frequent movements they were making during the storytelling disturbed their listening.

In some cases, the researcher found that the pupils were interested in listening to the folktales. For instance, one of the learners laughed and mentioned that they wanted to talk about shoes and be a friend with a talking shoe. Furthermore, the researcher observed that the learners were able to listen and pay attention to the teacher. The teacher told the story without looking and referring to the book or workbook. However, in some instances, the researcher also observed that some pupils did not participate in storytelling.

Not so much participation was noted during the assessment. This might be due to those proverbs and idioms, which were very tricky and not easily comprehended by the learners because they were not everyday statements.

4.10.4. Assessment

During observations, I found that teachers utilise different strategies for assessing learners. Assessment strategies included question and answer, random questioning, re-narrating stories, summaries, group guided reading and reflections. There was an array of assessment strategies utilised.

The lesson of the story was answered by a particular learner that we must learn that dynamites come in small packages, meaning as little or small as you are, you can assist anyone no matter how big they are.

School B's teacher requested learners to retell the story. One learner narrated the story told by the teacher successfully and sequentially as narrated by the teacher. She further instructed learners to read the same story told from the workbook. This is called group guided reading.

The researcher observed that the pupils paid attention, looked interested, and at the end of the lesson, the learners answered questions asked by the teacher. One of the teachers integrated songs with storytelling. The teacher integrated the lesson by teaching language (isiNdebele grammar). She wrote the whole song and asked the learners if they could identify the phonic “ng”. One learner stood up and went to the board and underlined the phonic “ng”.

4.10.5. Teaching resources

Teaching and learning resources serve not only to make the educational processes more interesting and appealing but also to promote active learning, develop different skills, and adopt desired values and attitudes by students. The study found that the teachers utilised numerous teaching resources namely learners' workbook, blackboard, folktale story extract, Sponges for learners to sit on, and workbooks with traditional stories. Furthermore, some teachers handed printed pages of extract stories to the pupils.

4.11. Summary of lesson observations

Methods used ranged from ice-breaking activities, singing songs, use of prologues to draw attention and explaining the topic to create interest among pupils. The story narration was well introduced, and the teachers were able to test the learners' understanding of the story.

Learners were excited that they were able to follow up and predict the story events in advance.

The teachers introduced the lessons by first explaining to the learners the topic for the lesson. They were able to check and review PCK and asked them first about their knowledge of animals and distinguished them in terms of the domestic and wild animals' category. Learners were also able to tell the teacher the sounds animals make, what they eat and how they are different from each other.

During the storytelling sessions, the teachers repeated the story to the learners, and that assisted in the Question and Answers session, for assessment. The teachers conducted a demonstration session of the folktale told in class. It was fun, and learners enjoyed the session.

Different assessment strategies were observed during observations. There were question and answer, re-narratives, summaries, group guided readings and reflections as assessment methods. An array of assessment strategies was employed. In addition to adding interest to the educational process, teaching and learning resources can also serve to encourage active learning, the development of different skills and the adoption of desired values and attitudes among students.

Various teaching resources (like student workbooks, blackboards, folktale story extracts, sponges for learners to sit on, and a workbook with traditional stories) were utilised by teachers. Moreover, some teachers distributed printed pages of excerpt stories to the students.

4.12. Focus group discussions

The focus group method of data collection has the primary purpose of drawing upon respondents' attitudes, feelings, beliefs, experiences and reactions in a way that is not feasible to do with other methods, such as observation, one-on-one interviews or questionnaire surveys and others.

Therefore, it was necessary to speak to the Grade 3 learners to gain their understanding of the traditional storytelling of folktales. The topic of this study includes learning as one component which is being investigated and will assist the researcher to understand the role of teaching and learning folktales.

The learner's voice plays an important role in this research, since I was able to discover attitudes, beliefs, experiences, and various reactions to the storytelling of folktales during their lessons and experiences they are having at home. The focus groups of learners were randomly selected and a sample of ten learners in each Grade 3 isiNdebele class from both schools.

A list of focus group interview questions was used, which will be included in the Addendum. However, the focus group was not strict in following all listed questions as the initial aim was to gather as much data from learners in a free environment, where they would be able to express themselves fully.

The following are some of the discussions that emerged from the two focus group discussions. All COVID-19 protocols were adhered to in this focus group discussions, since the discussions happened in the school library where there was sufficient ventilation and social distancing was adhered to whilst all learners were wearing their masks during the discussions, I had with them.

4.12.1. Favorite stories told to learners during bedtime by parents/guardians.

Learners were asked if their parents/legal guardians at home do tell them stories before bedtime. A fair number of participant learners agreed that storytelling sessions are conducted and told by their elders at home. In the word of Learner, A School A:

Bang'cocela indaba ekhuluma ngoMqasa neKghuru ziphalisana.

They narrated to me a story about a hare and a tortoise competing in a race.

The learner participant was also able to narrate the events of the story and provided the researcher with detailed information on the lessons learnt and the content of the story. On the other hand, Learner 1 from School B, accounted that their parents read them stories instead of telling them orally, and in the words of the participant:

Iye umama ungifundele indatjana ekhaya ethi Ibhesi Eyaladelwako.

.Yes, my mom read me a story titled 'Ibhesi Eyaladelwak (The Bus That Was Late).

The learner was also able to narrate the story and provided a series of events on what happened in the story as she heard it whilst her mother was reading from the storybook collection.

4.12.2. A narration of the story events and lessons learnt by learners.

It was crucial to understand how the learners narrated the stories because that would be an indication of their understanding and comprehension of the same story. The researcher, therefore, requested the learners to tell the same story which was read or told to them from home and in the classroom.

Learner 3, School B narrated his favorite story read by his mother. In the words of the participant:

UNdalo noPendo bekubangani beqiniso. UNdalo bekathanda ukufunda khulu ngombana bekaphuma phambili etlasini. Abangani bakhe bebahlala bazibuza bona kubayini ahlala aphuma phambili. UNdalo wabatjela bona nina nona isikhathi esinengi nidlala khulu, kodwana mina isikhathi sami ngihlala ngisisebenzisa ekufundeni iincwadi zami. UNdalo kesinye isikhathi bekabeka imali yakhe yokudla esikolweni bese athenge iincwadi ezifundwako. UNdalo bekanomngani igama lakhe nguPendo (oyikomo) obekahlala adla utjani emangweni, manje uNdalo bekamthanda khulu ahlala amphekelela khona nakayokudla abe asele namanzi.

Ndalo and Pendo were true friends. Ndalo liked to read/study a lot and used to be number one in class. Her friends used to always wonder, why she always comes the top every time. Ndalo told them that: you guys waste a lot of time playing, whereas I invest a lot of my time studying. Ndalo used to even sacrifice her lunch money for schoolbooks. Ndalo had a friend by the name of Pendo (a cow) who used to eat from the veld and was accompanied by Ndalo to eat and drink.

When narrating the story, the learner felt so proud and confident in telling the rest of the focus group that story. Although not all events of the story were narrated correctly, the learner showed that he understood the story. He managed to summarise it and further indicated that he learnt a few lessons from the story. The lesson learnt was the value of friendship and the idea that when you are friends you have to always stay and play together most of the time.

Learner 2, School A, was also able to narrate the story in isiNdebele. The story was told in class by the teacher and the learner could remember the setting and the characters:

Kwasukasukela... IKghuru yathi: "Jama ngisayoku, ayi / awa wena ungangiphapheli / angangijayeli! Ngiyokulungisa iinyawo zami lezi." Wagijima, wagijima, wagijima, wahlangana neNdlovu wathi kiyo: "Ndlovu, Ndlovu ngibawa ungisize," iNdlovu yathi kuye: "Ayi / Awa! Ngisayokulungisa iindlebe zami ezide." Wagijima, wagijima, wagijima wathi: inja wangena ekhabo / kwabo. Um, bese inja leya yajika/ yabuyela emuva. Wath, umama wakhe / unina wathi, wathi: "Madobhana, Madobhana ugijimela ini?" Wathi, wathi: "Ugijimela ini?" Wathi: "Bengifuna ukubuya msinya" Nje-ke nakaqedako, nje-ke kuba yini, inja le ikugijimisela ini?" ...Cozu cozu, Iyaphela!

Once upon a time...A tortoise once said: "Wait I am still going to/ Please do not despise me! I am going to fix my feet." She ran, ran and ran and ultimately met an elephant and said to it: "Elephant, Elephant, please help me," the elephant replied and said, "No! I am busy going to fix my big ears." She continued running and running and said: dog I need help, the dog didn't answer, and it ran away, suddenly the dog decided

to turn back chasing it. “The mother of the tortoise said: “Madobhana, Madobhana, what are you running away from?” and she said; “I wanted to come back fast” the mother asked why is the dog chasing her? ... The End!

The above quotation is the direct quote of a certain scene of the story they were told in class. The learner opened the story as traditionally known by using “*kwasukasukela*” (*Once upon a time*) and at the end of the narration, the participant learner closed the story with “*Cozu Cozu, iyaphela!*” (*The end*), which means it is the end of the narration of the story. The events of the story were narrated chronologically, and learners indicated that listening to stories is fun and they learn a lot from them.

As mentioned by different participants from both focus groups, storytelling of folktales has taught them the following skills: following instructions, not playing with friends until late at night because you could be stolen and/or kidnapped, teaching them to be good listeners and always follow instructions from elders at home and their teachers at school

4.12.3. Listening to stories for enjoyment and learning language skills

The participants of the focus group not only narrated the stories during the interview but also shared their sentiments regarding the value of storytelling in their lives. One participant alluded that stories make her feel delighted because she loves listening to storytelling, either by her parent or teacher. Learner 1 School B said:

Ngizizwa ngithabile ngombana ngithanda ukufunda ngeendatjana.

I feel good and delighted because I love stories. I love reading about folktales.

The other participant confirmed that folktale stories assist them in learning various skills, such as being able to be attentive and do things accordingly, as per given instructions. When alluding to the story told in class, the learner had to say this:

Ngoba isifundisa ukuthi singlarhabi izinto, njengokuthi Nangabe siyokuba nekhambo. Because it teaches us not to rush doing things, for example, when we are going to be travelling, we need to be calm and wait for the actual time.

Language skills such as listening, speaking, and writing are the core skills learnt from stories. However, certain life skills teach learners about social well-being and behaviors. Learners were able to learn new words from the stories told in the classroom. One learner mentioned that he learnt the meaning and usage of the new term “character” as (*umlingisi* in isiNdebele) and the other learner stated that he did not know what was to “compete” (*umqintiswano*, in isiNdebele).

4.12.4. Learners who are not being told stories

Some learners were able to narrate and tell stories that they know. However, some learners could not retell or narrate any stories. Then, the researcher wanted to establish what the learners do from the time they knock off at school.

The discussions with the learners during the focus groups discussions got interesting, as they started talking about cell phones. As the researcher has highlighted at the beginning of this section, the discussions were open-ended since the researcher was seeking the truth and to gain a deeper understanding and experiences of learners regarding being told folktale stories at home and school.

Both the focus groups had a discussion based on how they interact with technology and social media using their cell phones and tablets. Then, the researcher had to intervene and asked follow-up questions that could link the diminishing storytelling culture at home due to the 4th industrial revolution, the development of technology and internet applications.

A learner from School A, Focus Group indicated that she has a cellphone and that she spends some of her time chatting with her friends on WhatsApp, a platform where you can send messages, images, audio, and video over the internet. WhatsApp is a text messaging service like SMS, but because it uses the internet to send messages, the cost is much lower than SMS. The researcher then made a follow-up on what they use to access the chatrooms they mentioned, and how long and when the learner uses their cell phone mostly after school. She responded as follows:

Nginayo icellphone kodwana ngiyitjhiya ekhaya nangiza esikolweni, bese ngemva kobana isikolo siphume nangifika ekhaya ngizidlalela ngayo ngingene kuFacebook nakuWhatsApp nangiceda ukwenza umsebenzi wami wesikolo bese ngiphathwa buthongo ngisacoca nabangani bami...

Yes, I do have a cellphone that I use. I always leave it at home when I come to school, then thereafter, when the school is out, and when I arrive home, I look for the phone and start browsing WhatsApp whenever I am done doing my schoolwork, then when it's late, I fall asleep whilst chatting to my friends.

The interaction went on and about for a long time under this sub-theme. Learners discussing the experiences they are having with their friends on various online platforms. The researcher further enquired with the learners if their parents sometimes use cell phones or gadgets to tell them stories and if the time they spent using the cell phone applications did have an impact on them being told stories and one learner from Focus Group 2 had this to say:

Umma nobaba bahlala basebenzisa iimfownu zabo abasebenzisi iimfownu zabo ukungicocela iinolwana nofana ukungifundela. Mina, ngithand aukubukela amavidiyo weTakalani Sesame ku-inthanedi vane bacoce iindaba ezimndani lapha , ngiyathanda ukuyibukela bese vane ngidlale nama-games efowunini bese ngibukele neTV.

My mom and dad are always on their phones; they do not use their phones to tell me stories or read any to me from their cell phones. Instead, I like watching videos like Takalani Sesame videos on the internet, they tell nice stories. I enjoy watching them and playing different games on my cell phone and watching the television.

The time the learners spend on their gadgets could be used for the storytelling sessions with their parents. However, regardless of their age limit to partake in various social media platforms, they disregard that, and seemingly parents also ignore that. Learners have confidently indicated that they use cell phones and their applications frequently when they are at home. Several participants also shared that their parents tell them stories despite

them having their phones. They play with their phones for a certain limited time and then some nights, they will be told stories but some nights, they would spend typing and watching videos on their phones.

The time the parents devote to watching television series or dramas could also be dedicated to storytelling sessions. The learners reported that in the evening, there are quite several shows that play on TV, and they fight with their parents over the remote as to what they are going to watch. They change from one channel to the other and sometimes ignore the kids.

4.13. Summary of focus group discussions



Participants were asked if their parents or legal guardians told them stories before bedtime. Most participants agreed that their elders told them stories at home. The participants shared the events of the story in detail, including the lessons learnt and the content of the story.

The learners that were told the folktale stories felt so proud and confident narrating stories to the focus group. One learner clearly understood the story, even though he did not describe all events correctly. A few lessons were learnt from the story. The participant further reiterated that friendship is valuable, and that as friends, you should stay together most of the time.

The focus group discussions also dwelt on cellphones, video games and television. The research was conducted to discover the truth and gain a deeper understanding of the folktales that are told at home, as well as at school, as the researcher noted at the beginning of this section.

The researcher, however, discovered that learners' time spent on gadgets could be used for storytelling sessions with their parents. Even though social media has an age limit, parents disregard it as well. Despite having their phones with them when at home, many

learners said their parents tell them stories. Other respondents reported frequent cell phone use at home.

Aside from watching television series or dramas, parents may also engage children in storytelling sessions. Television broadcasts several popular shows at night. The choice of shows is often a tussle between parents and children. Occasionally, they ignore the children and switch channels.

4.14. Document Analysis

In this section, I present the data collected through learners' written work, as well as from CAPS documents and other sources. Reading and writing skills are emphasised, as well as critical thinking and reasoning.

Answering questions for assessment and mediation are some strategies to strengthen the above language skills. This is about the writings of students that were found in their classwork books. The first document to analyse is CAPS Foundation Phase isiNdebele Home language and the second document is a classwork activity book as well workbooks learners use daily in the classroom and at home.

4.14.1. Curriculum and Assessment Policy Statement (CAPS)

CAPS is a comprehensive policy statement meant to improve on the principles of the National Curriculum Statement. The NCS was packaged differently compared to CAPS.

4.14.2. Time Allocation

According to the CAPS document, teachers are obligated to teach language skills during the specified duration and time in the Foundation Phase. Language skills are supposed to be taught in line with the guideline provided by the CAPS. The researcher questions whether folktales are a good method to teach these skills in a meaningful way. To develop language skills, such as listening, speaking, and eventually reading and writing, sufficient time must be allocated to folktale storytelling. This is because all these skills are interconnected in the process of developing language skills.

The significance of this is, to make an informed decision about whether traditional folktales should be reinforced at the school level, as well as how much time should be spent telling them. The table below table shows the hours spent teaching each language skill.

Table 4.1. CAPS Time allocation for teaching language skills

Grade 3 home language (isiNdebele)		Total per week
Listening & speaking	15 minutes per day for 3 days	45 minutes
Reading & Phonics	Phonics 15 minutes per day for 4 days (1 hour) Shared Reading 20 minutes per day for 3 days (1 hour) Group Reading 30 minutes per day (2 groups each for 15 minutes) for 5 days (2 hours 30 minutes)	4 hours 30 minutes
Handwriting	15 minutes per day for 3 days	45 minutes
Writing	20 minutes per day for 3 days	1 hour
Total per week		7 hours

Table 4.1 above shows that the time allocated to teach various language skills is totalled 7 hours per week for isiNdebele Home Language in Grade 3.

CAPS does not prescribe in detail how teachers should differentiate nor dictate to teachers between the content type and the time allocated for each content. However, it merely suggests as to how many minutes or hours should be spent on each necessary language skill to be taught. Through observations conducted in the classroom, teachers were not able to trace the time spent on each activity as per the prescripts of the document. Teachers did not even have the CAPS document in front of them during their teaching. Instead, they utilised their self-made plans, which they claim are aligned to the CAPS document.

4.14.3. Reading and writing

As part of a reading and writing focus time, learners are taught reading and writing in Grades 1-3. Through clear and focused instruction, students become proficient readers and writers. In addition to reading, daily lessons should include writing (individual writing, group writing, paired and independent writing, grammar, and spelling activities). A teacher leads two groups of students in guided reading while other students work on writing, phonics, spelling, grammar, and written comprehension. Students can also work on paired or independent reading at the same time.

During the observations, the researcher established that some teachers try to integrate these skills since reading and writing are related to listening and speaking. It was, therefore, critical for the researcher to also look at this aspect of literacy development of the Grade 3 learners.

4.14.4. Provision of CAPS to teach using storytelling of folktales.

On the other hand, CAPS compiled each document per subject instead of learning areas. The implementation of CAPS aimed at improving the quality of teaching and learning, with a focus on learner-centred approaches, so that learners develop critical skills, which will enhance their reasoning and thinking skills. This is to enable them to be active participants or citizens in the academic field who can compete in the global market.

Denk'ors • Leaning Minds • Dikgopolo tsa Dinkalef

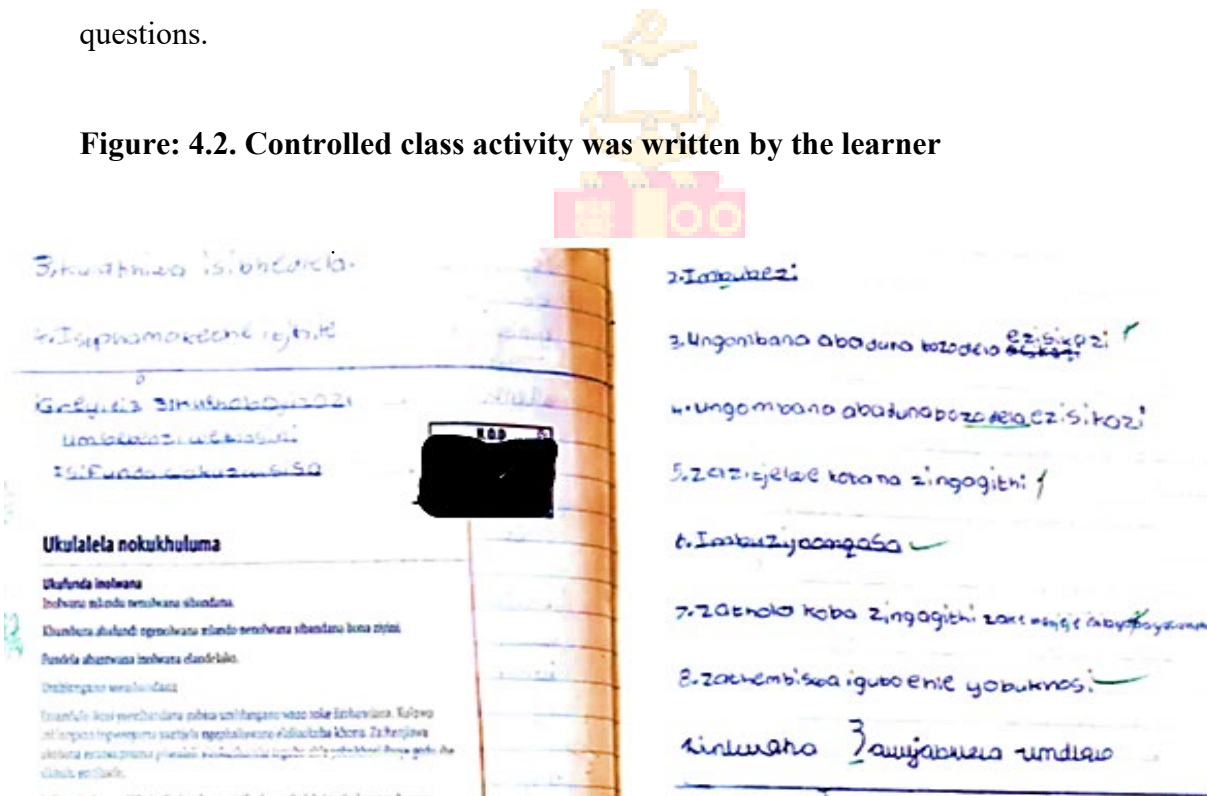
4.14.5. Analysis of classwork/homework and workbooks

In this section, the researcher will be presenting the data he collected through document analysis of the classwork and homework books, alongside the workbooks the learners are using in class. I have utilised a purposeful sampling strategy to select 10 books and 10 workbooks from each Grade 3 isiNdebele class. A thematic approach was also utilised to look at the emerging themes from the writings of the learners. The following themes emerged from my analysis of the classwork books and workbooks.

A. Learners' capability to write

The storytelling technique is essential to teach the learners in Grade 3 writing skills. The writings that were done by the learners were in response to the task given by the teacher who wrote the questions on the blackboard and instructed the learners to answer the questions based on the story they were listening to during the storytelling session. The teacher also made copies of the same story she was telling the learners and the learners stuck the page onto their exercise books for ease of reference when answering the questions.

Figure: 4.2. Controlled class activity was written by the learner



Denk'ors • Leand'ing'indos • Dikgopolo 'isa D'ndale'

The above Figure 4.2 displays the writing of the learners. The researcher observed that the child's writing system is neither ball & stick nor San serif, which are foundational models thought to teach learners in the Foundation Phase. Secondly, the learners used the conjunctive writing method, which is used to write isiNdebele as a Nguni language.

5. Imbandana zazitjela we miph'i imiyalo?
 = Imbandana imiyalo
 6. Ngiziph'i imbandana ezaphuma phambili?
 = yidlovukazi kheyasikezeka
 8. Imbandana ezimbili zabhozi; phi isilezi?
 = umqosa ezi hembuzi ezibili
 8. Zazithehisiwe ini imbandana ezizokuyaphuma phambili?
 = ~~yidlovukazi~~ yidlovukazi ephumele phambili

Figure 4.3. The writing system of some Grade 3 learners

Figure 4.3 shows the writing system some learners used when completing their tasks. The learner has not properly used the conjunctive writing of isiNdebele, the spacing between words in every sentence is not adhered to, and also the formation of letters when writing is also confusing to the reader, hence as I indicated, it seems the learners did not master their handwriting lessons properly, which are typically done in Grades 1-2 and reinforced in Grade 3 of the Foundation Phase.

The learner's capability to write shows that most learners in the classroom are not yet competent in independent writing. The writing of students has depicted that they understand the story told to them by the teacher, although the structure of writing used does not follow the conventional grammar of isiNdebele.

Figure 4.4. Workbook with a story title “Abokatswana ababili abancani”(two small kittens)

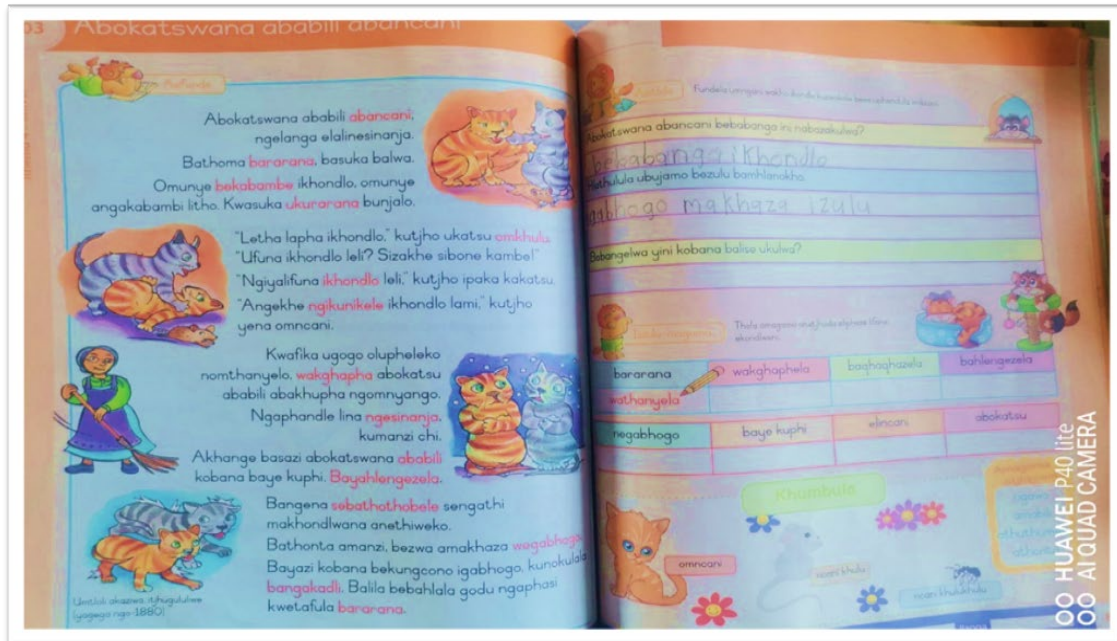


Figure 4.4. is another type of document that was analysed and observed is the graded workbooks. During the investigations, the teachers also used the graded workbooks to teach language skills through storytelling. The advantage of using the graded workbooks is that students do not have to write much because there is already text in the workbook. What they need to do is just to complete or fill in answers in appropriate question boxes/text. Therefore, this does not give our learners sufficient opportunity to learn how to write.

Denklo ers • Leana ng Minds • Dikgopolo "So D hlale"

The workbooks also contained traditional stories for learners to read and after they learn a certain sound or phonic associated with the story, the stories contain pictures (illustrations) and are supplementing in telling the stories visually. Before directing the learners to the story, the teacher read the story and afterwards, the learners completed an exercise on the same story. The opportunity to write when using workbooks is minimal, and the space where learners have to fill in answers may be little. As result, it will limit the learners and as such, they will not be creative and expressive through writing.

B. Assessment techniques

The assessment after a storytelling session is the only approach that can assist if a learner were listening. The manner in which the researcher conducted the observation of the assessment technique was to look at the teacher when giving instructions regarding the assessment, and after the learners finished writing, I had a look at their activity books.

The approach to assessment in this regard was more on the formative assessment. The teachers first used the questions and answer strategy by asking the learners orally, regarding the content of the story. Secondly, learners were given either classwork or homework.

The type of questions from the stories told are mainly low order questions other than high order ones. CAPS demands that teachers should be assessing learners depending on their specific level of comprehension of the content they are taught. We may find learners who need special attention and added time. On the other hand, there are those learners that may not need assistance whatsoever. When learners are assessed orally, they excel and answer with correct answers, which shows that they were listening to the story shared by the teacher. However, when they must translate what they have learnt or understood, it becomes difficult to write and they take time to complete the task. To test their cognitive levels, the absence of thought-provoking questions was limited because the teachers did not take into cognisance the assessment techniques utilised in the 21st century, which are to give variations on the types of questions asked, both low order and high order and to utilise theory based questioning strategies such as Bloom's Taxonomy.

4.15. Summary of the document analysis.

The document analysis for this study began by analysing the CAPS and NCS, looking at their differences. CAPS builds on NCS. The Foundation Phase Grade 3 classes are currently using CAPS as their guiding document. After a thorough analysis, the researcher has found that CAPS has little to no provision of folktale storytelling in its weekly

programme. However, the isiNdebele teachers make use of the ATP to summarise the content of CAPS by providing an overview of all the skills and assessments for Grade 3.

The time allocated to teach folktale stories is not indicated in CAPS. However, it only gives mention of stories and does not specify what type of stories to teach the learners. The reading and writing component of CAPS does encourage teachers to teach learners reading and writing.

During the observations, the researcher observed the way assessment was conducted. In this study, I analysed workbooks as well as classroom activity books. As depicted in the said documents, the teachers conducted some assessments after telling the stories to the learners. As the researcher realised, there are still challenges regarding the writing systems of learners, so reinforcement is required. Teachers are encouraged to provide frequent instruction in writing, as some learners do not know how to write in isiNdebele.

4.16. Findings

This section discusses the findings from the data collected through the usage of interviews with parents, teachers, HODs, focus groups and classroom lesson observations. This section is arranged into themes that emerged from the findings from each data collection strategy utilised.

4.16.1. Parental role in promoting the culture of storytelling

In general, the findings from the interviews with parents revealed that story telling to children is one of the most important activities for developing the knowledge required for eventual success in academic and work life. Parents and guardians have a major role to play in the development of the language skills of learners. Reading storybooks and narrating old traditional stories help to co-create the value of learning at an early stage, thereby necessitating the development of listening and cognitive skills.

The routine also helps learners to understand their history and culture better. For instance, it is generally known that telling traditional stories involves certain cultural connotations and performances. Whilst they told the stories, they would give their participants a chance to be engaged in the session by performing a song or dance that aligned with the folktale being told.

However, it was discovered that black parents, in general, do not have the culture of reading stories to their children at home. Currently, some learners get an opportunity of being told traditional stories by their grandparents. Hence, this leaves children without grandparents at a disadvantage. There is a need for teachers to encourage the practice. The reason grandparents are usually the ones telling stories is because they are still rooted in the traditional way of living and have a strong belief in telling folktales and the values embedded in them.

On the other hand, almost half of the parent participants of this study are young adults, who merely do not know anything about storytelling, and they have explicitly admitted that although they were told the stories, they have not transferred the culture of storytelling to their children. They feel that this practice is outdated and no longer relevant to the current days. One youth parent responded by saying

Ngiyazi ukuthi zikhona iinolwana ngoba umma wami bekangicocela ngisesemncani kodwana njenganje angisakhumbuli neyodwa, ngicabanga bona ukucocwa kweenolwana sekuphume efetjhinini begodu nabantwana bethu bazithandela amafownu nokudlala khulu nabanye abangani babo, nababuya ukuyokudlala bayageza , badle bese ngoba badiniwe bazibukelele i-TV bese bayokulala, ngalokho ke isikhathi sokucoca iinolwana asikho, nathi sidlala sidiniwe ngemisebenzi yelanga, sizithandela ne-TV nathi sinjalo ngombana sihlala sibukela yona nasidiniweko sifuna ukuphumuza umzimba.

I know that folktales do exist because my mother used to tell me folktale stories when I was young. However, to be honest with you, I do not recall any of them. I think the telling of folktale stories is now out of fashion in our time; even our children admire their cell phones and also play with their friends. After playing with their friends, they bath, eat and

because they are always tired, they watch the television and go to sleep. With that said, the time for storytelling is no longer there. As their parent, we are always tired from the daily chores and responsibilities, and we also watch a lot of TV to relax.

A parent in the above quote indicated that young adults who are parents do not have enough time to spend with their children, which is not right, although some of their reasons are understandable, such as having to work and feed the same child. During my observation, I found that many of these parents are incapable of telling a folktale accurately because they no longer find the culture of storytelling interesting, even though they grew up hearing folktales. Yet most parents feel guilty when they don't share folktales with their children at bedtime, even though they believe these stories are educational and rich with information.

4.16.2. Involvement of parents with academic matters of their children with reference to language learning through the storytelling of folktales

The role of parents when it comes to assistance with homework and workbooks is upheld and is cultural among parents. Some parents write the schoolwork for their children which is strongly condemned. Further to this, in households where the parents are working, they often come back home late in the evening and some of them even rarely see their children due to work commitments. Therefore, the siblings of the child are the ones who are responsible for assisting with homework activities that were given to the learners.

Through the engagements with parents, they were aware of the types of books that their children use at school, such as workbooks and exercise books that they use for assessment. Lower grades use workbooks containing extra problems and concepts which pupils have already studied from a given textbook at school. These workbooks contain the stories that can be used by parents to read to learners and ultimately tell the learners stories once they have been read and memorised.

Parents have observed that workbooks are given as homework that learners complete daily or twice a week depending on the syllabus covered at school. Regarding workbooks, participants mentioned that workbooks are user-friendly for them.

Therefore, co-creative learning, learning in context with the children, assists the child to develop an interest in the content. Reinforcement of what was learnt from school will be done, hence parents need to check learners' books and engage with them on the contents of what is written in the books. These could be workbooks, homework, or school exercise books. Workbooks also contain the folktales, which are written and told in class.

One parent accounted by saying: *B Parent 2:*

Īye, ngiyaziqala iincwadi zakhe nakabuya esikolweni, begodu nasithola isimemo esivela esikolweni basimema emhlanganweni ngiyaya...

Yes, I check her books daily when she comes back from school, and I visit the school when a circular is issued out about the parent's meeting

Therefore, when the parents are involved in the academic matters of their children, they would have an idea of content taught in schools so that they can assist them. Supporting their language learning through the storytelling of folktales seemed to be an impossible task for some parents, hence they relied on the teachers of their children.

The most significant thing is not only to support children but to engage the parents in the content of the school curriculum as well. It will, however, be a cumbersome task if the parent is not able to read or write (which was the case for some parents I interviewed). In storytelling, if a parent can narrate or speak in isiNdebele, he or she will be able to tell the stories to their children. The child who will be listening to them will learn language skills unconsciously.

This study also found that parents do not tell their children stories, because they were taught isiZulu and Sepedi. IsiNdebele was only introduced in 1985 for the first time as a language subject in schools. So, some parents would not be acquainted with isiNdebele

folktales or even language structures, grammar, and conventions of the language. They would rely on the educators to even assist their children with homework since they are not competent in isiNdebele.

Folktales, which are part of traditional storytelling, are instrumental in developing language skills, as found in this research. The art of telling traditional folktales has a positive effect on students' cognitive skills, including listening, speaking, reading and writing skills. It is, therefore, imperative for parents to remain involved in their children's academic affairs. The researcher will re-imagine storytelling as a strategy for teaching language and practice at home and in schools.

4.16.3. Teachers' knowledge base of folktale traditional stories

Classroom observations revealed how teachers use their knowledge base of traditional storytelling in enhancing learning skills. According to the observations, learners would often get so excited when stories are told by their teachers to an extent that they would even predict the ending, which is due to Prior Content Knowledge. The majority of teachers proved how confident they were in using isiNdebele as a medium for storytelling of traditional stories during their language lessons. The ability to tell stories is something teachers are good at since the learners are always waiting in anticipation to listen to the folktale stories.

Teachers shared the different types of folktales and the themes they knew in isiNdebele culture and language. According to Kosch (2009), Canonici (1985) and Msimang (1986:133-176), folktales have different themes, and the themes are used to classify them into different types.

Teachers could narrate to the researcher folktales like “*Ugogo Nomqasana, UMacumtjhana, Indoda Nenyamazana, UBahlaluse noZiyendlana*” and a few others. They did not tell the researcher the titles only, but they were able to classify them as per Livingston (2018), Rurangwa (2006), Britanica Encyclopedia (1999) and Norton's (1987) classification of folktale types as cumulative, pourquoi and best tales. As found in this research, teachers know the different types of folktales in isiNdebele.

This study found that teachers utilise numerous teaching strategies to entice their learners. The strategies include demonstration, discussing difficult terms, homework, and assessments. The teacher introduces new terms and concepts through the storytelling of folktales verbally, while seated under a tree in a conducive environment outside the classroom, as they accounted that this is done only if weather permits. Teachers attested that when they grew up, this was a strategy used by their grandparents, so it was easy for them to utilise the same strategy. Thereafter, the teachers had to assess the learners to check if they were listening to them, and the learners had to write a comprehension to demonstrate their understanding of the stories told to them in class.

Further to that, the study found that the role of storytelling in the teaching and learning of isiNdebele could be explored as well when teaching other subjects in the Foundation Phase. For example, the stories told by teachers were creatively chosen to cover Mathematics and Life Skills as well. A general idea and what transpires in practice do support the notion that the storytelling of folktales not only supports the teaching of language skills in a language, but it integrates other learning areas or subjects. It is this creativity and skills that enabled the teachers to tell stories, not only for enjoyment but linked to the curriculum.

Learners must first master the knowledge and meaning of words to enable them to read for meaning. The participants unpacked the phenomenon in language acquisition, that if words are abstract and not at the level of the learners in question, that could have a greater impact on their decoding and encoding capability. Hence, various educators have different pedagogic approaches and strategies of teaching language in class. The underlying language and style used in folktales need to be explained to the learners during and after the storytelling session. According to Msimang (1986:181), style can be divided into two types: verbal or literary and dramatic. Hence, most teachers were able to interpret the folktales before they taught them and understood their literary and dramatic aspects.

This study found that teaching folktales or storytelling not only equips the learners with decoding and encoding skills but also improves the learners' cognitive abilities and personality traits. As children develop cognitive skills, they build up capacities like attention, memory and thinking. For children to process sensory information, they must master critical skills, such as evaluating, analysing, remembering, comparing and understanding the cause and effect. The experience of listening to a story generally told is considered more of a personal one, as the listener has more personal connections. Therefore, storytelling provides a learner with an opportunity to learn through listening and be able to develop certain life skills, for example, the ability to pay attention when adults give instructions and to improve critical thinking skills, especially when they must predict events in a shared story.

As a result, the policy document helps subjects, such as isiNdebele home language, since teachers must follow its guidelines. It is, therefore, essential that the inclusion of traditional storytelling in folktales be taken seriously by stakeholders. The researcher saw it fit to analyse the CAPS document to investigate whether it includes guidelines for teaching language through the storytelling of traditional folktales and also how teachers interpreted such instructions and implement them in the classroom.

Another observation made through this study is that although the teachers were able to use folktales they know or have been told themselves, some teachers who are still new in the profession of teaching know very limited folktale stories, as compared to their counterparts who are older than them or who have been teaching for a long time. The younger generation of teachers relies on reading folktales first and then sharing them during the storytelling session.

The teachers were not necessarily obliged by policy guidelines to teach language using folktales. Hence the teachers also made use of their ATPs to structure their lessons when teaching isiNdebele to have storytelling as a component that aids learning.

4.16.4. The influence of folktales on learners' learning

There was an evident appetite for listening to stories. Learners felt that they were deprived of the opportunity to acquire knowledge when they were at home and to some extent, at school. As the researcher entered the class to observe lessons, the students knew it was time for storytelling, and the teacher would be narrating or telling folktale stories.

Focus groups revealed that learners had their favourite isiNdebele story books, and the influence of the stories also impacted their understanding of other non-language subjects, like Mathematics and Life Skills.

The findings were synonymous with Lucarevschi's (2016) discovery that the effectiveness of a Contextualized Storytelling Approach (CSA) in facilitating the comprehension of a language, impacts the quality of language speaking in a group of elementary school learners. Results showed that although the storytelling group outperformed the reading aloud group in story retelling, and the reading aloud group outperformed the storytelling group in the development of a wordless picture book story, both storytelling and reading aloud played an important role in providing learners with comprehensible input.

It was noted that due to intermarriages, some of the influences of folktales on learners have been dealt a blow, as such, families have mostly adopted English as a common language. This has resulted in the elimination of the use of isiNdebele stories in language skills development. The study found that teaching folktales and storytelling improve the learner's cognitive abilities and personality traits. This is proven by the fact that most learners had accounted that they get a chance to talk to their parents and share stories before bedtime.

The value of storytelling not only encompasses the learning of language skills but is also used for enjoyment during any storytelling session. Learners enjoy storytelling even if it is used to teach isiNdebele language, which makes them want to learn more.

Furthermore, besides enjoying listening to the folktale stories, learners' listening and speaking skills developed they are core outcomes of storytelling. This was also observed during the storytelling sessions that the teacher conducted. They paid attention and were listening to understand and later started talking and exchanging conversations about the same shared stories.

Whilst learners have accounted that some parents tell them bedtime stories of folktales, we cannot ignore the role of technology and social media in the declining the culture of telling and listening to stories. It has been found that learners spend quite a reasonable time on their cellphones, watching television shows and dramas during the time one would expect that their parents would be telling them stories at night.

4.17. The threat to the traditional telling of folktales posed by social media and technology applications influences among learners.

As technology and the use of cellphone applications such as Facebook and WhatsApp continue to increase amongst learners at such a young age, it is posing a threat to the preservation and development of folktales and their role as a platform for teaching language, morals, and behavior. The discussions with the learners during the focus groups got interesting as they started talking about the cellphones and television programmes.

Some learners were able to narrate and tell stories that they knew. However, some learners could not retell or narrate any stories. Then, the researcher wanted to establish what the learners do during the period they knock off from school.

As a result of the findings concerning learners' interaction with technology and social media via their smartphones and tablets, the findings were both interesting and concerning at times due to the influence that these technologies had on the way they listened to traditional stories of folktales. Further research could be conducted to identify the possible connections between the decline of storytelling at home because of the fourth industrial revolution, the development of technology, and the use of the internet.

The researcher further enquired with the learners if their parents sometimes use cell phones to tell them stories and if the time, they spent using the cell phone applications did have an impact on them being told stories. One learner from Focus Group 2 had this to say:

Umma nobaba bahlala basebenzisa iimfownu zabo abasebenzisi iimfownu zabo ukungicocela iinolwana nofana ukungifundela. Mina, ngithand aukubukela amavidiyo weTakalani Sesame kuYouTube vane bacoce iindaba ezimndani lapha, ngiyathanda ukuyibukela bese vane ngidlale nama-games efowunini bese ngibukele neTV.

My mom and dad are always on their phones; they do not use their phones to tell me stories or read anything to me from their cellphones. Instead, I like watching videos like Takalani Sesame videos on YouTube. They tell nice stories. I enjoy watching them and playing different games on my cell phone and watching television.

The time the learners spend on their gadgets could be used for the storytelling sessions with their parents. However, regardless of their age limit to partake in various social media platforms, they disregard that, and seemingly parents also ignore that. Learners have confidently indicated that they use cell phones and their applications frequently when they are at home.

Parents could also use the time they spend watching television series or dramas to conduct storytelling sessions with their children. The learners reported that in the evenings, a variety of television shows are broadcast, and they are often arguing with their parents about which program to watch. There is a tendency for parents to switch from one channel to another, and sometimes they ignore their children's television choices.

4.17.1. Use of storytelling in enhancing listening and speaking skills

Learners find indigenous traditional stories intriguing and that curiosity of constantly wanting to know what happened next makes it very effective in the improvement of listening skills among Grade 3 learners. Mostly grandparents have performed this role

very well and children who either visit or stay with their grandparents more often would benefit the most.

Data were collected through observations, field notes, recorded dialogues between the researcher and the four participant teachers, and recorded informal dialogues between the teachers and the learners. Four traditional stories were selected for the study. Props, costumes, music, movement, and sound effects, as well as synonyms and paraphrasing, roleplaying, and teacher-facilitated post-story discussion were used to promote comprehension of the oral stories. During classroom observations, it was noted that learners paid full attention during the sessions. This was a good approach to learning the isiNdebele at the home language level.

However, some teachers shared that some learners use a different home language from isiNdebele, thus, they would not get adequate help in the language at home. Such learners would often struggle with the development of isiNdebele language skills. The challenges further impact the learner's ability to read and write in isiNdebele. This was the case with most learners who are not even speaking isiNdebele or any official South African language, and a few that speak foreign languages from our neighbouring countries. Despite the challenges cited, the teachers praised folktale stories as an aid to support such learners.

Teachers used different strategies to assess learners. Indeed, the researcher observed that the learners attentively listened to the stories, which facilitated their comprehension as well.

4.17.2. Benefits of oral storytelling in the classroom

Regardless of the families' beliefs, storytelling proves beneficial in learners' language skill development. The findings note that storytelling is influenced by family beliefs to some extent, where some would dwell more on biblical storytelling than traditional stories. Benefits were equally the same for the different types of stories. The Christian community is synonymous with children attending Sunday School, where children are taught

traditional biblical stories. The stories often presented in Children's Bibles are aided by enticing images that stimulate interest among children.

Similar to the finding by Lucarevschi (2016), some studies explore things differently, and some common threads can be seen across their findings, such as the importance of encouraging learners to actively participate in the language learning process, by not only listening to stories but also by discussing them and sharing their stories in class.

4.18. Conclusion

Chapter 4 revealed the results of the qualitative analyses conducted on primary data. The section covered the qualitative analysis from the interviews with parents, teachers and HoDs, focus group discussions, observations, and document analyses. The results were comprehensively discussed. As a result of the study, it has been concluded that teachers are aware of the traditional folktales of isiNdebele. In addition, they have experienced them as they grew up, listening to their grandmothers narrating them. Their daily activities were characterized by storytelling. It was common practice for most teachers to share folktales in class, but some had limited knowledge of isiNdebele folktales.

A major finding of this study was that Grade 3 learners are the primary beneficiaries of the teaching and learning processes. In addition to enjoying the stories, learners have demonstrated an appreciation for them, not only because they are entertaining, but also because they help them to develop key language skills, primarily listening and speaking and ultimately reading and writing.

Meanwhile, parents are also significant contributors to teaching and learning isiNdebele and enabling their children to acquire language skills. There is evidence that some parents share isiNdebele folktale stories with their children. However, owing to other commitments such as work, some parents find it difficult to have story sessions with their children. The telling of folktales is generally appreciated by parents, as it supports and builds children's morals and behavioral patterns. The next chapter (Chapter 5) concludes the study with the study limitations, implications of findings and recommendations.

CHAPTER 5: CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The final chapter discusses the summary of findings of data analyses presented in Chapter 4. Firstly, a recap of research questions and objectives of the study will be accounted for, which will be followed by the contribution of the study to the body of knowledge, then an assessment of the effective use of storytelling in language development is conducted. Lastly, it captures a comprehensive discussion and conclusion of the study before the outline of recommendations for future studies.

5.2 Objectives and research questions

This study explored and investigated how traditional stories are used in Grade 3 classrooms to teach and learn isiNdebele. The research examined the role of storytelling in the development of language skills in early literacy, which may be achieved from traditional stories, which are called folktales.

It examined the contribution of isiNdebele oral traditional stories to the teaching and learning of isiNdebele in the classroom. In addition to that, it determines the extent to which teachers incorporate storytelling and traditional literature into teaching IsiNdebele. Furthermore, it is necessary to understand how well the current Learning and Teaching Support Materials (LTSM) and Curriculum Assessment Policy Statement (CAPS) can support oral literature instruction in Grade 3 of the Foundation Phase. The role of parents, guardians, or elders at home was also explored in determining how they reinforce what is done in schools by continuing the practice of storytelling of folktales at home as well.

As outlined in Chapter 1, the primary question was to establish the role played by traditional storytelling of folktales in the teaching and learning of isiNdebele in Grade 3. Several research questions linked to the study objectives were formulated. In this section, their purpose and relevance to the study will be discussed and determined whether they were answered through the findings emanating from this study.

The following was given as a list of research questions for the study:

- What knowledge base of traditional oral stories do Grade 3 teachers have?
- Which folktales do learners know and remember from home?
- How do Grade 3 teachers use storytelling to enhance learners' listening and speaking skills?
- What do Grade 3 learners gain from oral storytelling in the classroom?
- What is the role of parents in the use of traditional storytelling for the development of language skills?

The researcher collected qualitative responses through interviews with parents, teachers, and heads of departments, focus groups with learners, classroom observations, and document analysis: class activity books, the CAPS document, and standard workbooks for isiNdebele in the Foundation Phase.

5.2.1. The knowledge base of traditional oral stories by Grade 3 teachers

The purpose of this question was to establish whether Grade 3 teachers had previously acquired or do know what folktales are, and to gain their understanding of the isiNdebele folktales they know. The teachers mentioned the folktales by their titles and were also able to categorise them into their different forms. They narrated the folktale stories in isiNdebele and provided strategies on how to perform the storytelling sessions with their learners.

The researcher has found that some teachers can deliver language lessons using different types of folktales, and they were able to analyse them before they incorporated them into the lesson of the day. In a very enticing manner, teachers performed storytelling to learners by asking them to sit in a circle seating arrangement. In some instances, they would take them outside underneath the tree. This is evident that teachers know what folktales are and how they are told to learners (as children).

Besides, some teachers had a personal connection with the folktales they shared. Therefore, it was easier for them to share them with learners. The teachers made the message clear to their learners by using gestures and body movements as well.

The researcher believes that this research question has been satisfactorily answered given the evidence and findings outlined above, and that such knowledge among the teachers participating in the study is sufficient to indicate they know traditional stories from the isiNdebele culture and language. The second research question will be discussed in the following section.

5.2.2. Folktales narrated by learners from their homes.

The question was directed at the learners and aims to document and discuss with learners the folktale stories they are told at home. The culture of storytelling at home is essential for the development of the learners' language, cognitive and life skills. A focus group session was conducted with Grade 3 learners in the isiNdebele class from both schools.

A question was asked learners if they were told stories at home, and most of the learners responded positively by indicating that they were told stories by their parents or grandparents. Learners were able to retell folktale stories such as "*Ukghuru Nomqasa*", "*uNdalo noPendo*", "*iBhesi eyaladelwako*" and many others. In their narration of stories, they were able to also substantiate the types of lessons they have learnt from the stories.

The researcher also established that some learners were rarely told stories and from the findings of the focus group discussions and observations, it was noted that the advancement of technology took the stories away, and subsequently, learners owned gadgets like cell phones. They also watched the television extensively. It was discovered that even some parents use cell phone applications, like WhatsApp and Facebook and frequently do not have time to tell their children folktales stories. This research question was answered comprehensively in this study.

5.2.3 Teaching Grade 3 learners listening and speaking skills with traditional storytelling.

A research question was asked to the teachers as the facilitators of learning in the Grade 3 classroom to understand how they teach using the storytelling of folktales. Interviews and lesson observations were used to investigate strategies and methods teachers utilised to teach isiNdebele in the classroom.

Teachers employed a wide variety of strategies to teach isiNdebele lessons. This study found that teachers could tell stories using the available material in their school library catalogues, where they would use some of the books that contained traditional stories of folktales. They would first read the stories to themselves and prepare them for the storytelling session during their isiNdebele lessons.

Another pedagogical method utilised was the use of voice projection when they narrated stories to create realism and an environment that would assist learners to recall the stories.

Different learners have a unique way of accumulating knowledge and learning a language, so the teachers also supplemented the use of gestures and body movements during their storytelling performances. This then assisted learners to be able to remember stories easily, since the stories are told with visuals and voice imitations. Learners' speaking and listening skills are improved by listening to the projected voices and at the same time, watching the body language.

Storytelling is one of the most effective strategies for teaching speaking skills to students because teachers encourage them to engage in conversation during and after stories. This resulted in the use of a rubric in order to score and assess learners' speaking skills in a way that would enable them to improve. The researcher also found that the question-and-answer method was well integrated at the end of the lessons where folktales were used as a tool for telling stories and found that the method was highly effective.

5.2.4. How traditional oral storytelling benefits learners in the classroom

As recipients of education, learners are important in the process of learning and teaching. The primary purpose of telling stories to learners is to assist them in acquiring language skills with ease, as they are gradually growing up. The question seeks to understand what benefits learners obtain from being told stories and being taught isiNdebele using the storytelling of folktales.

Learners are innately attracted to stories. They become enchanted by a story when they hear it. As we learn about ourselves, others, and life from tales, we gain a great deal of knowledge. Stories were used to foster tolerance, understanding and a positive attitude towards individuals within the same culture. The researcher found out that learners not only benefit from understanding and learning about morals emanating from the folktales, but storytelling explores various avenues to learn language skills comprehensively.

Speaking skills and vocabulary acquisition are improved when the teacher asks learners some questions emanating from the folktale story told in class. Learners had a chance of learning new words or language expressions through their listening and asking of questions. The vocabulary acquisition will ultimately assist the learners to be able to express themselves in the isiNdebele language, since they will be familiar with the meaning and contextual usage of certain language expressions and words.

5.2.5. The role of parents or elders in the use of traditional storytelling for developing language skills.

As part of the research questions to determine if parents were also playing a part in the learning of the isiNdebele language at home, the question of how storytelling could be used to develop language skills was posed. My understanding was that schoolteachers are doing their part to teach learners, while parents are responsible for reinforcing the lessons they learn in school.

There is no doubt that parents and guardians have a great deal of influence on their children's ability to learn a language. For children to develop skills for listening and cognitive development, it is important to read storybooks at an early age and share old traditional stories with them, as well as to help them co-create the value of learning.

For parents to play a significant role in their children's education, they should become accustomed to telling their children stories at least a few times a week, if not all the time. They should, therefore, check on their children's academic performance in the academic subject, which is isiNdebele in a controlled manner and sign to acknowledge that they have reviewed their child's performance. Besides, they can use the stories their children have already learnt in class to teach them additional stories. This will complement what their children have been taught at school.

We will explore in-depth what parents should do to try resurrecting the culture of storytelling at home. As an example, this could involve discussing the lessons learnt from each story and asking learners to retell the stories. Hence, as they grow older, they learn listening, speaking, reading and writing skills as well. It is, therefore, imperative that such skills are acquired as early as possible. In this study, it was found that parents play a very important role in improving their children's language skills to help them become literate citizens.

5.2.6. Overarching question: The role of traditional storytelling in the teaching and learning of isiNdebele in Grade 3.

It should also be noted that the five research questions of this study, as mentioned in 5.2.1-5.2.5, were derived from the primary research question that drove me to uncover what happens at home and school based on the traditional storytelling of folktales.

The concept of assimilation of traditional stories in teaching and learning was exemplified in all the discussed questions, which qualified the overarching question “*What is the role of traditional stories in the teaching and learning of isiNdebele in Grade 3?*” This is

answered by the five secondary questions. Among the key findings of this research into the question of storytelling in Grade 3 of the Foundation Phase are as follows:

It is undeniably true that if practised correctly, storytelling has a significant role to play in the teaching and learning of isiNdebele:

- Speaking and listening skills are learnt and subsequently, learners master the reading and writing skills through frequent storytelling of folktales exposure.
- Storytelling improves the vocabulary acquisition and vocabulary awareness of learners.
- Traditional storytelling of folktales has a significant place in our society because it demonstrates rich cultural values of life. It aims to instil good morals and good behaviour amongst young learners and preserve indigenous knowledge systems and culture.

After examining the topic in depth using all the questions discussed above, the researcher can attest that all these questions have been answered and that the responses gathered through the use of different data collection methods have added to the existing body of knowledge about folktales as a traditional form of storytelling. The researcher will discuss the study's contribution, implications, and recommendations in more detail in the following sections.

5.3. Contributions of the study

Based on the results of this research, the researcher discusses policy, practice, methodological and theoretical contributions of the findings in this section. The policy and practice contributions of this study will assist policy development and review of the current Department of Basic Education policies and procedures. This will be extended to further assist teachers in the Foundation Phase on how to approach and facilitate the teaching and learning of isiNdebele through the usage of storytelling of folktales. Even though research should also contribute to current methodologies and theoretical aspects, it is noted that this study will have minor contributions in this regard, as more research still needs to be conducted, specifically for isiNdebele.

5.3.1. Policy and practice contributions: DBE (2011) and IIAL (2015)

The results of this study will assist the teachers and curriculum implementers in the Foundation Phase, as this research aims to improve their professional practices in teaching learners their mother tongue.

CAPS should be strengthened to be inclusive of folktale storytelling as one component that seeks to develop learners' language acquisition skills. This is achievable by increasing the number of hours dedicated weekly to teaching, using the storytelling of folktales to teach language, as found in this research to be important and adding value by continued exposure to traditional stories.

CAPS should also be explicit in guiding the teachers on how to practically use traditional storytelling. Secondly, this study is in support of the Incremental Introduction of African Languages (IIAL) (DBE:2015) policy which stipulates that learners will be learning African languages in Grade 1 in 2015 and incrementally increase until Grade 12 in 2026 (DBE, 2022). This study seeks to contribute to and further encourage the implementation of the IIAL in understanding that the development of oral language, vocabulary acquisition, listening and speaking skills should be emphasised in the Foundation Phase. If this is achieved, the IIAL goals will be achieved to teach all subjects in the Foundation Phase using African languages.

The role of traditional storytelling of folktales in the teaching and learning of isiNdebele in Grade 3 of the Foundation Phase of schooling in the basic education sector is important for us to scientifically unpack and understand. Hence, this study has investigated the pedagogical significance of using folktales in scaffolding and developing the language skills of Grade 3 learners.

This study has found that teaching using storytelling of traditional storytelling as a strategy used in the classroom could benefit learners and teachers. As attributed by Nomlomo and Sosibo (2016), Brunvand (1978) and Woodall and Folger (1985), the Foundation Phase of schooling is characterised by the oral and verbal transmission of storytelling knowledge

and emphasises the importance of this transmission during this phase. Spoken sentences accompanied by gestures were more likely to be remembered after a storytelling session. Considering this, the purpose of this study is to work towards shaping and gaining a greater understanding of how teachers and learners can explore various opportunities in class by utilising isiNdebele traditional folktales.

5.3.2. Methodological and theoretical contribution

The main methodological contribution of this study is the combination and application of using storytelling of folktales in isiNdebele in the classroom for teaching and learning to improve language skills.

Attempts have been made to draw upon direct experience gained through interviews (interpretive and open-ended approaches), lesson observations, focus groups, document analysis and interpretations, to provide a statement of the methodological contribution. Several future studies could be conducted to examine how folktales can be used for teaching and learning in the Foundation Phase through the telling of folktales, and how this can be done with the use of folktales. The contribution of this study entails that more should be explored in the methodological implication of research of this nature. For example, a case study and action research could also be appropriate in advancing a topic of this nature.

Although no significant theoretical contribution was made, the findings of this study add to the current literature on the storytelling of folktales for teaching and learning. The theoretical framework adopted for the study is the socio-cultural theory and the Zone of Proximal Development, as introduced by Vygotsky (1926, 1978). Socio-cultural learning theory explains how cultural, institutional, and historical contexts influence mental functioning. From the sociocultural perspective, participants play an important role in influencing psychological and linguistic development through social interaction and culturally organised platforms.

Consequently, this study confirms that teachers, learners, and parents, as participants, will benefit from understanding their roles in preserving and promoting indigenous knowledge. Education authorities should consider the possibility of including folktales in the Foundation Phase of the education curriculum because CAPS and ATP do not make a sufficient account of using folktales in storytelling, as one strategy to teach language. Instead, they indicate storytelling of general stories but not specifically isiNdebele folktales stories. In the following section, the implications of the study will be further presented.

5.4. Implications of the study

The researcher will discuss the implications of this research based on its results and explain the significance of the findings to policy, practice, and theory.

It enables teachers to see beyond the domain of their experiences and develop a shared understanding of teaching. It helps them realise that they are not alone in trying to make learning effective for learners. When grounded in an enquiry orientation and supported in sustained conversations, storytelling is an important element in building collegial relationships that foster serious and sustained collaborative deliberation of pedagogical issues. Such deliberation is vital for creating school cultures that support learning for all learners.

Therefore, the policy implications are that CAPS and ATPs are the main documents that give instructions on how teachers should be teaching home languages. The findings of this study suggest that more should be done in terms of reviewing the policy to be accommodative of the storytelling of folktales, as they contain indigenous and rich content that can language learners.

This study for practice would imply that teachers should view storytelling of folktales as a resource to aid their pedagogic approaches. Whilst understanding the fact that the LTSM containing folktales in isiNdebele is lacking, teachers remain responsible for being creative and utilise the existing collections of folktales and adding those they know.

Future research should expand on existing studies exploring the usage of storytelling to teach language skills. However, there were limited studies or articles published focusing on isiNdebele. This study has significant implications for teacher education. It confirms the centrality of storytelling in teachers' lives. It reveals the importance of engaging teachers, both novices and veterans, in telling stories about their teaching practices. Shank (2006) noted that storytelling not only validates teachers' experiences and dilemmas but also puts their experiences into a form.

5.5. Future research and recommendations

In undertaking this study, some gaps have been identified in the literature on the impact of storytelling in the development of isiNdebele language skills. The gaps fall into four main themes: (1) learners from mixed cultural groups, (2) learners from non-isiNdebele speaking families, and (3) the role of storytelling in the development of orally grammatical accuracy in isiNdebele.

A learner from a mixed cultural group or from a family where a mother and father speak different languages at home can be categorized as someone who comes from a mixed cultural group. For example, some families within the research study parameters have a mixture of cultures. You will find a father who is of Ndebele descent and a mother who is of Sepedi descent. It may, therefore, be a disjuncture if a mother speaks Sepedi, and her child learns isiNdebele at school. Because we encourage parents to assist their children in learning languages at home, this might result in a disjuncture.

Secondly, another gap identified would be to explore the role of storytelling, focusing only on grammatical accuracy in isiNdebele and not comprehensively on the language skills. According to Richards and Rodgers (2001), grammar is not explicitly taught in the classroom, but is learnt through induction. To acquire the grammatical structure of the language adequately, students are expected to listen to spoken language input, including stories, to subconsciously acquire the language's grammatical structure through listening

to it. Therefore, an investigation could be conducted to understand certain grammatical conventions and rules learnt through storytelling in isiNdebele lessons.

The findings reported herein should be interpreted considering several limitations that emerged during the study. The researcher employed comprehensive research methods and rigorous data analyses processes, of which, there was limited time for data collection and analyses. However, these limitations do not diminish the forte of the findings but present potential areas for future research. The integration of IKS into literacy instruction and learning, especially in early childhood, has debatably received little empirical research. Folktales and IKS should be considered together in the context of home and school literacy. Research is needed to determine how folktales in indigenous African languages can be utilised as socio-cultural and linguistic resources in literacy teaching and learning in South African schools, particularly in the Foundation Phase (Grades R - 3).

The researcher, therefore, recommends the following as means of enhancing the usage of traditional storytelling of folktales to improve the language learning of isiNdebele in Grade 3 of the Foundation Phase:

- A. Teachers are encouraged to share folktale stories with learners by first conducting their investigations on the traditional folktales in existence for the isiNdebele language and culture. Inexperienced teachers should make an effort to focus on this to improve on their knowledge of folktales.
- B. The culture of storytelling of folktales at home should be resuscitated, where it is not happening, therefore, parents are encouraged to tell their children folktale stories so that there is a synergy between what happens in class and at home. This can be achieved by communicating with parents through parents' meetings and or consultations. Teachers can give more assessment tasks related to folktales and storytelling.
- C. CAPS and ATP as main officially reviewed documents guiding teachers in the Foundation Phase should explicitly indicate the teaching of storytelling using folktales and indicate various types of assessments that could be used. The number

of hours should also be indicated, which are dedicated to the storytelling session of at least twice a week.

D. The higher education institutions offering education degrees or related courses should investigate including in their curriculum the methodologies of teaching using storytelling of folktales for African languages. This is done to equip trained teachers with distinct skills and strategies in teaching using the storytelling in the Foundation Phase. Integrating traditional literature and literacy into teacher education programmes could revitalise indigenous knowledge in the school curriculum.

E. The digitisation of traditional folktales of isiNdebele will help increase access and utilisation on different platforms. This process entails the collection of data of folktales records (audio record and type them) and or scanning them (already typed in books) and publicly making them available for parents and teachers to be able to access and utilise them. For example, a repository should be made available on YouTube and Social Media platforms of stories told in isiNdebele so that they can be downloadable and stored on various devices for ease of access by learners, parents and teachers.

F. The provision of LTSM is relevant to the storytelling of folktales in isiNdebele (not the English translations of those tales). To increase the number of resources dedicated exclusively to isiNdebele folktales, teachers should be encouraged to use recyclable materials, innovate, and devise their learning and teaching materials.

G. Formulation of Storytelling Groups/Clubs in schools. Learners should be encouraged to have a facilitator (preferably teachers or parents) who will tell stories to the learners during break time at least twice a month. In addition to strengthening parent involvement in the education of their children, parents can also benefit as narrators of indigenous folktales in African languages.

5.6. Discussion and conclusion

According to the empirical results of this study, storytelling can be an effective pedagogical tool for developing language skills in isiNdebele. This range of abilities does not only include speaking, listening and reading but also receptive and productive abilities.

Due to the participants' previous experience with storytelling, as children, they can confirm and affirm that folktales have played a significant role in their development as children, influencing their abilities to acquire language, develop behavioral patterns, and learn social etiquette. The children learnt all of this by listening to folktales told by their elders and by their teachers.

As a result, storytelling facilitates the development of isiNdebele language skills, since it allows learners to work on specific language skills (listening, speaking, reading, and writing) or on receptive and productive skills in general. This can be accomplished by engaging in meaningful and contextualised activities. These include retelling folktale stories by mimicking the teacher or parent at home, playing vocabulary games, answering questions and dancing to the songs embedded within them. In all cases, these strategies are learner-centered, and teachers should always keep this in mind when delivering content.

This study found that when educators encourage their learners to become storytellers, that promotes language learning by encouraging them to actively participate in the learning process. When they have conversations amongst themselves and share their life experiences through storytelling, that would yield positive results and ensure that they grasp necessary life skills and gain vocabulary. Storytelling plays an important role in facilitating comprehension because stories are highly contextualised, using illustrations, verbal repetitions and/or body language, for instance and because they are fun and engaging, regardless of the method by which they are delivered.

There has been a gradual increase in the popularity of digital storytelling in the 21st century, due in part to the fact that children now have access to both digital and traditional stories. There should be an appropriate amount of time devoted in the curriculum to the teaching of traditional stories since they play a significant role in developing a sense of

cultural identity and as a result, should be given adequate attention. This should simultaneously be done alongside the decolonisation of the higher education system by including the training of teachers in using indigenous knowledge systems such as storytelling of folktales to solve the modern learning challenges. Therefore, it is essential that teacher training be directed at establishing programmes or courses specifically in storytelling.

Nevertheless, as discussed in the previous section, the role of storytelling in developing isiNdebele learning needs to be further investigated, as the literature lacks studies on whether storytelling may negatively impact language learning. For example, studies do not explore whether the type of story, the story format or the way storytelling activities are developed in class affect learners' performances in isiNdebele and the development of their language skills. Moreover, studies do not assess whether storytelling has any negative impact on language teachers and the isiNdebele curriculum by demanding a considerable amount of preparation time and investment in the training of teachers to appropriately use and explore storytelling techniques in the classroom. Research exploring potential drawbacks in the use of storytelling would certainly benefit language teachers and the literature in general, by offering comprehensive analysis and evaluation of the role of storytelling in the development of isiNdebele language skills.

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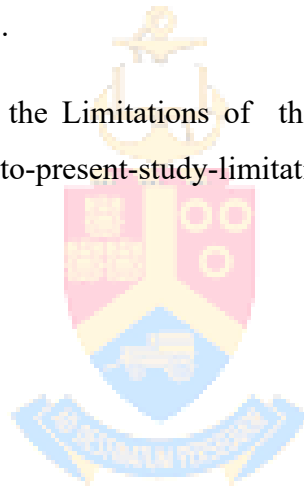
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APPENDIXES

APPENDIX 1: ETHICAL CLEARANCE

APPENDIX 2: MDE ACCEPTANCE LETTER

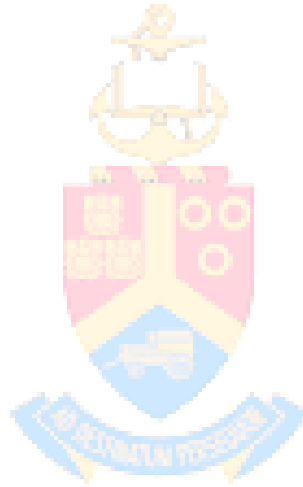
APPENDIX 3: LETTERS OF CONSENT

APPENDIX 4: SCHEDULE OF INTERVIEWS

APPENDIX 5: OBSERVATION TOOL AND LESSON PLAN

APPENDIX 6: GRADE 3 ANNUAL TEACHING PLAN

APPENDIX 7: DOCUMENT ANALYSIS TOOL



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APPENDIX 1: ETHICAL CLEARANCE



Faculty of Education

Ethics Committee
01 April 2021

Mr MW Jiyana

Dear Mr MW Jiyana

REFERENCE: EDU204/20

We received proof that you have met the conditions outlined. Your application is thus **approved**, and you may start with your fieldwork. The decision covers the entire research process, until completion of the study report, and not only the days that data will be collected. The approval is valid for two years for a Masters and three for Doctorate.

The approval by the Ethics Committee is subject to the following conditions being met:

1. The research will be conducted as stipulated on the application form submitted to the Ethics Committee with the supporting documents.
2. Proof of how you adhered to the Department of Basic Education (DBE) policy for research must be submitted where relevant.
3. In the event that the research protocol changed for whatever reason the Ethics Committee must be notified thereof by submitting an amendment to the application (Section E), together with all the supporting documentation that will be used for data collection namely; questionnaires, interview schedules and observation schedules, for further approval before data can be collected. Non-compliance implies that the Committee's approval is null and void. The changes may include the following but are not limited to:
 - Change of investigator,
 - Research methods any other aspect therefore and,
 - Participants.

The Ethics Committee of the Faculty of Education does not accept any liability for research misconduct, of whatsoever nature, committed by the researcher(s) in the implementation of the approved protocol.

Upon completion of your research you will need to submit the following documentations to the Ethics Committee for your

Clearance Certificate:

- Integrated Declaration Form (Form D08),
- Initial Ethics Approval letter and,
- Approval of Title.

Please quote the reference number EDU204/20 in any communication with the Ethics Committee.

Best wishes



Prof Funke Omidire
Chair: Ethics Committee
Faculty of Education

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Faculty of Education
Fakulteit Opvoedkunde
Lefapha la Thuto

APPENDIX 2: MDE ACCEPTANCE LETTER



education
MPUMALANGA PROVINCE
REPUBLIC OF SOUTH AFRICA

Ikhama Building, Government Boulevard, Riverside Park, Mpumalanga Province
Private Bag X11341, Mbombela, 1200
Tel: 013 766 5552/5115, Toll Free Line: 0800 203 116

Litiko le Temfundvo, Umnyango we Fundo

Departement van Onderwys

Ndzawulo ya Dyondzo

Enquireis: DM Mtembu
Contact: 013 – 766 5148

Mr M W Jiyana
PO Box 29574
Marobogo
0461
Cell: 062 149 6263/083 978 6263
Email: William.jiyana@gmail.com

RE: THE ROLE OF TRADITIONAL STORYTELLING IN TEACHING AND LEARNING OF ISINDEBELE IN GRADE 3

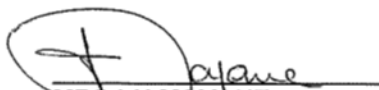
Your application to conduct research study was received and is therefore acknowledged. The title of your research project reads: **“The role of traditional storytelling in teaching and learning of isiNdebele in Grade 3”**. I trust that the aims and the objectives of the study will benefit the whole department especially the beneficiaries. Your request is approved subject to you observing the provisions of the departmental research policy which is available in the department website. You are requested to adhere to your university’s research ethics as spelt out in your research ethics.

In terms of the research policy, data or any research activity can be conducted after school hours as per appointment with affected participants and COVID -19 regulations to be observed. You are also requested to share your findings with the relevant sections of the department so that we may consider implementing your findings if that will be in the best interest of the department. To this effect, your final approved research report (both soft and hard copy) should be submitted to the department so that your recommendations could be implemented. You may be required to prepare a presentation and present at the departments’ annual research dialogue.



For more information kindly liaise with the department's research unit @ 013 766 5124/5148 Or n.madihlaba@mpuedu.gov.za

The department wishes you well in this important project and pledges to give you the necessary support you may need.


MRS LH MOYANE
[A] HEAD: EDUCATION

08 / 04 / 2021
DATE



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APPENDIX 3: LETTERS, CONSENT AND ASSENT FORMS



Faculty of Education

MR M.W. JIYANA
P.O. BOX 29574
MAROBOGO
0461
28 FEBRUARY 2021

The Head of the Department.
Private Bag x11341
NELSPRUIT
1200
Republic of South Africa

(ATTENTION: RESEARCH UNIT)

REQUEST TO CONDUCT RESEARCH AT TWO OF YOUR PUBLIC SCHOOLS AT SIYABUSWA, IN NKANGALA REGION.

Research Title: *The role of traditional storytelling in teaching and learning of isiNdebele in Grade 3.*

My name is Mabidwana William Jiyana, a student doing Masters in Education (Humanities Education) at the University of Pretoria. I hereby request your permission to conduct my research at your schools within the Nkangala Region, Siyabuswa Circuit.

The purpose of this study is to explore and investigate the role that is played by traditional storytelling of folktales in the teaching and learning of isiNdebele in the Grade 3 classroom. This is done to improve the language skills in early literacy development, which may be attainable from the traditional stories. Furthermore, to develop the learner's language competency in speaking and listening.

We will explore the practice of teachers when they teach and learner's experience in their incorporation of traditional storytelling in the teaching of isiNdebele and understand what provision of oral literature content the current Learning and Teaching Support Materials (LTSM) make and Curriculum Assessment Policy Statement (CAPS) utilized in Grade 3 of the Foundation Phase of schooling.

Therefore, this study aims to explore the knowledge base of oral traditional stories with the learners and teachers in the Foundation Phase and gain an understanding of how teachers use storytelling to develop isiNdebele as a language of teaching and learning (LoLT). Hence, also the role of parents and or elders cannot be underestimated

The Provincial Department will be given the results of this research once the report is finalised and approved. The recommendations herein could benefit the schools and the whole department in an attempt to enhance learner's experience in the classroom and developing our teachers at large.

We also would like to request your permission to use the studies data, confidentially and anonymously, for further research purposes, as the data sets are the intellectual property of the University of Pretoria. Further research may include secondary data analysis and using the data for teaching purposes. The confidentiality and privacy applicable to this study will be binding on future research studies.

I hope my request will be considered and this letter reaches you well.

Thanking you in advance.

Yours Sincerely

MR M.W. JIYANA

MEd Student: University of Pretoria, (UP)

Email: william.jiyana@gmail.com

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Cell: 0621496263/ 0839786263



SIGNATURE

DR C. MAKGABO

Research Supervisor: U.P.

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SIGNATURE



Faculty of Education

Dear Principal & School Governing Body(SGB)

RE: PARTICIPATION IN A RESEARCH PROJECT

I am currently enrolled for a Master's degree at the University of Pretoria. Part of the requirements for the awarding of this degree is the successful completion of a significant research project in the field of education.

The title of my approved research study is:

The role of traditional storytelling in the teaching and learning of isiNdebele in Grade 3

The purpose of this study is to explore and investigate the role that is played by traditional storytelling of folktales in the teaching and learning of isiNdebele in the Grade 3 classroom. This is done to improve the language skills in early literacy development, which may be attainable from the traditional stories. Furthermore, to develop the learner's language competency in speaking and listening.

We will explore the practice of teachers when they teach and learner's experience in their incorporation of traditional storytelling in the teaching of isiNdebele and understand what provision of oral literature content the current Learning and Teaching Support Materials (LTSM) make and Curriculum Assessment Policy Statement (CAPS) utilized in Grade 3 of the Foundation Phase of schooling.

Therefore, this study aims to explore the knowledge base of oral traditional stories with the learners and teachers in the Foundation Phase and gain an understanding of how teachers use storytelling to develop isiNdebele as a language of teaching and learning (LoLT). Hence, also the role of parents and or elders cannot be underestimated

Your school is hereby invited to participate in this research project, which aims to:

- A. Investigate the role of traditional storytelling in the teaching and learning of isiNdebele in Grade 3.**
- B. Understanding the knowledge base of traditional oral stories that learners and teachers use in Grade 3 of the Foundation Phase.**
- C. Explore and understand the how do teachers use traditional storytelling techniques to improve their Grade 3 learner's listening and speaking skills?**
- D. Discover what Grade 3 learners gain from oral storytelling in the classroom.**
- E. Investigate the role of a parent or elder in the use of traditional storytelling for developing language skills.**

Below is the scope of the study and data collection strategy:

To gather information, I require approaching teachers and the Foundation Phase HOD with an individual invitation to participate. Those who do agree to participate will be observed and interviewed.

Teachers will be observed during the teaching and learning process of isiNdebele home language subject period. For the observations purpose, I will be observing their storytelling strategies and how they interact with learners. A schedule will be drawn up which will guide my observations of learners and teachers in a classroom. An audio recorder will also be utilized during the lessons and thus will contribute meaningfully to the performance of oral art if found that they are used in the classroom. During the observations, I will also utilise field notes to also improve my conceptual framework, and be able to interpret observations and the relationships they posit.

A class teacher of Grade 3 isiNdebele class and their respective Head of Department (HOD) will be interviewed. Hence, I would like them to answer my research questions and demonstrate to me their understanding of the knowledge they have regarding the traditional storytelling and various types of folktales. The aim of interviewing teachers is to also understand and comprehensively capture each teacher understanding regarding his/her own teaching approach and learning in action. As for the HODs, the questions, which will be asked, will be about the literacy curriculum and to what an extent do they support the teachers and learners in literacy development.

Lastly, the document analysis of classwork or activities books and storybooks will also be used

You are hereby requested to participate in this research project, which aims to:

- A. Investigate the role of a parent/guardian or elder in the use of traditional storytelling for developing language skills.**
- B. Understanding the knowledge base of traditional oral stories that parents and learners use at home.**
- C. Investigate the role of traditional storytelling in the teaching and learning of isiNdebele in Grade 3.**
- D. Explore and understand the how do teachers use traditional storytelling techniques to improve their Grade 3 learner's listening and speaking skills?**
- E. Discover what Grade 3 learners gain from oral storytelling in the classroom.**

Below is the scope of the study and data collection strategy:

The interviews with parents will particularly focus on their involvement in assisting their children to understand folktales, do they still tell these stories in bed times when children are about to sleep and which folktales are popular and used when conducting their storytelling sessions.

Their understanding of literacy practices and if whether their children are, being trained from home how to speak, listening, reading and writing, do they support the children in their endeavours to learn their mother tongue. An interview schedule will be used and home visits will be conducted, should the COVID-19 situation improve in South Africa. However, if the is getting worse we will do video call using user-friendly applications and devices.

The tools or equipment I will use are the notebook and a pen, a tape recorder to record our conversations, which will be later transcribed into isiNdebele and translated into English for data analysis and report purposes.

Please understand that the decision for you to participate is voluntary. Please also note that each individual's participation in the study will be completely voluntarily and will in no way be a disadvantage to him or her. Each participant will be free, at any stage during the process, to withdraw their consent to participate, in which case their participation will end immediately without any negative consequences. All data collected from them up to that point in the study will then be destroyed.

We also would like to request your permission to use the studies data, confidentially and anonymously, for further research purposes, as the data sets are the intellectual property of the University of Pretoria. Further research may include secondary data analysis and using the data for teaching purposes. The confidentiality and privacy applicable to this study will be binding on future research studies.

At the end of the research study, you will be provided with a copy of the research report containing both the findings of the study and recommendations. This research study presents you with a unique opportunity to get involved in the process of research aimed at investigating the usage of indigenous traditional stories in the education system particularly in the classroom and these are attempts to preserve the folktales whilst they assist in language development and in building cultural identity.

Thanking you for your consideration in this research study.

Yours in service of education.

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SIGNATURE

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Tel +27 (0)12 420 5564



SIGNATURE



Faculty of Education

Dear Parent, (For the Child)

RE: PARTICIPATION IN A RESEARCH PROJECT

I am currently enrolled for a Master's degree at the University of Pretoria. Part of the requirements for the awarding of this degree is the successful completion of a significant research project in the field of education.

The title of my approved research study is:

The role of traditional storytelling in the teaching and learning of isiNdebele in Grade 3

The purpose of this study is to explore and investigate the role that is played by traditional storytelling of folktales in the teaching and learning of isiNdebele in the Grade 3 classroom. This is done to improve the language skills in early literacy development, which may be attainable from the traditional stories. Furthermore, to develop the learner's language competency in speaking and listening.

We will explore the practice of teachers when they teach and learner's experience in their incorporation of traditional storytelling in the teaching of isiNdebele and understand what provision of oral literature content the current Learning and Teaching Support Materials (LTSM) make and Curriculum Assessment Policy Statement (CAPS) utilized in Grade 3 of the Foundation Phase of schooling.

Therefore, this study aims to explore the knowledge base of oral traditional stories with the learners and teachers in the Foundation Phase and gain an understanding of how teachers use storytelling to develop isiNdebele as a language of teaching and learning (LoLT). Hence, also the role of parents and or elders cannot be underestimated.

Your child is hereby invited to participate in this research project, which aims to:

- A. Investigate the role of traditional storytelling in the teaching and learning of isiNdebele in Grade 3.**
- B. Understanding the knowledge base of traditional oral stories that learners and teachers use in Grade 3 of the Foundation Phase.**
- C. Explore and understand the how do teachers use traditional storytelling techniques to improve their Grade 3 learner's listening and speaking skills?**
- D. Discover what Grade 3 learners gain from oral storytelling in the classroom.**
- E. Investigate the role of a parent or elder in the use of traditional storytelling for developing language skills.**

Below is the scope of the study and data collection strategy:

The learners will be observed during the teaching and learning process of isiNdebele home language subject period. For the observations purpose, I will be observing their listening and speaking skills when the teacher conducts a lesson and tells a folktale. Their reception and manner at which they respond to the traditional stories will also be my point of interest during the observations process.

A schedule will be drawn up which will guide my observations of learners and teachers in a classroom. An audio recorder will also be utilized during the lessons and thus will contribute meaningfully to the performance of oral art if found that they are used in the classroom. During the observations, I will utilise field notes to also improve my conceptual framework, and be able to interpret observations and the relationships they posit.

Lastly, the document analysis of classwork or activities books and storybooks will also be used for this study to gain an understanding on how the learners apply the knowledge after the storytelling of folktales session. The only way to understand and know the impact of storytelling in teaching and learning is through assessment.

Please understand that the decision for your child to participate is voluntary and the Department of Education will protect that permission for your child's participation. Please also note that each individual's participation in the study will be completely voluntarily and will in no way be a disadvantage to him or her. Each participant will be free, at any stage during the

process, to withdraw their consent to participate, in which case their participation will end immediately without any negative consequences. All data collected from them up to that point in the study will then be destroyed.

We also would like to request your permission to use the studies data, confidentially and anonymously, for further research purposes, as the data sets are the intellectual property of the University of Pretoria. Further research may include secondary data analysis and using the data for teaching purposes. The confidentiality and privacy applicable to this study will be binding on future research studies.

At the end of the research study, you will be provided with a copy of the research report containing both the findings of the study and recommendations. This research study presents a unique opportunity for your child to get involved in the process of research aimed at investigating the usage of traditional stories (folktales) in developing their speaking and listening skills, on the other hand also contributing to their moral regeneration and learning about life through stories.

Thanking you for your consideration in this research study.

Yours in service of education.

William Jiyana


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SIGNATURE

Dr Conny Makgabo

Supervisor
University of Pretoria
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Tel +27 (0)12 420 5564



SIGNATURE



LETTER of CONSENT

PARENTAL CONSENT

**VOLUNTARY PARTICIPATION IN THE RESEARCH PROJECT ENTITLED
“The role of traditional storytelling in the teaching and learning of
isiNdebele in Grade 3”**

I, _____ the
parent of

_____ Hereby voluntarily and
willingly, agree to allow my child to participate in the above-mentioned study introduced
and explained to me by Mabidwana William Jiyana, currently a student enrolled for a
Master’s degree at the University of Pretoria.

I further declare that I understand, as was explained to me by the researcher, the aim,
scope, purpose, possible consequences and benefits, and methods of collecting
information proposed by the researcher, as well as the means by which the researcher
will attempt to ensure the confidentiality and integrity of the information he collects.

Full name

Signature

Date



LETTER of ASSENT

CHILD’S ASSENT

VOLUNTARY PARTICIPATION IN THE RESEARCH PROJECT ENTITLED





“The role of traditional storytelling in the teaching and learning of isiNdebele in Grade 3”

Name: _____

Dear Learner

I hereby request you to participate in my research titled “The role of traditional storytelling in the teaching and learning of isiNdebele in Grade 3”. Please complete the following table by crossing an icon to show me whether you are or not interested in participating in my research. Kindly be informed that participation in this research is voluntary and you are free to exiting the session if and when you feel like.

- I understand that the researcher is interested in watching and talking to me whilst I am learning in class.
- I understand that the researcher would like to talk to me about my experiences about storytelling.

I would like to be observed in class		
I would like to talk to the researcher.		

Student researcher: MR M.W. JIYANA
UP Student Researcher
William.jiyana@gmail.com
Cell: 0621496263/0839786263

Supervisor: DR C. MAKGABO
Research Supervisor
connie.makgabo@up.ac.za
Tel +27 (0)12 420 5564

SIGNATURE

SIGNATURE

Dear Teacher

RE: PARTICIPATION IN A RESEARCH PROJECT

I am currently enrolled for a Master's degree at the University of Pretoria. Part of the requirements for the awarding of this degree is the successful completion of a significant research project in the field of education.

The title of my approved research study is:

The role of traditional storytelling in the teaching and learning of isiNdebele in Grade 3

The purpose of this study is to explore and investigate the role that is played by traditional storytelling of folktales in the teaching and learning of isiNdebele in the Grade 3 classroom. This is done to improve the language skills in early literacy development, which may be attainable from the traditional stories. Furthermore, to develop the learner's language competency in speaking and listening.

We will explore the practice of teachers when they teach and learner's experience in their incorporation of traditional storytelling in the teaching of isiNdebele and understand what provision of oral literature content the current Learning and Teaching Support Materials (LTSM) make and Curriculum Assessment Policy Statement (CAPS) utilized in Grade 3 of the Foundation Phase of schooling.

Therefore, this study aims to explore the knowledge base of oral traditional stories with the learners and teachers in the Foundation Phase and gain an understanding of how teachers use storytelling to develop isiNdebele as a language of teaching and learning (LoLT). Hence, also the role of parents and or elders cannot be underestimated

As a Grade 3 teacher, you are hereby invited to participate in this research project, which aims to:

- A. Investigate the role of traditional storytelling in the teaching and learning of isiNdebele in Grade 3.**
- B. Understanding the knowledge base of traditional oral stories that learners and teachers use in Grade 3 of the Foundation Phase.**
- C. Explore and understand the how do teachers use traditional storytelling techniques to improve their Grade 3 learner's listening and speaking skills?**
- D. Discover what Grade 3 learners gain from oral storytelling in the classroom.**
- E. Investigate the role of a parent or elder in the use of traditional storytelling for developing language skills.**

Below is the scope of the study and data collection strategy:

To gather information, I require approaching teachers and the Foundation Phase HOD with an individual invitation to participate. Those who do agree to participate will be observed and interviewed.

Teachers will be observed during the teaching and learning process of isiNdebele home language subject period. For the observations purpose, I will be observing their storytelling strategies and how they interact with learners. A schedule will be drawn up which will guide my observations of learners and teachers in a classroom. An audio recorder will also be utilized during the lessons and thus will contribute meaningfully to the performance of oral art if found that they are used in the classroom. During the observations, I will also utilise field notes to also improve my conceptual framework, and be able to interpret observations and the relationships they posit.

As a class teacher of Grade 3 isiNdebele class and your respective Head of Department (HOD) will be interviewed. Hence, I would like you to answer my research questions and demonstrate to me your understanding of the knowledge you have regarding the traditional storytelling and various types of folktales. The aim of interviewing teachers is to also understand and comprehensively capture each teacher understanding regarding his/her own teaching approach and learning in action. As for the HODs, the questions, which will be asked, will be about the literacy curriculum and to what an extent do they support the teachers and learners in literacy development.

Lastly, the document analysis of classwork or activities books and storybooks will also be used for this study to gain an understanding on how the learners apply the knowledge after the storytelling of folktales session. The only way to understand and know the impact of storytelling in teaching and learning is through assessment, which can be both informal and or formal

conducted by you as a teacher.

Please understand that the decision for you to participate is voluntary and the Department of Education will protect your right to participation. Please also note that each individual's participation in the study will be completely voluntarily and will in no way be a disadvantage to him or her. Each participant will be free, at any stage during the process, to withdraw their consent to participate, in which case their participation will end immediately without any negative consequences. All data collected from them up to that point in the study will then be destroyed.

We also would like to request your permission to use the studies data, confidentially and anonymously, for further research purposes, as the data sets are the intellectual property of the University of Pretoria. Further research may include secondary data analysis and using the data for teaching purposes. The confidentiality and privacy applicable to this study will be binding on future research studies.

At the end of the research study, you will be provided with a copy of the research report containing both the findings of the study and recommendations. This research study presents a unique opportunity for your school and to you as a teacher to get involved in the process of research aimed at investigating the usage of traditional stories (folktales) in developing learner's speaking and listening skills and a chance to explore various aspects of developing and implementing the curriculum.

Thanking you for your consideration in this research study.

Yours in service of education.

Mabidwana William Jiyana

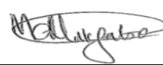
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SIGNATURE



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Education

Fakulteit Opvoedkunde
Lefapha la Thuto

baatseba.mphahlele@up.ac.za

Tel.: 012-420 5582

14 September 2021

Student no: 28288506

Mr Mabidwana William Jiyana
william.jiyana@gmail.com
u28288506@tuks.co.za

Dear Mabidwana

APPROVED TITLE AND SUPERVISOR

I have pleasure in informing you that your approved title and supervisor for the MEd is:

Title: The role of traditional storytelling in the teaching and learning of isiNdebele in Grade 3

Supervisor: Dr MC Makgabo

Contact details: connie.makgabo@up.ac.za

You are advised to acquaint yourself with Regulations in the publication 'General Regulations and information'.

Your registration as a student must be renewed annually before 28 February until you have complied with all the requirements for the degree. You will only be entitled to the guidance of your supervisor if annual proof of registration is submitted.

Yours sincerely

Baatseba Mphahlele

Mrs Baatseba Mphahlele
for Dean

APPENDIX 4: SCHEDULE OF INTERVIEWS



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Education

Interview with the Grade one isiNdebele Home Language Teacher

Personal Profile

1. How many years have you taught isiNdebele Home Language
2. What qualifications do you hold?
3. What are your major subjects?
4. Up to what level have you done isiNdebele?
5. What is your Home Language?

Interview Questions:

- Which traditional stories, that are folktales, do you know and recall their theme and storyline?
- Do you believe that storytelling of folktales plays a role in teaching and learning of isiNdebele in Grade 3?
- Have you been using folktales in your teaching?
- How long have you used storytelling for IsiNdebele Home Language teaching and learning?
- Are you comfortable in using traditional storytelling of folktales to learners in Grade 3?
- What are the approaches, strategies and resources do you use to support your performance/teaching using storytelling in the classroom?
- How does storytelling improve learners listening and speaking language skills?



- How does storytelling help improving reading and writing language skills?
- Do you have a specific assessment strategy to assess if the language skills have been taught through storytelling? Please share with me.
- Does the Curriculum Assessment Policy Statement (CAPS) prescribe storytelling of folktales as one of the strategies to teach language skills?
- In the event that CAPS does not say anything about the role of folktales for literacy development, what guidelines do you make use of to explore the use folktales as part of storytelling in your lessons?
- What are some of the challenges do you come across while teaching isiNdebele Home Language literacy?
- What are the challenges you encounter in teaching isiNdebele home language to Grade 3 learners?
- How do you overcome these challenges?
- Do you consider yourself successful in using storytelling?
- Do you think storytelling of folktales in isiNdebele can be integrated in the learning and teaching of mathematics and life skills subjects in Grade 3?



Focus Groups (Interview with Grade 3 isiNdebele learners).

Interview questions:

- Do your parents tell you bedtime stories (folktales)?
- What is the name of your favourite story you were told by either your parent or teacher?
- What was happening in the story?
- What did you learn most from the story?
- Do you enjoy and love listening to stories?
- Did you ever tell your friend a folktale story?
- Do you think using stories during your IsiNdebele learning helps you to understand better? Explain.



Grade 3 Parents Interview

Interview Questions:

- Do you help your child with schoolwork at home?
- Do you tell your children stories at home during bedtime or at any time?
- What folktale stories do you tell your children at home?
- Do you think children value traditional storytelling of folktales?
- Do you have a conversation with your kids about the folktales you tell them after the storytelling session?
- What questions or utterances do they make after a listening session of a story?
- What role do you play in the teaching and learning of isiNdebele at the school?
- How can storytelling improve IsiNdebele reading, writing, listening and speaking skills?
- Do you think it is important to learn isiNdebele-using traditional stories of folktales? Explain.
- How can you encourage other parents to use stories at home?

APPENDIX 5: OBSERVATION TOOL AND LESSON PLAN



Faculty of Education

OBSERVATION SHEET

OBSERVATION SHEET:

All lessons were observed using the following tool:

LESSON OBSERVATION: LESSON PLAN

Storytelling of Folktales Lessons in Grade 3 isiNdebele Class.	Description
1. Lesson Introduction	<ul style="list-style-type: none"> - How did the teacher introduced the lesson containing storytelling of folktales? - Did the learners developed interest in continuing paying attention to the lesson at the very beginning? - <p style="text-align: center;">Enter text as per observation:</p>
2. Aims and Objectives	<ul style="list-style-type: none"> - As a result of the activities, and teaching that have taken place in a lesson, the objectives should be short, specific statements of what learners will be able to do at the end of the lesson. - The learners will be able to evaluate their progress and take responsibility for their education. - Has the above taken place during the lesson? <p style="text-align: center;">Enter text as per observation:</p>
3. Lesson Implementation	<ul style="list-style-type: none"> - Has the lesson progressed smoothly, and the aims and objectives were achieved during the teaching and learning process?

	<ul style="list-style-type: none"> - Has the teacher managed to maintain interest and attention of the learners? - Are learners participating throughout the lesson?
	<p>Enter text as per observation:</p>
<p>4. Assessment and Feedback</p>	<ul style="list-style-type: none"> - What type of assessment was conducted by the teacher? - Is it formative assessment only, or summative assessment or both? - Were learners given tasks - Did the teacher provided feedback on the learners after any assessment opportunity taken place? -
	<p>Enter text as per observation:</p>
<p>5. Teaching and Learning Resources</p>	<ul style="list-style-type: none"> - Has the teacher made use of additional teaching resources during the teaching and learning process? - Has the teacher used technology to supplement the teaching of storytelling using folktales?
	<p>Enter text as per observation:</p>
<p>6. Conclusion</p>	<ul style="list-style-type: none"> - Did the teacher summarized the lesson and recapped on what was learnt in class? - Were the aims and objective of the lesson met?
	<p>Enter text as per observation:</p>

APPENDIX 6: GRADE 3 ANNUAL TEACHING PLAN

2021 Annual Teaching Plan – Term 3: SUBJECT: English HL Grade 3

Term 1 48 days	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7	Week 8	Week 9	Week 10
<p style="text-align: center;">LISTENING AND SPEAKING</p> <p style="text-align: center;">Minimum Time: 45 mins (3 x 15 mins) Maximum Time: 1 hour (4 x 15 mins)</p>										
CAPS Topic										
Core Concepts, Skills and Values	<ul style="list-style-type: none"> Talks about personal experiences such as tells news expressing feelings and opinions With support, predicts what will happen in a story, e.g., "look at the title and the cover of the book. What do you think is going to happen?" 	<ul style="list-style-type: none"> Makes an oral presentation : tells news or talks about an experience logically and in sequence Uses an ever-increasing vocabulary when speaking Suggests solutions to a problem, specifically word problems in Mathematics Interviews people for a particular purpose such as to find out a person's work Listens to a story and works out cause and effect in the story 	<ul style="list-style-type: none"> Makes an oral presentation : tells news or talks about an experience logically and in sequence Uses an ever increasing vocabulary when speaking Suggests solutions to a problem, specifically word problems in Mathematics Puts events in order of logical sequence Participates in discussion, giving useful feedback to others 	<ul style="list-style-type: none"> Makes an oral presentation : tells news or talks about an experience logically and in sequence Uses an ever increasing vocabulary when speaking Suggests solutions to a problem, specifically word problems in Mathematics Puts events in order of logical sequence Participates in discussion, giving useful feedback to others Tells a story with a beginning, middle and end. 	<ul style="list-style-type: none"> Makes an oral presentation : tells news or talks about an experience logically and in sequence Uses an ever increasing vocabulary when speaking Suggests solutions to a problem, specifically word problems in Mathematics Listens for details in stories and other oral text and answers open-ended questions, e.g. "what will you when you grow up Tells a story with a beginning, middle and end. 	REVISION				
<p style="text-align: center;">PHONICS</p> <p style="text-align: center;">Minimum time: 1 hour per week (4 x 15 mins); Maximum time: 1 hour 15 mins per week (5 x 15 mins)</p> <p style="text-align: center;">Continue to use the phonics to inform the spelling programme for the term.</p>										
CAPS Topic										
Core Concepts, Skills and Values	<ul style="list-style-type: none"> Recognises that some sounds can be represented by a number of different spelling choices Recognises digraphs making ff (e.g. 'gh' as in elephant and 'gh' as in laugh) Builds words using the phonic skills taught this year 	<ul style="list-style-type: none"> Recognises all vowel and consonant blends learnt so far Recognises silent letters in words, that is, 'k' as in know, 'l' as in half. Uses both the letter sound as well as the letter name to spell words Builds words using the phonic skills taught this year Spells words correctly using phonic knowledge in informal tests, in dictation and in all written work 	<ul style="list-style-type: none"> Recognises silent letters in words, that is, 'b' as in comb, 'w' as in write, 'h' as in hour Uses both the letter sound as well as the letter name to spell words Builds words using the phonic skills taught this year Spells words correctly using phonic knowledge in informal tests, in dictation and in all written work 	<ul style="list-style-type: none"> Uses words that sounds the same but are spelt differently such as 'pair', 'hair', and 'hare' Uses both the letter sound as well as the letter name to spell words Builds words using the phonic skills taught this year Spells words correctly using phonic knowledge in informal tests, in dictation and in all written work 	<ul style="list-style-type: none"> Uses words that are pronounced and spelt the same but have different meanings such as fly: the fly in an aeroplane or a fly that is an insect. Uses both the letter sound as well as the letter name to spell words Builds words using the phonic skills taught this year Spells words correctly using phonic knowledge in informal tests, in dictation and in all written work 	REVISION				
<p style="text-align: center;">READING</p> <p style="text-align: center;"><i>It is important to read Point 6 in guidelines on first page.</i></p> <p style="text-align: center;">Shared Reading: Minimum time: 1 hour per week (3 x 20 mins); Maximum time: 1 hour 15 mins per week (5x 15 mins) Group Guided: 2 hours 30 mins per week (2 x 15 minutes per day (2 groups daily)) Independent/Paired: 3x a week</p>										
CAPS Topic										
Core Concepts, Skills and Values	Reading	<ul style="list-style-type: none"> <i>Shared Reading: Whole class 2-3 times weekly using at least 1 text week</i> <i>Shared Reading: Introduce different genre such as plays and different types of poems</i> 								
	Shared	<ul style="list-style-type: none"> Reads enlarged texts such as poems, big books, posters and electronic texts as a whole class with the teacher Expresses whether a story was liked and is able to justify answer e.g. "I loved this story because it 	<ul style="list-style-type: none"> Reads enlarged text such as poems, big books of stories, plays, posters and electronic texts as a whole class with the teacher Reads book as a whole class with the teacher (shared reading) and discuss the main idea, main characters and the plot Answers a range of higher order questions based on the text read, e.g., "Should her grandmother have told her that...?" Uses a dictionary to find new vocabulary and their meanings 	<ul style="list-style-type: none"> Reads enlarged text such as poems, big books of stories, plays, posters and electronic texts as a whole class with the teacher Interprets information from graphical texts such as advertisement pictures, graphs, charts Reads book as a whole class with the teacher and discuss main idea, characters and plot Expresses whether a story was liked and is able to justify answer, e.g., "I loved this story because it reminded me of...?" Answers a range of higher order questions based on the text read, e.g., "Should her 	<ul style="list-style-type: none"> Reads enlarged text such as poems, big books of stories, plays, posters and electronic texts as a whole class with the teacher Reads a range of different types of poems around a topic and discusses these (both form and meaning, word selection) Expresses whether a story was liked and is able to justify answer, e.g., "I loved this story because it reminded me of...?" Answers a range of high order questions based on the text read, e.g. "Should her 	<ul style="list-style-type: none"> Reads enlarged text such as poems, big books of stories, plays, posters and electronic texts as a whole class with the teacher Interprets information from graphical texts such as advertisement pictures, graphs, charts Reads book as a whole class with the teacher (shared reading) and discuss the main idea, main characters and the plot Answers a range of high order questions based on the text read, e.g. "Should her 	REVISION			
<ul style="list-style-type: none"> Reads a range of different types of poems around a topic and discusses these (both form and meaning, word selection) Expresses whether a story was liked and is able to justify answer, e.g., "I loved this story because it reminded me of...?" 										

		reminded me of...		grandmother have told her that...? <ul style="list-style-type: none"> • Uses a dictionary to find new vocabulary and their meanings 	grandmother have told her that...? <ul style="list-style-type: none"> • Use a dictionary to find new vocabulary and their meaning 	grandmother have told her that...? <ul style="list-style-type: none"> • Expresses whether a story was liked and is able to justify answer, e.g., "I loved this story because it reminded me of...?" • Use a dictionary to find new vocabulary and their meaning 	
Group Guided	<ul style="list-style-type: none"> • Reads both silently and out loud from own book in a guided reading group with the teacher, that is the whole group reads the same story at the instructional level of the group 	<ul style="list-style-type: none"> • Reads both silently and out loud from own book in a guided reading group with the teacher, that is the whole group reads the same story at the instructional level of the group • Uses a range of self-correcting methods when reading: re-reading, reading on, pausing • Reads with increasing fluency and expression, pronouncing words correctly and accurately 	<ul style="list-style-type: none"> • Reads both silently and out loud from own book in a guided reading group with the teacher, that is the whole group reads the same story at the instructional level of the group • Uses phonics, contextual or structural analysis decoding skills when reading unfamiliar words • Monitors self when reading, both word recognition and comprehension 	<ul style="list-style-type: none"> • Reads both silently and out loud from own book in a guided reading group with the teacher, that is, whole group reads the same story on the instructional reading level of the group • Uses a range of self-correcting methods when reading: re-reading, reading on, pausing • Reads different genres such as play scripts • Reads with increasing fluency and expression, pronouncing words correctly and accurately • Monitors self when reading, both word recognition and comprehension 	<ul style="list-style-type: none"> • Reads both silently and out loud from own book in a guided reading group with the teacher, that is, whole group reads the same story on the instructional reading level of the group • Reads with increasing fluency and expression, pronouncing words correctly and accurately • Uses phonics, contextual or structural analysis decoding skills when reading unfamiliar words • Monitors self when reading, both word recognition and comprehension 	REVISION <ul style="list-style-type: none"> • Reads both silently and out loud from own book in a guided reading group with the teacher, that is, whole group reads the same story on the instructional reading level of the group • Uses phonics, contextual or structural analysis decoding skills when reading unfamiliar words 	
Independent/ Paired Reading	<ul style="list-style-type: none"> • Reads independently books read in Shared Reading sessions. story books and books from the reading corner and any other texts, such as readers read earlier in the year, at the independent reading level of the children 	<ul style="list-style-type: none"> • Reads independently books read in Shared Reading sessions. story books and books from the reading corner and any other texts, such as readers read earlier in the year, at the independent reading level of the children • Reads aloud to a partner 	<ul style="list-style-type: none"> • Reads independently books read in Shared Reading sessions. story books and books from the reading corner and any other texts, such as readers read earlier in the year, at the independent reading level of the children • Reads own and others writing • Finds information independently or in pairs from level-appropriate non-fiction books 	<ul style="list-style-type: none"> • Reads independently books read in Shared Reading sessions. story books and books from the reading corner and any other texts, such as readers read earlier in the year, at the independent reading level of the children • Reads aloud to a partner • Reads own and others writing 	<ul style="list-style-type: none"> • Reads independently books read in Shared Reading sessions. story books and books from the reading corner and any other texts, such as readers read earlier in the year, at the independent reading level of the children • Reads own and others writing • Finds information independently or in pairs from level-appropriate non-fiction books 	<ul style="list-style-type: none"> • Reads independently books read in Shared Reading sessions. story books and books from the reading corner and any other texts, such as readers read earlier in the year, at the independent reading level of the children • Reads aloud to a partner 	
CAPS Topic		WRITING: Shared, Group and Independent 1 hour per week (3 x 20 mins).					
Core Concepts, Skills and Values		<ul style="list-style-type: none"> • Use the Shared Writing activities to model the use of correct punctuation, grammar and parts of speech. • Use the Shared Writing activities to teach punctuation, grammar and different sentence types • Provide a writing frame to assist children to write personal texts such as a letter 					
	<ul style="list-style-type: none"> • Participate in a discussion to choose a topic to write about • Writes own story or a familiar story or another creative text of at least ten sentences • Uses more complex tenses such as present and past progressive. For example, He is reading a book. They were watching TV last night. 	<ul style="list-style-type: none"> • Writes personal texts in different forms: a diary entry, a letter to a relative, description • Summarises and records information using mind maps, tables, notices, diagrams or charts • Uses punctuation correctly, capital letters, full stops, commas, question marks, exclamation marks and inverted commas • Uses phonic knowledge and spelling rules to write unfamiliar words • Builds own word bank and personal dictionary 	<ul style="list-style-type: none"> • Writes personal texts in different forms: a diary entry, a letter to a relative, description • Writes and illustrates a story to contribute to a book for the class library. • Uses different sentence types when writing such as statements, questions, commands • Uses punctuation marks correctly: capital letters, full stops, commas, question marks, exclamation marks and inverted commas. • Identifies and uses nouns, pronouns, adjectives, verbs, adverbs and prepositions correctly • Uses phonic knowledge and spelling rules to write unfamiliar words • Reads own writing to the class • Builds own word bank and personal dictionary 	<ul style="list-style-type: none"> • Writes personal texts in different forms: a diary entry, a letter to a relative, description • Summarises and records information using mind maps, tables, notices, diagrams or charts • Drafts, writes, edits and publishes own story of at least two paragraphs (ten or more sentences), with a title • Joins sentences using conjunctions such as 'and', 'but' • Uses a variety of vocabulary to make the writing more interesting • Reads own writing to the class • Builds own word bank and personal dictionary 	<ul style="list-style-type: none"> • Writes personal texts in different forms: a diary entry, a letter to a relative, description • Summarises and records information using mind maps, tables, notices, diagrams or charts • Drafts, writes, edits and publishes own story of at least two paragraphs (ten or more sentences), with a title • Joins sentences using conjunctions such as 'and', 'but' • Identifies and uses nouns, pronouns, adjectives, verbs, adverbs and prepositions correctly • Uses a variety of vocabulary to make the writing more interesting • Reads own writing to the class • Builds own word bank and personal dictionary 	REVISION <ul style="list-style-type: none"> • Writes personal texts in different forms: a diary entry, a letter to a relative, description • Uses punctuation marks correctly: capital letters, full stops, commas, question marks, exclamation marks and inverted commas. • Uses a variety of vocabulary to make the writing more interesting 	
CAPS Topic		HANDWRITING 1 hour per week (4 x 15 mins) Children make the transition from using print script in written recording to a joined script or cursive writing by the end of the term					

APPENDIX 7: DOCUMENT ANALYSIS



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Education

DOCUMENT ANALYSIS

Document type to be analysed:

1. IsiNdebele Home Language for Foundation Phase: Curriculum Assessment Policy Statement (CAPS)

- 1.1. Does CAPS (IsiNdebele H.L. F.P) make provision to teach isiNdebele language using oral traditional storytelling of folktales?
- 1.2. How many hours per week should stories(folktales) be told to learners?
- 1.3. What language skills are emphasized by the CAPS document?

2. Classwork/Homework Activities Book

- 2.1. Do the classwork book reflect the assessments done on lessons with storytelling of folktales?
- 2.2. Are there written tasks reflecting that the lessons were taught using storytelling?
- 2.3. Are the books controlled by all the teacher, HOD and or parents?

3. Workbooks

- 3.1. Do the workbooks contain a folktale story in isiNdebele?
- 3.2. Are the stories teaching language skills?
- 3.3. How effective are the workbooks in teaching learners' traditional storytelling of folktales?