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STORYTELLING FOR EARLY LITERACY DEVELOPMENT IN ISIXHOSA: A CASE STUDY OF A GRADE ONE CLASS IN THE WESTERN CAPE
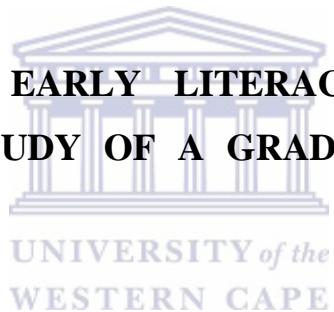
By

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Supervisor: Prof. Vuyokazi Nomlomo   **January 2018**

ABSTRACT

Early literacy development forms the basis of learning as it equips young learners with reading skills which help them to unlock the code of written texts across the curriculum. Literacy components include listening, oral, writing, spelling, sentence construction, reading and comprehension. Literacy in the learners' home languages forms a strong foundation for learning.

Story-telling is one of the approaches to literacy development. It may involve traditional folktales which can be used to enhance learners' literacy skills through listening, speech and writing. Traditional folktales form part of traditional literature that is disseminated largely through oral communication and behavioural examples. They connect to the past, although they reflect the present socio-cultural and educational activities which encourage children's critical, problem solving and decision-making skills.

The study investigated how storytelling was used to teach literacy to Grade one learners. It also determined how traditional isiXhosa folktales were incorporated in literacy lessons and how teachers utilized them in developing learners' literacy through listening, speaking, reading and writing. The Social constructivism theory has been used as a lens to understand how storytelling supports learner's literacy development, and their socialisation in the society.

The study was conducted in one primary school in the Western Cape where isiXhosa was used as a medium of instruction in the Foundation Phase. It focussed on Grade one to explore the use of storytelling for literacy development in IsiXhosa. It followed a qualitative research approach which involved classroom observations, semi-structured interviews and document analysis. The findings of the study reveal that teachers acknowledged the value of folktales as part of storytelling as a learner-centred approach that enhances early literacy development. However, there were constraints regarding the lack of appropriate literacy resources in IsiXhosa and the exclusion of traditional stories in the formal curriculum. The study concludes that storytelling is one of the powerful learner-centred approaches for literacy development and that parental support should be strengthened to build the relationship between the school and the community as a means of maintaining learners' culture and identity.

KEYWORDS: Literacy, Storytelling, IsiXhosa, Grade one, Folktales, Scaffolding

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DEDICATION

I dedicate this thesis to my late parents, Fezekile and No-First Makaluza, for their passion and commitment to educate their youngest daughter. To my late siblings: Nomonde, Mzuvukile and Bona.

Thank you for your empowerment during your time on Earth.

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DECLARATION

I, Nolitha Makaluza, declare that **STORYTELLING FOR EARLY LITERACY DEVELOPMENT IN ISIXHOSA: A CASE OF A GRADE ONE CLASS IN THE WESTERN CAPE** is my own work that has not been submitted for degree or examination in any other university and that all sources I have cited or quoted have been indicated and acknowledged by complete references.

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Nolitha Makaluza   **January 2018**

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To my family brothers and sister, Sonwabo, Zolisa, Siphelele and Zoleka - thanks for your endless support throughout this journey.

A special thanks to my daughter, Siba, for encouraging me to further my education. You are a blessing in my life.

God bless you all!!

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LIST OF ACRONYMS

EFA	Education for All
WCED	Western Cape Education Department
DoE	Department of Education
DET	Department of Education and Training
DBE	Department of Basic Education
CA	Curriculum Assessment
CAPS	Curriculum Assessment Policy Statement
HOD	Head of Department
SE	Systemic Evaluation
ANA	Annual National Assessment
NCS	National Curriculum Statement
RNCS	Revised National Curriculum Statement
NEEDU	National Education Evaluation Development Unit
FP	Foundation Phase
UNESCO	United Educational Scientific and Cultural Organization
JPTD	Junior Primary Teachers' Diploma
IP	Intermediate Phase
PRAESA	Project for the Study of Alternative Education in South Africa
ZPD	Zone of Proximal Development
SA	South Africa
IKS	Indigenous Knowledge System
IT	Information Technology
HOD	Head of Department
OBE	Outcomes Based Education
C2005	Curriculum 2005
SMT	School Management Team
LOLT	Language of Teaching and Learning
HIV/AIDS	Human Immunodeficiency virus/ Acquired Immunodeficiency Syndrome

CEDAW	Convention on the Elimination of All forms of Discrimination against Women
CRC	Convention on the Rights of the Child
ECA	Embodied Conversational Agent
ACE	Advanced Certificate in Education
SPTD	Senior Primary Teachers' Diploma
B. ED	Bachelor of Education
CTLI	Cape Teaching and Leadership Institute
NCS	National Curriculum Statement
PANSLAB	Pan South African Language Board
LITNUM	Literacy and Numeracy
HALTI	Holistic Approach in Language Teaching Instruction

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CHAPTER ONE: BACKGROUND AND CONTEXT

1.1 Introduction and background to the study

South Africa is a multilingual country with eleven official languages. The democratic Language-in-Education Policy (DoE, 1996) stipulates that all learners have a right to learn in the language of their choice. As a result, many schools in South Africa make use of the learners' home languages in the first three years of schooling (i.e. in the Foundation Phase).

Although learners are taught in their home languages in the Foundation Phase, recent educational reports and research show that there is a literacy crisis in South Africa. For example, the findings of the Annual National Assessment (ANA) of 2011-2013 and the report of the National Education Evaluation Development Unit (NEEDU: 2012) show low literacy performance among Foundation Phase (FP) learners in South Africa (Department of Basic Education, 2011, 2012, 2013; NEEDU Report, 2012).

At provincial level, the Western Cape Education Department conducted Systemic Evaluation (SE) with the aim of identifying challenges facing schools with low literacy performance levels. The identified schools were township schools in low socio-economic environments. The Literacy and Numeracy (LITNUM) assessments were conducted in Grade three in the Foundation Phase, in Grade six in the Intermediate Phase and in Grade nine in the Senior Phase. The focus of the assessments was to identify challenging gaps in the educational policies implemented in schools, especially about literacy teaching and learning.

Research studies across the globe have shown that South Africa is not the only country facing low literacy levels. For example, the Education for All (EFA) Global Monitoring Report claims that literacy is a world-wide crisis. Likewise, different international reports like the Convention on the Elimination of All forms of Discrimination against Women (CEDAW) and the Convention on the Rights of the Child (CRC) have raised concerns about low levels of literacy (UNESCO, 2006). These reports were spearheaded by the United Educational Scientific and Cultural Organization (UNESCO) which focussed on policy changes regarding literacy with a special focus on women, children and adults (UNESCO, 2006). UNESCO (2006) further mentions that literacy is a human right for everyone to benefit by accessing information everywhere. Hence there were different forms of literacy activities in India to reduce illiteracy among citizens and to boost the socio-economic status of the country (Eldred, 2013).

http://etd.uwc.ac.za/

In South Africa with all the policy changes in education since 1994, e.g. the Outcomes Based Education (OBE), the Revised National Curriculum Statement (RNCS), the National Curriculum Statement and the Curriculum and Assessment Policy Statement (CAPS), low literacy levels remain a concern. The Department of Education identified schools that continue to perform poorly and some of these schools have partnered with Non-Governmental Organizations (NGOs) to enhance literacy teaching and learning, for example, the Zennex Foundation for in-service training of teachers.

The Department of Basic Education (DBE) at national and provincial levels took an initiative to supply schools with activity workbooks to enhance literacy and numeracy skills from the Foundation Phase to the Senior Phase (DBE, 2012). The workbooks cover the requirements of the CAPS document with a special focus on activities covered in the national and provincial assessments. Van Steensel (2006) claims that low literacy levels are caused by poor allocation of resources and poor facilities in disadvantaged schools.

There are various ways of supporting literacy teaching and learning. For instance, the Foundation Phase curriculum highlights the importance of storytelling as an effective tool for the learning to read and write. Listening and speaking skills play a major role in storytelling as outlined in the curriculum policy documents (DoE, 2002 & 2005; DBE, 2011). Children tell stories when they play and when they do role play in groups as they try out new ideas using practical actions. When children play there is enjoyment and communication, and this enhances the development of oral language skills (Singer, Golinkoff & Hirsch-Pasek, 2006).

Story-telling is regarded as one of the strategies that could enhance learners' literacy skills. According to Mello (2001) traditional storytelling honed our mythologies long before they were written and edited by scribes, poets or scholars. Storytelling is described as a linguistic activity that is educative because it allows individuals to share their personal understanding with others, thereby creating negotiated transactions (Egan, 1995 & 1999). It is central to communication. Socialization around storytelling has been a key feature for transferring knowledge as well as cultural values to young minds. As storytelling is a component of folklore and oral traditional literature it denotes oral tradition, rituals, crafts and other forms of expressive culture. Thus, storytelling has been a critical factor in the socialization of, and communication of societal values. It is an integral part of culture.

Storytelling has been a significant part of informal education and it instils cultural and moral education to young children. In the Foundation Phase story-telling is resourceful for learners

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because it is a learner-centred activity. More so, learners are being taught in their language and it is critical that their metalinguistic structures be developed at this phase. Stories told in the learner's language are creatively and intellectually empowering as the learner is able to imagine and figure out or identify certain artefacts which may be familiar with his immediate environment.

Storytelling is also part of a genre-based social pedagogy which can be utilised in schools to improve the level of literacy in the Foundation Phase. Through storytelling children can develop the necessary learning skills like listening skills, analysing and critical thinking skills as well as communication and writing skills that are essential for life-long learning (Cutspec, 2006). The Project for the Study of Alternative Education in South Africa (PRAESA) claim that rich language learning grows through listening to stories and talking about our lives (Bloch, 2009). Traditional storytelling is a socio-cultural practice and it is part of the indigenous knowledge system. It can be easily infused with the existing literacy curriculum in the Foundation Phase (Cutspec, 2006).

While literacy and language kept on developing, folklore was eroded due to urbanization, mobility, homogenization and the influence of the mass media (Wilson, Thomas & Abadie 2006). Bloch (2006a) claims that the mission schools in South Africa played a role in producing people with strong conceptual and moral confidence through traditional storytelling. But these skills were sadly eroded since the introduction of Bantu Education in the 1950s (Bloch, 2006a). Other conceptual skills embedded in the missionary education included folklore, dictation, storytelling and rhymes which were orally imparted to learners in Sub A which is now equivalent to Grade one (Oral Inquiry, April 2014). Some of the literacy components have since been excluded in the new curriculum, and they do not receive much attention in the classroom.

Despite the stipulated National Protocol for Assessment of the CAPS and the learning programmes including a learning package on storytelling, not much is done to enhance the teaching of storytelling and its value and role in early literacy development. This could be due to the curriculum changes that have taken place since 1994. The policy changes did not help much with literacy development of South African learners (Chilsom, 2004:177).

Storytelling is a component of folklore and it contributes both to language and early literacy development as the child can utilize his listening and comprehension skills. The learners' metalinguistic structures are developed through storytelling which is often imparted in one's

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mother-tongue in the Foundation Phase. Storytelling is part of the literacy curriculum, but little is said about folktales as the major component of storytelling, especially among young learners whose imagination needs to be nurtured. Young children develop basic cognitive skills through interaction in social activities such as storytelling (Egan, 1999 & Bloch, 2005). In this study I argue that traditional storytelling as part of Indigenous Knowledge System (IKS) has not been adequately acknowledged as a means of literacy development. Hence this study investigates how storytelling is used to enhance Grade one learners' literacy skills where isiXhosa is used as a medium of instruction.

1.2 Research problem and rationale

One of the daunting challenges experienced in the South African Education is the inability of many South Africans to write, read text proficiently. This challenge is experienced in the learners' mother-tongue and in English which is the medium of instruction from Grade four in many South African schools. This study was motivated by the realization of poor literacy levels of Grade three IsiXhosa speaking learners in one disadvantaged school in the Western Cape. During classroom practice, I noticed that learners were struggling to read, write, comprehend, analyse information and to summarise the content of the texts they read.

The learners' poor literacy levels are also reported in the Annual National Assessments (ANA) reports (2011 to 2013). The other documented evidence is found in the National Education Evaluation Development Unit (NEEDU) Report of 2012 which also reports on learners' poor literacy levels. According to these reports learners performed poorly in literacy, although the assessments were written in the learners' mother tongue in the Foundation Phase. The poor performance seems to indicate low proficiency in language development in the Foundation Phase, particularly in Grade one. What is alarming is the learners' inability to do presentations and writing in their own mother-tongue. This uneven literacy development could affect learners in the subsequent grades up to tertiary level where they are required to read and write for learning.

Storytelling and reading are conceptually linked, and it is believed that they are the building blocks for metalinguistic structures of the learner (Hacin, 2016). They have to do with the learners' cognitive abilities hence it is important to understand the learning and development of the child in his primary language or mother tongue (Mello, 2001). Storytelling is an important aspect of language development (Vygotsky, 1978). Jung and Ouane (2001:320-321) state that storytelling as a psychological and socio- historical practice has been invented

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in only a few societies but borrowed and 'adapted' in many others. However, it appears that storytelling is given little attention as a means of literacy development in the classroom.

The rationale for this study has been influenced by the high learner-teacher ratio and lack of literacy resources in indigenous African languages. Some English stories are translated into African languages and they lose authenticity when imparted to learners. In the case of storytelling, some of the translated stories are not truly African, i.e. are Eurocentric and they might not reflect the learners' socio-cultural environment. This might negatively affect the authenticity found in the African original stories and the learners' creativity and imagination. Furthermore, there is limited research on storytelling in the learners' Home Language, particularly in African languages. Hence this study focuses on the use of storytelling in IsiXhosa which is one of the African languages widely spoken in South Africa.

1.3 Research aims and objectives

The aim of this research was to investigate the role of storytelling in early literacy development in the Grade one classroom with specific reference to IsiXhosa. The specific objectives were:

1) To observe and understand how teachers use storytelling to enhance IsiXhosa literacy learning in the Grade one classroom.
2) To investigate whether original IsiXhosa folktales are incorporated in storytelling to facilitate literacy teaching and learning in the Grade one classroom.
3) To examine and analyse the Foundation Phase language and literacy curriculum in relation to storytelling for literacy development.
4) To uncover the role played by parents in supporting their children's literacy development through storytelling.

1.4 Research questions

The main question of the study is: How is storytelling used to enhance literacy development among IsiXhosa-speaking Grade one learners?

The following sub-questions aim to guide the study:

1) What does the Foundation Phase language curriculum suggest regarding storytelling and literacy development?

2) How do teachers make use of storytelling to enhance Grade one learners' literacy development in IsiXhosa?

3) How can traditional folktales as part of storytelling be used to teach literacy in Grade one where a medium of instruction is IsiXhosa?

4) What is the parents' role in the use of storytelling for literacy development?

1.5 Research Methodology

This study was conducted within a qualitative paradigm as discussed in detail in Chapter 3. I used a qualitative research paradigm because it is a situated activity that requires the observer to be innovative (Silverman, 2001). According to Silverman (2001) the strength of qualitative research is its ability to analyse what happens in natural settings. So, the qualitative paradigm was relevant to this study to gain a deep understanding of literacy practices in the Grade one classroom and whether storytelling and folktales support the development of learners' early literacy skills.

Qualitative research posits that knowledge is socially constructed by individuals in interaction with their world (Merriam, 2002). I followed the qualitative approach which is regarded as the best approach to understand social phenomena. This approach enabled me to penetrate the core of the problem as it directly involved the participants in the research activity.

The data collection methods used in this study involved observations of a Grade one IsiXhosa classroom, interviews with the Principal, Head of Department, Grade one teacher, parents and an analysis of documents. These techniques were used to get an in-depth understanding of how storytelling was used to enhance early IsiXhosa literacy development in the Grade one classroom. Learners' activities were based on listening and speaking, reading and writing. Details on how the study was conducted are discussed in-depth in Chapter three of this thesis.

1.6 Significance of the study

The research findings of this study could provide insight into the literacy practices and challenges on storytelling in the Foundation Phase classrooms where IsiXhosa as a medium of instruction. Furthermore, the findings of this study could provide schools with a better understanding on how storytelling using traditional folktales could support early literacy

development. The final report of this study will be made available to Western Cape Education Department (WCED) officials, curriculum advisors, schools, teachers and parents. The purpose is to rethink innovative classroom strategies to enhance language and literacy development in IsiXhosa.

1.7 Chapter Outline

This study consists of five chapters as summarised below**:**

Chapter 1: Introduction

This chapter gives an introduction and background to the study. It highlights the problem statement, research aims and objectives that underpin the study. It provides research questions that guide the development of the study, the research methodology and significance of the study.

Chapter 2: Literature Review

This chapter explores national and international literature about literacy and storytelling. It also provides the theoretical framework that guided the study.
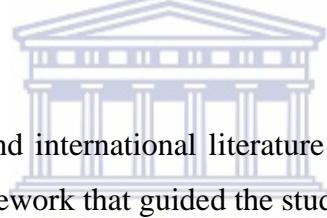
Chapter 3: Research Methodology

This chapter discusses the methodological and research paradigm related to this study. It also deals with ethical considerations.

Chapter 4: Presentation and Analysis of data

In this chapter I present data that was collected from teachers and parents. Data was collected by means of observations, interviews and document analysis. I also analyse data in relation to the objectives of this study.

Chapter 5: Findings, Conclusions and recommendations

In this chapter I discuss the findings that emerged from the analysed data. I also provide recommendations and conclusions that are based on my findings.

1.8 Summary

This chapter provided an introduction and background to the study about the research problem, objectives and research questions have been used to guide the study. The chapter also mentioned the research paradigm and data collection techniques that have been used in the study. The next chapter reviews literature and deals with the theoretical framework that underpins the study.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

The purpose of this chapter is to explore and discuss the literature that is relevant to my research topic. My research question probes the use of storytelling in enhancing literacy development among IsiXhosa-speaking learners in Grade one. The conceptual framework of this study is constructed around the key literacy concepts such as storytelling, folktales, literacy practices and expressive modes such as orality and play-based literacy activities. Literacy models are also interrogated and defined in relation to the study aims. This chapter also discusses the theoretical framework which is based on Vygotsky's sociocultural theory to understand how storytelling scaffolds literacy teaching and learning through the learner's home language.
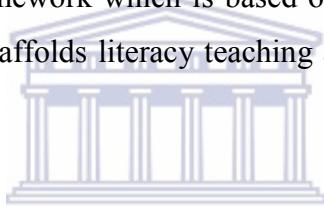
2.2 Conceptual Framework

There are various conceptualizations of literacy according to various contexts in which the concept is used. Literacy is regarded as a social practice and can be applied and practised differently in varying contexts. Below I unpack the different definitions of literacy. I also discuss the two literacy models that inform practices in different contexts.

2.2.1 Literacy Models

There are various understandings of literacy approaches, namely literacy as an autonomous set of skills, literacy as applied, practiced and situated, literacy as a learning process and literacy as text (UNESCO, 2006). These broad areas of inquiry express almost all theoretical understandings of literacy including the social, critical or ideological orientations (UNESCO, 2006). The social orientation refers to social practices like songs, rhymes traditional dance while the critical dimension entails praise poetry, storytelling, riddles and proverbs. For example, when we infer to literacy as a social function one might assume its critical value and as such it becomes a social practice.

The alternative or ideological model of literacy offers a more culturally sensitive view of literacy practices (Street, 2003). This model claims that literacy is a social practice and not

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simply a technical and neutral skill. Literacy is always embedded in socially constructed knowledge and moral principles. It is about knowledge which portrays one's identity and being (Mosweunyane, 2013). It is embedded in social practices, such as those of a job market or educational context. This implies that literacy practices vary according to contexts and situations.

For Street (2003) literacy is always contested as a vehicle used to dominate or marginalise others (Gee, 1991; Street, 1994). For example, Nomlomo & Sosibo (2016) indicate that folktales form part of storytelling and Indigenous Knowledge System (IKS) and they have cognitive and socio-cultural benefits which might have been ignored in formal schooling. This implies that traditional folktales serve as the foundations of cognitive development through storytelling. However, formal schooling in South Africa is dominated by Eurocentric approaches (Prah, 2006).

2.2.2 Literacy as social practice

As mentioned above, literacy has universal definitions, which perceive literacy as autonomous, textual, applied and as a social practice (Wilson, 2006). Literacy is associated with the socio-cultural practices that are found in historical elements. It reflects relations of power and culture (Heath, 1983). UNESCO (2006) highlights the pivotal need for literacy to facilitate people's access to health, educational, political, economic, cultural opportunities and services. Furthermore, UNESCO (2006) mentions that being literate could add value to one's life and enable one to be critical and make informed decisions in life. In this way, individuals become responsible citizens of their communities. Hence, Street (1995), Heath (1983) and Barton (1994) agree that literacy is adapted from one's natural surroundings or from communities' daily practices.

Gee (1996), Miller and Pennycuff (2008) bring to maintain that the power of literacy is a build-up of languages that make sense for both speech and writing. It allows a way of constituting knowledge with the help of social practices and forms of subjective power. Therefore, literacy is influenced by world views and social community issues taking place in the surroundings. Thus, social and cultural groups and their lifestyles are influenced by the development of literacy.

Informal literacy is context-based, and it stimulates leaner's cognitive imagination and decision-making skills. It promotes identity construction, culture, morals and values that enable learners to take informed decisions about challenges of life. Hence, formal literacy at

school has to be built from what the learner already knows, for example, the learners' everyday knowledge is vital for learning. In this study both informal and formal literacy, including storytelling are regarded as central elements of early literacy development.

Many scholars view literacy as a social practice that is deep rooted in relations of power, history and culture (Heath, 1983; Street, 1984, 1996 (119-121); Gee, 2001; Bloch, 2005). This means one can invent ideas and knowledge of power when advanced with literacy abilities. This implies that the socio-cultural landscapes determine what is regarded as literacy or literacy practices. Therefore, social construction of literacy in a community or society determines people's understanding and perceptions of literacy or literacy practices.

Literacy is a route to self-actualization (UNESCO, 2006). Personal fulfilment is held to be a direct consequence of literacy. An individual's ability to read and write fluently, for pleasure or for personal empowerment and to express creativity by engaging with the print often indicates literacy proficiency. Literacy can enhance social cohesion between different school communities and society in general. For example, the 'Funda Mzantsi' project supports communities with literacy skills. The project holds annual events such as cultural events during the heritage month (September) in the Western Cape. In these events traditional songs, poetry, reading and debates on current social issues are discussed.

Literacy is grounded in culturally and socially-based knowledge, restoration and economic values (Luongo-Orlando, 2010). This indicates that literacy is a component of our daily activities, as it features in our communication. Culture is crucial in literacy development of a child as it is shaped by the social environment (Kohun & Skovira, 2011). Children acquire literacy long before schooling begins (Minick, Forman & Stone, 1997). From some early age children learn about oral language, reading, writing and print by actively participating in literacy events in the home and local environment. For example, according to Ngece (2014) bedtime stories expose learners in a more relaxed environment with their families. Children play with language in traditional songs, playground verses and nursery rhymes. This is echoed by Gambrell, Morrow & Pressely (2007) who claim that children come from home with rhyming verses which they are exposed to daily.

The social environment influences children's emergent literacy (Bloch, 2006b; Luongo, 2010). Piaget (1962) also claims that children construct knowledge in the form of schema hence learners use objects to communicate meaning. Children develop language and literacy through authentic and purposeful hands-on activities. They also make meaning through social

and cognitive processes necessary for reading and writing in later years (Roskos and Christie, 2001). Childhood experiences are at the heart of language development in the early years of life, e.g. talking, playing, music and print encounters (Ngece, 2014; & Luongo, 2010). This implies that teachers should tell stories to their pupils and adapt the details of the story to the pupil's own experiences. The literature reviewed above relates to the importance of the sociocultural environment in literacy development which is explained in the different literacy models discussed below.

2.2.3 Literacy as applied, practiced and situated learning

In the 1960s and 1970s the concept of skills-based approach to literacy formed part of socio-economic development (UNESCO, 2006). Views on this form of literacy often assumed that literacy could be taught as a universal set of skills that are applicable everywhere and that there is only one form of literacy which everyone should learn in the same way (UNESCO, 2006). Literacy was perceived as neutral and independent of the social context. This understanding evolved as scholars argued that the ways in which literacy is practiced varies according to social and cultural contexts (Barton, 1994). In other words, a community engages in literacy practices accustomed to their values, beliefs and social norms.

According to the skills-based approach to literacy, members of a society with little or no literacy can all perform the same logical functions (Goody & Watt, 1963). In other words, literacy is culturally grounded and can be orally accessible to all. This implies that the concept of literacy existed even before schooling emerged (Ntuli, 2011).

The concept of literacy as applied, practiced and situated approach problematizes the notions of being 'literate' or 'illiterate' as many people who are labelled as illiterate can make significant use of literacy practices for specific purposes in their everyday lives (Doronilla, 1997). This implies that a definition of literate and non-literate societies varies across contexts.

2.2.4 Literacy as a learning process

Literacy is viewed as a broad-based learning process rather than as a product of a limited and focused educational intervention. Constructivist educators such as Wesolowski (2007) focus on the ways in which individuals, especially children, make sense of their learning experiences. They believe that the young children learn from the social environment which involves their families and friends. They acquire literacy informally before they go to school.

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Home literacy often involves storytelling which could be in the form of folktales. Folktales have unique features of reflective narratives or genres that can intellectually intrigue the young minds' imagination and critical thinking. For example, folktales are interactive as they involve a performer and an audience who interact in a specific context (Ntuli, 2013).

Freire's (1974) work, despite its focus on adult literacy, has integrated notions of active learning within socio-cultural settings. Freire (1974) emphasizes the importance of bringing the learner's socio-cultural realities into the learning process itself and then using the learning process to challenge social processes that might conflict with the expected societal norms and values. This implies that providing children with familiar literacy instructions is an essential step in addressing the needs of children who find learning to read and write more difficult.

Central to Freire's pedagogy is the notion of 'critical literacy' which is attained through engaging with books and other written texts, but more profoundly through "reading". It entails finding information, critical reading which involves theorizing, investigating, exploring, interpreting, reflecting on, interrogating, probing and questioning (Freire, 1974). Freire's literacy ideas have been used as pedagogical tools to support learners who have been oppressed, excluded or disadvantaged due to gender, ethnicity or socio-economic status. For example, in South African education, the Indigenous Knowledge Systems (IKS) in which folktales are embedded have been viewed as barbaric by the Western worldview. As a result, they were never included in colonial education system and this resulted in the marginalization of IKS in the formal curriculum (Nomlomo & Sosibo, 2016).

All uses of texts are shaped in and by their social context. In other words, the most established and institutionalized concepts of literacy can be traced back to social and cultural conventions (Gee, 2001). This implies that folktales can be viewed as pillars of mediating learning with social and pedagogical skills that can quickly facilitate literacy development.

Furthermore, Ntuli (2011) refers to folktales as performance-based. In other words, their features resemble prose, poetic and dramatic characteristics. A folktale has an introduction, content and conclusion. Its content is characterised by complication and resolutions (Finnegan, 1998; & Sivasubramanium, 2013). This implies that stories, including traditional stories such as folktales have an educational value. Therefore, it is crucial that traditional folktales are imbedded in the curriculum so that learners can learn about sociocultural issues that shape their identity and support literacy learning.

2.2.5 Literacy as text

Literacy is also defined in terms of the 'subject matter' and the nature of the texts that are produced and consumed by literate individuals (Bhola, 1994). Texts vary by subject and genre. For example, textbooks, technical or professional publications and fiction differ in terms of the complexity of the language used and by ideology (UNESCO, 2006). In other words, literacy is never neutral, but it is a discourse that entails the analysis of discrete passages. So, literacy can be regarded as a communicative and socio-political practice that constructs, legitimates and produces existing power structures (Street, 2003). This implies that most literacy produced or reproduced may represent the interest or ideas of ruling classes in society.

Drawing upon different case studies on literacy research, it is evident that literacy as a learning process illustrates the social connection between policy makers and practitioners, both at national and local levels. Individuals apply literacy skills to serve different purposes among individuals in the community. For example, literacy skills may assist individuals in communication with government offices and officials, read medical instructions, complete applications, pay bills and extract information from newspapers. They are also practiced for a range of cultural, social and emotional purposes. Some people use their literacy skills to read religious texts, strengthen ties with family and friends, read literature, keep diaries, get involved politically and learn about their ancestors and cultural heritage. These literacy practices are an integral part of people's culture and they contribute to their sense of identity and self-worth (UNESCO, 2006).

Literacy represents one of the several modes through which communication is conducted (Kress & van Leeuwen, 2001). Nowadays students require a repertoire of both print and digital literacy practices for their future workplace and life. For example, teaching and learning with the use of Information Technology (IT) involves literacy competence. Terms such as 'new literacies' (Lankshear & Knobel, 2003), a variety of genre based literacy approaches (Cope & Kalantzis, 2000) and the different modes of literacy reproduction have been rapidly used to conceptualize the way new communication practices influence literacy and learning. In light of the above, one of the objectives of this study is to investigate whether traditional folktales are used as part of storytelling for early literacy development in IsiXhosa.

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2.2.6 Literacy Practices

As mentioned earlier, literacy is referred to as a social practice (Street, 1984; Gee, 2001; Bloch, 2005). Literacy practices include the construction of knowledge, values, attitudes, beliefs and feelings associated with reading and writing of texts (Street, 1984; Baynham, 1998). Literacy practices are said to be realized events where texts are used and where acting and interacting around the text can be identified.

Play-based events like riddles, songs and rhymes are embedded in larger contexts such as school, work and community (Street, 2000, Barton, 1994; Barton & Hamilton, 1998). Some people make use of various texts to participate in meaning making in social communities. Literacy practices are exhibited in and outside the school. Thus, the relationship between literacy and the domains is dialogical. This means that literacy is communicated. For example, literacy practices at school are shaped by the institution, but at the same time they are enforced, renewed, transformed and even ignored by the out of school literacy practices (Christie, 1998). Nevertheless, the curriculum, textbooks, texts and classroom practices regulate and determine what counts as literacy and what kind of literacy practices are valued in a particular society (George & Luke, 1996).

An increasing number of individuals are getting exposed to information and communication technologies, e.g. in social media. Linguistic activities shape the ways in which we view and use language in a post writing world (Reinking, 1998; Lankshear & Knobel, 2003). Scholars are beginning to acknowledge the fact that the changes taking place also expand the notions of literacy and it has become more accurate to talk about different modes of literacies (Simpson & Whiteside, 2015).

The UNESCO reports highlight the influence of literacy practices in one's personal life to develop culture and identity. For example, in India the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) scheme created opportunities for literacy practices with a special focus on gender inequalities based on education and employment opportunities. A model known as UNESCO's LIFE prepared both girls and boys by engaging in literacy activities. From these projects males and females were exposed to life opportunities for the betterment of their lives and this led to a successful life. Studies from

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EFA also show enhancement of self-esteem and confidence in women through literacy such that they are able to oversee their lives from their families to society at large (Eldred, 2013).

The gap between oral, reading and writing highlights the 'continuum' of communication modes in different societies and an ongoing interaction between various media (Finnegan, 1998). In other words, one can witness a variety of modes of orality and literacy that exist side by side in a single society which vary from situation to situation (Kintgen, 1988). Therefore, it is quite necessary to consider the role of oral competences as well as reading and writing skills in literacy development.

Robinson (2003) mentions that efforts to empower women and girls include developing their oral expression skills, that is, confidence in speaking and these should build upon the oral knowledge that they already possess. Thus, maintaining and developing oral skills can be a means of language preservation since many languages do not have equivalent textual scripts. These languages run the risk of dying out as younger generations adapt to written languages used in schools. In this way, storytelling through traditional folktales should be part of the curriculum in Grade one to strengthen orality in the mother tongue. Below I focus on storytelling and its significance in literacy development.
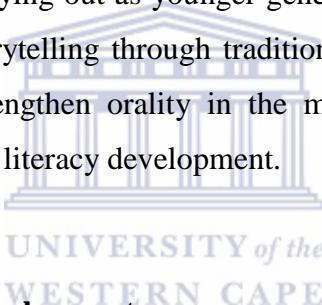
2.3 Storytelling and Literacy development

Storytelling is an essential building block for early literacy development as stories have been used in schools generally as part of literacy instruction (Miller & Pennycuff, 2008). Stories have been used as a form of pedagogic skills, for example, the series of Spider Stories from the Nigerian Collection of folktales have been used for teaching of morals and values to the youth (Arko-Achemfuor, 2013). In South Africa, the Revised National Curriculum Statement (DoE, 1997) and the National Curriculum Statement (DoE, 2002) and CAPS (DBE, 2011) encourage the use of stories for literacy instruction in the Foundation Phase.

According to CAPS a 'balanced approach' to literacy should be used as it begins with children's emergent literacy. This approach involves reading, writing for genuine purposes and giving attention to phonics (DoE, 2002). According to CAPS (DBE, 2011) the learner should be able to use visual clues to make meaning and should be able to role play in Grades R-1. In this way, the learners develop the ability to make meaning of written texts from Grade R. They start recognizing the meaning of written letters, texts and short sentences. They can

also consolidate and develop phonic awareness, read for information and enjoyment. They can recognize and make meaning of longer words within written texts. Learners start reading texts alone and use a variety of strategies to make meaning.

Both research and practice have shown the importance of storytelling for language development, reading success and literacy acquisition (Hirsch-Pasek & Golinkoff, 2003; Peterson, 2007). Listening to stories helps children build their oral communication skills by developing listening comprehension skills, attention span and auditory memory. Stories can be used to model how learners should write their stories (Palmer & Bayley, 2005). Furthermore, Palmer and Bayley (2005) stress that hearing stories retold allow young children to learn key phrases, patterned structures and sentence construction through repetition. Stories can be used to model how learners should write their stories.

Weih (2005) conducted a study and reported that students wrote their narratives following a storytelling session. In other words, the students wrote the narratives according to the structure of the stories they listened to. This indicates that active listening and orality strengthen listening and writing skills. Furthermore, Weih (2005) noted that the messages that were explicit in the fable stories were the ones that were articulated in the students' narratives. Her conclusion was that stories influenced how the students thought about their lives and provided opportunity to develop writing skills.

Storytelling enhances one's writing skills. Hence, Bloch (2006) and Ngece (2014) agree that children try to write what the other learner has narrated about his or her story. A study conducted by Melo (cited in Miller & Pennycuff, 2008:38) using pre- and post-interviews with eight students regarding the use of storytelling in class, revealed that the literacy of participants was enhanced in fluency, vocabulary acquisition, writing and recall. Koki (1998) alludes to the fact that students who hear and respond to stories are enabled to write their own stories because of the value of oral language in cognitive development. So, stories can be told as a pre-writing activity. Miller and Pennycuff (2008) note that the storytelling strategy provides a space for children to develop language they could use in their writing tasks.

Stories by nature have a way of impacting on one's thoughts and emotions (Finnegan, 1998). For instance, in any story, characters are more likely to make decisions about certain moral issues they are facing at a point in time. Children may have to think in terms of what they could have done in such contexts to instil positive attitudes in their lives (Ntuli, 2011).

Using different vocal techniques, children develop fluency expression, vocabulary, sentence structure and linguistic ability as they craft oral stories with style and voice that are distinctively their own (Luongo-Orlando, 2010). Luongo-Orlando (2010) further states that learning the art of storytelling gives learners dynamic skills in oral presentation and verbal communication skills needed in today's changing world. Through storytelling children develop the narrative skills required for literacy achievement.

Recent studies have shown a strong relationship between storytelling and reading. According to Kelin (2007) the purpose of storytelling is to impart valuable lessons about life skills, culture and interpersonal relationship in engaging in imaginative ways. Although stories like folktales are regarded by most young people as full of references, traditions and practices that are no longer recognizable, it seems as if they are still valuable and are a component part of literacy development in educational literacy curricula.

African tales were in existence long before schools were introduced and their written counterparts emerged, and have been used as an educative tool (Ntuli, 2011). Home teaching was achieved through the performance of folktales, where in the narration of the story, the story-teller would reveal the setting and demonstrate events through the action of the characters (Ntuli, 2011). In African communities, folktale performance is an essential part of storytelling. Finnegan (2001) defines performance as a good delivery of skills and how the skills are utilised by the performer to convey an interesting message to the audience. This in turn may enrich the imaginative skills in the audience as they anticipate what could be the next step in the story.

The development in Information and Communication Technology (ICT) has also given way to language and literacy development. Traditional folktales are portrayed in the form of picture books and animated stories, to the extent that they have been commercialised. According to Vygotsky (1978) knowledge is socially constructed and can actively be mediated with the use of folktales. Furthermore, folktales could be created to enhance learners' abilities to cope with social and emotional adversity.

Mayaba & Woods (2015) view folktales as a resource that enhances resilience in primary schools. Their study focussed on the use of folktales as an intervention tool for children orphaned and rendered vulnerable by HIV/AIDS. This implies that teachers and caregivers who want to support children's resilience should tap into the messages carried by folktales. As children listen to a story and identify the characters, they can learn new ways of thinking

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about and coping with their problems, thus becoming more hopeful and therefore better able to adjust to adversity (Mayaba & Woods, 2012).

Engaging with injustice practices entails recognizing and acknowledging the resources that marginalized communities have at their disposal (Macimnon & Derickson, 2012). Most resilience studies in South African acknowledge the significance and the role played by cultural resources in nurturing emotional resilience (Wood, Theron & Mayaba, 2012). Using folktales as a stimulus for interactive pedagogical strategies also enables the teachers to gain a deeper insight into the reality of the lives of children in their care, and help identify pastoral needs and access to support structures (Ogina, 2010). Hence, I advocate that an opportunity be created for children to make meaning of traditional folktales in relation to their own experiences as they engage with a variety of literacy practices.

Cultural stories may have both pastoral and academic value for the teacher who can easily integrate them into existing classroom work instead of having to find extra time and resources to fulfil the mandated duty of care and support. From a sociological understanding of resilience, folktales can thus provide teachers with resilience that is readily available and culturally relevant (Ungar, 2011). Furthermore, Kelin (2007) mentions that folktales can also be used to develop written and spoken literacy of learners. These stories can also enhance group work and collaboration skills (Ferri, Çatak, Sezen, Koenitz, Haahr & Sezen, 2013) In the following section I provide a description of folktales as part of storytelling, and how they can be used to enhance literacy teaching and learning.

2.4 Folktales

Traditional folktales originated from oral storytelling traditions and include a range of fables and fairy tales referred to as folklore (Moropa & Tyatyeka, 1990; Siwundla & Ngomane, 2000). The narratives such as myths and legends are tales that have been told by one generation to the next across decades, centuries, countries and cultures. Many of the narratives are described as folktales because they were originally told by ordinary people to explore their lives, share their experiences and justify their beliefs. Such folktales offered comforts such as second chances, good luck, stories of love and wisdom in contrast to their harsh ways of living (Satyo, 1981).

The Concise Oxford Dictionary (1990) cited by Qaun-Baffour (2011, 31) adds that folklore can be described as the 'traditional beliefs and stories of people and about people'. Hence, Sepota (2001) defines folklore as a way of imparting knowledge and culture. The

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transmission of knowledge involves traditions, superstitions, food and other folkways. In defining folklore, Kehinde (2010:30) quoted by Arko-Achemfour (2013) refers to it as a short narrative in prose of unknown authorship, which has been transmitted orally. Kehinde (2010) adds that the different kinds of folktales of the Ananse stories are part of the various kinds of narrative prose literature in the oral traditions of the world.

Traditional folktales are a fountain of all forms of knowledge and the written word. The way traditional folktales are dramatized by the storyteller may enhance uttered words and interest in the graphic presentation of the word, and the spelling interest. A teacher may give a spelling activity from the words and concepts of a story that has been told. This approach symbolizes diagnostic cooperative and interactive constructivist learning techniques.

The IsiXhosa traditional folktales (iintsomi), according to Satyo (1981) encompass fable stories or fairy tales which include animals talking and magical powerful people. Folktales also contain myths. In addition, they reveal the complexity inherent in the reality of the world and human (Blumenberg, 2003) e.g. a folktale which is about animals facing drought in the utopian world. Folktales are components of abstract knowledge whereupon imagination and reasoning are nurtured, and they enhance the construction of knowledge (Kikas, 2003). In other words, folktales assume all definitions of literacy discussed above.

Myths like folktales can enhance reasoning, communication and reasoning. They stimulate imagination and critical thinking. Myths form part of the intellectual discourse of abstract knowledge which is the foundation of rational or scientific knowledge. Myths contribute a vital role to describe how meaning is constructed in media narratives. Furthermore, Malinowski (1974) mentions that myths demand more thinking and they are a strong cultural force. So, there is a close relationship between folktales and myths. Both instil educational, cultural and moral values that provoke one's imagination and critical thinking (Kikas, 2003).

2.5 The value of folktales in literacy development

Originally traditional folktales had an important social purpose in that they were a means of establishing cultural links between one community and another (Moropa & Tyatyeka, 1990). These stories enabled a sharing and passing of wisdom and experience from generation to generation. In African tradition, folktales form part of oral literature that was intended to entertain, to record history and to teach values and cultural morals (Moropa &Tyatyeka,

1990; Sougou, 2008; Kehinde, 2010). Actually, what distinguishes these stories from others is that they are generally stories about the world of imagination, about animals and humans with supernatural powers and abilities like fairies (Satyo 1981; Ntuli, 2011).

Folktales are also regarded as resonant stories that can make meaning to a child since they pass on educational messages that nurture learners to recover from challenging situations (Mayaba, 2012). Folktales can be regarded as an embodiment of life skills which serve as a vehicle for life awareness. Therefore, they are natural ways of expressing the values and traits that children can have.

Both orality and performance perspective are key features of folktales (Finnegan, 1988). In folktales a performer is an artist and a creator, teacher, social commentator and an entertainer. Kehinde (2010) describes a folktale in terms of their structure. A folktale has an introductory statement. The introduction always indicates the time-frame by saying: "Once upon a time…". It has a body interspersed with songs, a moral, a brave or sympathetic ending. It has a narrator-audience interaction, use of language that is characterised by repetition, and the role of songs to punctuate a section of the story and in some cases, advance the plot (Kehinde, 2010).

Folktales are embedded with indigenous knowledge systems such as values, customs, beliefs and practices of indigenous communities (Ward, Bochner & Furnham, 2011). Moropa & Tyatyeka (1990) further agree that traditionally, African people are experts of storytelling. For example, they imparted knowledge and wisdom using storytelling in communities. Oral African storytelling is a communal participatory experience during which all family members gather to listen to a story, usually in the evening, at bedtime or at twilight. This never happens in the day time as this is traditionally considered a taboo (Chinyowa, 2002)

The socio-anthropological perspective embedded in folktale stories is well evidenced in Ananse stories and their educational value for the youth (Arko-Achemfuor, (2013). Wolcott (1991) claims that folklore forms ethnographies of individual cultures. The functions of folklore in such societies, according to Dorson (1963) include mediation for political decisions, validation of conduct, releasing emotions and much more in cultural context. In addition, the cultural, function and style of folklore add to the content analysis of songs in different cultures. Furthermore, anthropologists' separate folklore tales into parts to enable people to understand and appreciate them. Thus, there are numerous functional uses of folklore in different cultures which depend to the contexts.

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According to Arko-Achemfuor (2013) the use of narrative is very common in the African culture as writing and documenting events and issues still rank low in African societies. Pinto (2005) claims that our heritage is created upon myths and tales. Folklore plays a significant role in traditional systems of education. It shows the respect towards social norms and validates social institutions and religious rituals (Pinto,2005). Abrahams (1995) observes that the fundamental ways of codifying cultures and traditions are dramatizing the reasons behind them. Arko-Achemfuor (2013) comments that folktales are very useful in solving both existential and essential problems in society because they always convey a message related to ones' life challenges.

Traditional folktales carry powerful messages that mould learners' knowledge, morals, values, culture and identity. It is my personal view that integrating folktales as part of literacy teaching could strengthen learners' knowledge construction that is facilitated through a familiar socio-economic environment. In this study traditional folktales highlight the importance of storytelling in transforming the effectiveness of literacy development in the classroom through enjoyment and critical thinking as learners interact to construct meaning from individual text, peer to group learning. Schools should take into consideration the use traditional folktales in enhancing literacy development in the Foundation Phase for children's lifelong learning and academic success. It is my assumption that learners who have been well trained in text interrogation and text analysis can acquire literacy skills and become critical thinkers. If teachers and learners in the Foundation Phase can be allowed ample time to focus on the traditional folktales in their literacy instruction, it is likely that learner's literacy could be strengthened. Hence, I have adopted Vygotsky's sociocultural theory to explain how storytelling can be used to support literacy teaching and learning.

2.6 Theoretical Framework: The Sociocultural Theory

The socio-cultural theory of learning is described as a social process and the origination of human intelligence in society or culture (Vygotsky, 1978). Central to this theory is the critical importance of the social environment which is contributory to intellectual growth of young learners. Vygotsky (1978) mentions two stages under which a child's intellectual growth can be nurtured in the socio-cultural environment. First, it can be through interaction with others and subsequently integrated into the individual's mental structure. The second aspect is the 'Zone of Proximal Development' (Vygotsky, 1978). The Zone of Proximal Development (ZPD) is described as an area of exploration for which the learner is cognitively prepared and

fully developed through social interaction with an experienced adult (Bruner, 1960). Furthermore, Bruner (1960) mentions that teaching should be structured for the benefit of learners.

According to the theories of sociology of education, there are three socialisation agents that help children to grow cognitively and socially (Wilson & Peterson, 2006). They are family, community and the school. Some individuals in these environments are expected to be more knowledgeable than others about society's intellectual practices which include sociocultural practices (Vygotsky, 1978). According to Vygotsky (1978) cognitive development in children takes place through their interaction with others in society. Furthermore, cognitive development involves language and its tools of interpreting society. In addition, Rogoff (1990) mentions the important role played by social interactions in community and culture play in learning and he mentions three concepts of learning, namely apprenticeship, guided participation and appropriation. These concepts are integrated and promote literacy skills and language development.

People with different experiences in communities share cultural events and activities through which children learn. In the community, the learner interacts with others through play and by listening to stories. These activities include oral activities which enhance language development through communication and participation. Guided participation encourages a direct process of involving learners actively in learning. In the case of storytelling teachers can act as social partners with learners in order to support learning and to promote a conducive learning space. Stories are useful in the teaching-learning process as learners learn through interaction and enjoyment.

According to Miller and Goodnow (1995) social and cultural activities have a vital role to play in child's language development and communication skills. Learning and development occur in social events through storytelling, riddles rhymes, indigenous games and proverbs. During interaction with others, the learner is stimulated to use inner speech to present his/her thoughts and ideas. Interaction sharpens a child's memory and cognitive skills. This process enhances learner's literacy skills when learners interact with other people using language for communication and exchange ideas.

With instructive learning method, learners get engaged in learning through talk as they communicate their views with others when learning as a group (Johnson & Johnson, 2005). During storytelling learners sit around on the mat as a group as per instruction by the teacher.

In this way cooperative learning is reinforced and it enables learners to share their experiences. Learners construct knowledge through role play and comprehension. Through storytelling, learning is both facilitated and mediated and the teacher can detect learners lagging. In other words, folktales can play the modelling, mediating, facilitating and scaffolding roles for conceptual development and language learning.

2.6.1 Storytelling and mediation of learning

Mediation is described as an approach presented by a knowledgeable person, whether it is an adult or peer for as long as that person has expertise to construct knowledge (Greenberg, 2005). In the mediation process the learners' prior knowledge should not be neglected. In storytelling learners relate much easier to their daily experiences which serve as a foundation to construct new knowledge. A leaner can predict the next action in the story.

Storytelling facilitates active learning as it involves both the storyteller and the listener/s. It enhances listening and cognitive developmental skills as learners listen and anticipate the story events. Language plays a vital role for communication, discussions, socialization and reflections through social interaction. Teacher knowledge and strategies are important in mediating meaningful learning. The teacher must instil an attitude to learn because learning stimulates learners' thinking skills and informed decisions. Learning through stories can serve as a bridge to solve problems in life.

Participating in the storytelling lessons with the guidance of the teacher enhances construction of knowledge through enjoyment (Piaget, 1962). According to Bruner (1960) adults often use rich language that develops learners' vocabulary. Children enjoy stories and can imitate others telling stories. The social interaction happens through oral language.

A storyteller needs to tell a story to capture the attention of the audience. A child develops presentation skills by representing thoughts and imagination using ideas to present for the audience. Another supporting approach to storytelling is a hands-on approach where learners can role play the story using the SAM model. In this model the learner can act as a live presenter this can encourage learners pairing up to model this activity.

According to Ryokai, Vaucelle & Casell (2003), the SAM model is an Embodiment Conversational Agent (ECA) that supports oral or narrative skills. This model encourages storytelling among children. Children can express their thoughts, and through this process co-operative learning is enhanced (Tran, 2014). In other words, this hands-on approach can

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empower learners with learning skills in a collaborative manner. The teacher can use this model to support learners' oral literacy. The stories can be reserved by means of animation to be played in future.

2.6.2 Zone of Proximal Development in learning

Vygotsky (1978:86) defines the ZPD 'as the difference between the child's actual development level as determined by independent problem solving' and their potential development as determined through problem solving under adult guidance or in collaboration with more capable peers.' Vygotsky (1986) believes that children's speech to themselves is a strong weapon of controlling their own thinking and behaviour.

The ZPD is what the learner can do as an individual without any guidance, and what the learner can do with the support of the people with expertise during learning (Hakkarainen & Bredikyte, 2010). The support can be from different individuals such as teachers, facilitators, tutors or parents who have the necessary skills to stimulate the child's learning abilities (Berk & Winsler, 1995). Furthermore, the ZPD can be described as an area of experimenting by the learner as he/she is being cognitively prepared to fully develop into an adult through social interaction (Bruner, 1960). The ZPD illustrates how social interaction between experienced members and less experienced children lead to development.

In storytelling, the Zone of Proximal Development (ZPD) can be reached through interaction between parents and children, or between the teacher and learners, or among learners themselves for intellectual development of the learner. The learning activities must be based on the learners' prior knowledge as a foundation to construct new knowledge. This implies that teachers must create opportunities to encourage learners to tell stories they are familiar with in the classroom, e.g. traditional folktales. Furthermore, teachers should have enough and adequate resources to promote reading and storytelling. Learners could even use technology to tell stories e.g. digital stories. Allington and Cunningham (2007) claim that sharing stories, ideas and reflections supports children's learning.

2.6.3 Scaffolding in learning

According to Bruner (1960) scaffolding is understood as a technique an adult or peer with expertise uses to assist the learner to gain new knowledge and content. Scaffolding does not consider age and the grade of a learner. The number of scaffolding sessions depends on the tutor or teacher, according to learner's level of ability and understanding. This implies that

the support is not permanent. Valkenburg and Dzubak (2009) claim that the learner progresses in learning until the task is completed. Hence scaffolding must be conducted by an expert in a particular area. The knowledgeable person must not compare the learner with others academically hence the scaffolding process needs well planned activities to support the learner.

In this study the teacher may use storytelling as a support strategy for learning and this could improve learning. As mentioned earlier, folktales are part of storytelling. They highlight one's socio-cultural environment and they convey everyday knowledge learners bring to school. The school is responsible to deconstruct and construct that knowledge in an academic way. Bloch (2006) suggests that learners must know how to locate and use information to build their own understandings and to demonstrate what they have learnt. In this study, the focus is on how teachers make use of storytelling for home language literacy. Part of this investigation entails considering the visibility of IsiXhosa folktales in literacy instruction and the various strategies used by teachers in Grade one literacy lessons.
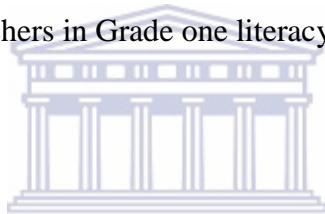
2.7 Summary

To summarize, this chapter has discussed the different views of literacy. It discussed how folktales can be incorporated in learning to promote literacy skills among learners. It essentially discussed the theoretical framework under which traditional folktales and learning could be understood for literacy development. Vygotsky's sociocultural theory has been discussed as a lens to understand language and literacy development through storytelling. The key aspects of the Sociocultural theory, namely the ZPD, mediation and scaffolding have been discussed to indicate how they relate to literacy development. In the next chapter, the focus will be on research methodology.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

The purpose of this chapter is to discuss research approach, design and data collection methods the study has followed. This study followed a qualitative approach. The techniques used in this study were observations, interviews and document analysis. Each technique has been discussed in detail to show how it has been used to collect data with concrete evidence. The next section discusses the research approach and design of the study.

3.2 Research Approach

According to Van Maanen (1979) qualitative research is the foundation of different methods used to study a phenomenon in a natural setting. The data collected should produce evidence to make meaning. Furthermore, qualitative researchers are interested in the meaning people have and how they make meanings of their world and the experiences they have in the world. Merriam (2009), Denzin & Lincoln (2005) and Van Maanen (1979) emphasize the importance of interpretive nature of qualitative research to collect information from participants. Bryman (1998) states that the most fundamental characteristics of qualitative research is its role in the expression of events, actions, norms and values that can be critically analysed and interpreted.

The qualitative approach is utilized in this study because of its ability to identify and explore in-depth the meaning that participants hold about the phenomenon under investigation. Interviews, classroom observations and document analysis which are basic tools of qualitative research enabled me to reflect and analyse the way teachers used storytelling as a tool for teaching and learning in early literacy development in the Grade one class in isiXhosa.

3.3 Research Paradigm

Literature suggests that when conducting a study, one must have a paradigm as a lens to guide it (Guba & Lincoln, 1994; Babbie & Mouton 2001; Willis 2007; Denzin &Lincoln 2008; Cresswell, 2009; Denscombe, 2009). According to Punch (1998) a paradigm is a complex set of assumptions in a social world that contributes properly and credibly in

answering the research question. In other words, behind each study there are assumptions that researchers make about reality, especially epistemological assumptions.

Guba (1990) explains that paradigms can be defined in terms of ontology, epistemology and methodology. Punch (1998) defines ontology as a philosophical study of what exists and the changes in the world. It is the study of reality and the nature of that reality. Other sources define a paradigm as a set of thoughts, theories and standards that provides a legitimate contribution to a discipline. Hence, Punch (1998) defines methodology as an approach that is used in the world to build knowledge. Methodology results in ways or methods to be used to build that knowledge.

Paradigms are defined as frameworks of thinking in educational terms. Literature mentions that there are four main paradigms that inform research in social sciences. These are positivism (experimental testing), constructivism (multiple interpretations), pragmatism (application) and critical (knowledge is not value free) paradigms (Babbie & Mouton 2001; Creswell 2009; Mertens, 2009). Positivism has to do with the study of natural phenomena, while constructivism deals with the nature of knowing, and it represents an epistemological stance (Babbie & Mouton, 2001). Pragmatism is based on the conceptualization of ideas and their use and it includes philosophical topics such as beliefs, nature of knowledge and concepts.

Researchers are warned that if they intend to use different lenses, they must ensure that the assumptions of the paradigm are appropriate for the study and do not cause methodological problems (Creswell, 2007). It then follows that the choice of paradigms determines the choice of research design and methodology used in gathering and analysing research data (Guba & Lincoln 1994; Henning Van Rensburg & Smit, 2004; Mertens 2009). This implies that in research one will experience perhaps an overlap or interplay around the use of working paradigm/s, including the transformative paradigm among others. A transformative paradigm assumes that there are realities out there (Gee & Lincoln 1994, Mertens, 2009). Such realities are constructed by the social, economic, political or cultural context and values (Mertens, 2009).

As highlighted above, I used a qualitative approach in this study to bring about expected results. Qualitative approach utilizes interpretive techniques that allow participants to truly express themselves about the experience, be it of the situation or phenomenon under study. It also allows the researcher to navigate with relevant questions that are based on the

phenomenon. It allows the researcher to assume an insider position to observe the natural setting. According to Babbie & Mouton (2001) the insider perspective is a phenomenon of studying research subjects or participants near through observational methods which may include unstructured interviews where the researcher can quote the participants words when working with findings, participant observation and document analysis.

Furthermore, Babbie & Mouton (2001) mention that qualitative research uses a wide range of interconnected interpretive practices to deduce better explanation of the subject under scrutiny. Thus, according to Denzin & Lincoln (2011) a qualitative approach involves naturalistic and interpretive approaches. This means that qualitative researchers study things in their natural settings, and attempt to make sense of, or interpret phenomenon in terms of the meanings people bring to them.

As I have indicated earlier, this study used a qualitative approach for its integrated techniques to explore, describe, deduce and explain the outcomes. This implies that the outcomes of the study will be explained in learning using storytelling. According to Merriam (2009), Denzin & Lincoln (2005) a qualitative research will always need an observer. This explains the role of the importance of the observer in interpretation and bringing out meanings, implications and findings of a study.

3.4 Case Study Design
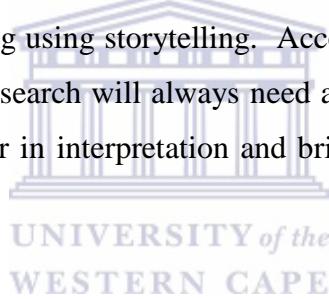
Merriam (2009) defines a case study as an in-depth description and analysis of a bounded system while Yin (2003) defines it as a qualitative study that investigates a social issue about its real-life context. In other words, it guides the researcher to explain what happened, how and why and which research techniques should be applied to investigate the phenomenon. Wolcott (1992) further explains a case study as a place where to collect data, or information rather than a method. Merriam (2001) distinguishes a case study from other research forms as interpretive.

Qualitative case study is not different from other forms of qualitative research as the researcher is looking for meaning and uses inductive, investigative reasoning to arrive at the findings and conclusion. The researcher is looking for a causal relationship using different tests or possibilities and eliminating unnecessary ones (George & Bennet, 2004).

Ethnographic case studies are quite common. For example, they are often used wherein the culture of a social group is studied. In addition, one could build grounded theory within a

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case study, or analyse the data in a case study from a critical theory perspective or present a person's 'story', thus combining narrative with case study.

In view of the above, this study followed a qualitative case study because of the research techniques it applied. Those techniques were observations, interviews and document analysis. It focused on Grade one leaners in a township school where IsiXhosa is the language of teaching and learning in the Foundation Phase.

3.5 Sampling

Sampling is a selection of small portion from a large group or entities like objects or population with the aim of using it to discover a variable its existence or its non-existence (Babbie & Mouton, 2001). According to Tustin, Ligthelm, Martins & van Wyk (2005) a sample is subset of the population. Tustin et al. (2005) further say that sampling should include all the people whose opinions and behaviours would give the information in answering the research question. Tustin, et al. (2005) further mentions two types of sampling, namely the probability and non-probability sampling. The latter follows a more qualitative approach. Furthermore, according to Neuman (2000) qualitative researchers determine the sample size in advance and have limited knowledge about the population from which the sample is taken. He further claims that the sample size is not important for qualitative research, but what is important is its relevance to the research topic.

The most appropriate sampling technique for this study is non-probability approach which is purposive sampling. Non- probability sample works where there is a small population size. For example, there were five Grade one classes in the school where I conducted my research. I selected one Grade one class to gain an in-depth understanding of the data in a single case study.

Purposeful sampling assumes that the investigator wants to discover, understand and gain insight and therefore must select a sample from which the most variable/s can be learned. Patton (2002) argues that the logic and power of purposeful sampling lies in selecting information-rich cases for an in-depth study. Information rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the inquiry, hence the term purposeful sampling.

In purposive sampling, one must first determine what selection criteria to be used. Sampling is essential in choosing the people or sites to be studied. LeCompte and Preissle (1993) prefer

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the term criterion-based selection to the terms purposive or purposeful sampling. In criterion-based selection one creates a list of essential attributes. For example, for a site one ascertains certain factors like the sociocultural positioning of the site or age group and gender differences, as well as the class background of the participants (LeCompte & Preissle, 1993). Yin (2011) further recommends purposeful sampling as it can be rich with relevant data from research questions which guide the study. Hence, Patton (2015) specifies that purposeful sampling is convenient for qualitative research in selecting a case.

For this study, I chose purposeful sampling because I wanted to get in-depth knowledge and understanding of the learning process using storytelling as a tool to enhance early literacy development. My study focused on Grade one in the Foundation Phase, with learners who spoke isiXhosa as a mother-tongue. Grade one is the most critical class where learners start to engage dialogically through reading and writing.

3.6 Research Site
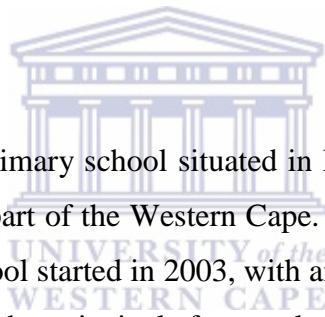
This study was conducted in a primary school situated in Philippi, one of the disadvantaged black townships in the southern part of the Western Cape. The fictitious name of the school is Bona Primary School. The school started in 2003, with an enrolment of 833 learners. There were sixteen teachers including the principal; four males and twelve females. When the school started, it operated in mobile classrooms. The language of teaching and learning (LOLT) in the school is isiXhosa in the Foundation Phase.

The school has a School Management Team (SMT); the principal, two deputies, and four heads of departments (two in the Foundation Phase, one for the Intermediate Phase and another one for the Senior Phase). In 2006 a new building was started and was completed by 2008. From 2009 the school operated in a permanent structure with 1150 learners. There were now 1240 leaners in the school with 27 teachers during the data collection period. The school had five Grade one classes. I worked with one class. I sampled one class with the purpose of understanding the teachers' literacy practices in the Grade one classroom. The school is a no-fee school because many parents are unemployed. The Western Cape Education Department funds the school annually.

In this study, I chose to work with one Grade one class for the purpose and design of my study. The class was allocated to me by Head of Department (HOD). There were 33 Grade

one learners who participated in the study. The learners walked to school and they were always accompanied by adults for security purposes as the area had many social ills such as gangsterism, high crime rate, rapes, etc. The learners stayed in shacks because of the school is in a low socio-economic area which is poverty stricken, with high infections of tuberculosis and HIV/AIDS.

The school was in partnership with the Department of Social Development as learners were highly exposed to social-ills. Parents around the area helped in the vegetable garden of the school. Parents worked with the school governing body to support learners who lived in extreme situations of poverty in their homes.

The school also benefitted from a feeding scheme since learners attending this school were from poor socio-economic backgrounds. The school was chosen as a convenient site for the researcher to fulfil the purpose of the research.

3.7 Teachers' Profiles

There were three teachers who participated in this study, namely the principal, class teacher and Head of Department (HOD). For research ethics reasons, the Principal was referred to as Minqweno, HOD as Bukho and the Grade one teacher is Ngqiqo.

During the data collection period, Minqweno who was a male teacher with 32 years of teaching experience. He had never taught in the Foundation Phase. His age was over 55 years of age and had a Junior Primary Teachers' Diploma (JPTD) qualification which he obtained in 1992. He also graduated with an Advanced Certificate in Education (ACE) in School Leadership and Management in 2015. Minqweno's home language was isiXhosa.

The Head of department (HOD) called Bukho was a female who spoke isiXhosa as a home language, with a Junior Primary Teachers' Diploma (JPTD), a Diploma in Adult Basic Education which she obtained in 2006. She also held a B.Ed (Hons) degree which she obtained in 2012. She had been teaching for 11 years and she was over 50 years of age during the data collection period. She gave much support to her department. She attended district workshops facilitated by Curriculum Advisors (CAs) for the Foundation Phase.

Bukho encouraged her team to attend cluster meetings where teachers shared best practices for literacy practices. She attended workshops at the Cape Teaching and Leadership Institute

(CTLI) for the Foundation Phase to keep up with policy changes and equip herself with literacy practices and to gain better knowledge and experience to enhance early literacy skills for better performance in isiXhosa literacy.

The study was conducted in a Grade one isiXhosa class. The class teacher was Ngqiqo and had 12 years of teaching experience. Her age was over 40 years. She was a female and her home language was isiXhosa. She had a Senior Primary Teachers' Diploma (SPTD) which she obtained in 2002 and a Diploma in Adult Basic Education. The table below illustrates the teachers' profiles:

TEACHERS' PROFILE: TABLE 1

Teacher	Age	Gender	Qualification	Home Language	Teaching experience	Designation
1.Minqweno	55+	Male	JPTD	IsiXhosa	32	Principal
2.Bukho	55+	Female	B.ED(HONS)	IsiXhosa	11	HOD
3. Ngqiqo	40+	Female	SPTD	IsiXhosa	12	Teacher

3.8 Data Collection Methods

In this section, I discuss the methods that were used to collect data. The data collection methods were classroom observations, interviews and document analysis. Firstly, I discuss interviews and how they were conducted for this study.

3.8.1 Interviews

According Kvale and Brinkmann (2009) interviews are defined as guiding tools for conversation or mutual sharing of thoughts and ideas. It involves two or more people raising their concerns around a certain theme of interest. Silverman (1997) and Kvale and Brinkmann (2009) agree that interviews provide opportunities of generating empirical data, creating a special form of conversation that will allow an interchange of views. In search of validity for my study I have used semi- structured interviews.

Interviews differ from other conversations by having structure and purpose, and an interviewer has more control than the respondent in guiding the dialogue towards a direction (Oakiey, 1981; Kvale and Brinkmann (2009). Interviews give more in-depth explanation of experiences and viewpoints from the respondent's perspective (Bell, 1990). Bell (1990) further claims that there is a difference in power when interviews are conducted. An interviewer is obliged to treat the respondent and the data collected with confidentiality.

Patton (1980) distinguishes three types of interviews, namely the informal conversational interviews, the general interviews guide approach and the standardized open-ended interviews. Manchielo, Aroni, Timewell & Alexander (1990) further provide a line of interviewing methods that are based on the degree of structure: standardized, semi-standardized and non-standardized.

Punch (1998) claims that tightly structured interviews are standardized whereby questions are planned and responses are put in pre-coded categories. This type of interview is not in-depth. In contrast, unstructured interviews are open-ended as questions are not pre-planned and provide in-depth data for research. Punch (1998) agrees that the unstructured interview is the best tool capable of producing rich and valuable data. Finally, there are semi-structured interviews that are in-depth, not as much as unstructured interviews.

The data that I collected in this study was qualitative in nature and I used semi-structured interviews. The purpose of the interview was to build knowledge about the research topic, to test that knowledge, to analyse and to draw conclusions (Wengraf, 2001). Hence I had to conduct interviews with the Grade one class teacher, the Head of Department, the Principal and the parents to gain an in-depth understanding of issues pertaining to my research question. The interviews were conducted on different dates and venues. I used the last 30 minutes of the day for the interviews when the teachers were done with their daily schedules.

My interviews were face-to-face to ensure that the ideas and thoughts expressed by the participants were accurate. The aim was to understand how participants interpreted events in their natural settings. This activity was in-depth because the participants gave more information in line with the research objectives. Furthermore, with the permission of the participants, I used a tape-recorder to record data to ensure accuracy of information. I also used field notes to supplement the information that was recorded by means of the tape recorder.

As stated earlier, three teachers including the HOD and the principal, and five parents were interviewed. The principal was interviewed as the leader of the school who provides guidance in curriculum issues. The interviews for teachers were conducted in both IsiXhosa and English, depending on the preference of the teachers. The Head of Department who was interviewed oversaw the Grade one teachers and had a class in Grade one.

The interview with the Principal was conducted in his office and it took approximately 22 minutes. The principal was more relaxed in his office and he suggested the venue himself. I asked him questions pertaining to his knowledge about the FP literacy curriculum and his views about storytelling as a literacy teaching strategy, as well as how folktales can be used as part of literacy instruction. I also asked him about the availability of IsiXhosa literacy materials for Grade one.

The HOD's interview lasted for 27 minutes in her class after school, and the class teacher's interview took 35 minutes. The HOD's questions elicited information about the literacy curriculum, the literacy teaching approaches, the literacy resources, the role of folktales in literacy instruction and her role in supporting literacy development in Grade one.

The Grade one teacher's interview questions investigated the role of storytelling in enhancing early literacy development in Grade one for IsiXhosa speaking learners. They also covered the various strategies she used to approach literacy through storytelling, as well as the challenges she experienced in literacy teaching.

To protect the identity of the teachers, I used fictitious names in writing my research report. Table 1 above shows the biographical information of the teachers who were interviewed in this study.

3.8.2 Parents' Interviews

A sample of five parents was selected for interview purposes. I wrote a letter to the parents in isiXhosa requesting time to conduct an interview on their understanding of literacy. I interviewed the parents who gave me permission to do so. Interviews were conducted in IsiXhosa and the interviews were conducted at school. Sessions of interviews were different as I had to meet with parents when they came to fetch their children after school. I used the classroom that I was offered by the class teacher.

The interviews focused on the parents' understanding of literacy. They were interviewed on the roles they played to assist their children to develop literacy skills at home, and how their support helped their children in class. Parents were also interviewed about the role they played at school to help on literacy development, for example during the 'reading week'. The alphabets were used for the five parents to protect their identity. These were the parents who were willing to be interviewed and whose children's class workbooks were examined and analysed for the purpose of this study. In Table 2 below is the biographical information of the parents:

TABLE 2: Parents' biographical information

Parent	Gender	Educational Qualification	Age
A	F	Grade 7	27
B	F	Grade 4	23
C	F	Grade 9	31
D	M	Grade 2	29
E	M	Grade 4	24
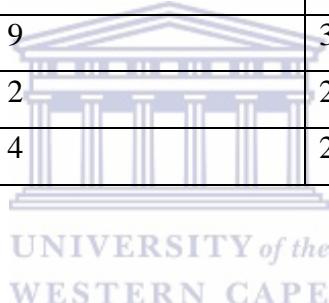
3.8.3 Observations

In this section I focus on classroom observation which I conducted in the Grade one class. I spent two months in the Grade one classroom where I did my observations. I took field notes of my observations and video recordings of some lessons to enable me to interpret data at a later stage. I did not have any sort of influence on the participant's responses as I did not participate in classroom activities.

Observation is a fundamental and highly important method in all qualitative research inquiry. Observation entails the systematic noting and recording of events, behaviours, and artefacts in the social setting chosen for study (Tustin, 2005). Observations are most practical, and they are explicit. Hence Taylor-Powell and Steele (1996) claim that observation assists the researcher to watch participants' interactions directly in a social setting. Observations are influenced by the physical environment to increase the researcher's understanding of the phenomenon. Hence in this study direct viewing of lessons increased my understanding of literacy activities in the Grade one classroom.

Traverse (2001) explains the core of observation as understanding yourself, understanding the group and ethnic behaviour of the participants and their culture. Marshall and Rossman (2006) further agree with Traverse (2001) that the observation process is referred to as field notes detailed and tries to eliminate attitudes and personal standards that may lead to biases in conducting research. Traverse (2001) further states that if you are an observer, you are a witness and not an interviewer or listener. This means that during observation one must use observation techniques not to reveal any personal interests and bias.

Observation happens in a natural setting where an observer makes use of visual and auditory senses (Mulhall, 2003). Observation is the influence of the people's behaviour. It covers the whole social setting in which people function by recording the context in which they work. It provides more evidence for the process as something that is continually moving and evolving. Observations are valuable because they inform us about the influence of the physical environment.

The observational record is understood as the information gathered during field work by the researcher on site. The researcher should not involve his/her personal feelings on the field notes (Babbie & Mouton, 2001). As an observer one must plan very skilfully and systematically (De Walt & De Walt, 2001). According (Tustin et al., 2005) observation is the study of human actions and their behaviours without their knowledge and co-operation. Furthermore, Marshall & Rossman (2006) define observation as a well-planned system, noting of events, behaviours and artefacts in a social setting chosen for the study.

My study was conducted in one Grade one class as my observation site. The language of teaching and learning in this class was IsiXhosa. The Grade one learners were observed in their class which is their usual environment. I observed the use of storytelling in enhancing early literacy skills and to understand the benefits of stories in literacy and language development. I also observed how the research site promoted literacy awareness, e.g. the use of print material such as the charts on the walls with a focus on storytelling. I had an observation guide to assist me focus in my observations.

I observed nine lessons in total but I chose four lessons for my data presentation and analysis. The four selected lessons were relevant to my research questions and they captured the following literacy aspects:

1) Picture Reading

2) Reading Comprehension

3) Word construction (phonics) and

4) Sentence construction.

Table 3 below shows the observation guide I followed during data collection.

TABLE 3: OBSERVATION SCHEDULE:

School: Bona Primary School	Subject: IsiXhosa	Class: Grade 1	Comments
Topic/Area: Literacy	Content: Storytelling		
Teaching and Learning Strategies			
● What does the lesson focus on? ● How does the teacher introduce the lesson? ● How does the teacher involve the learners in the lesson? ● What resources does the teacher use in the lesson? ● How does the teacher assess the learners?			
Overall Comments:			

3.8.4 Document Analysis

According to Patton (2002) document analysis can aid other data collection techniques in the research process with the aim of making a better conclusion. Patton (2002) further states that document analysis helps in increasing validity and better understanding of the research topic. According to Bowen (2005) document analysis is a sequential approach to make reviews and examine documents. The documented texts are without the influence of the researcher. These documents can be written texts or recordings whether printed and electronic material (UNESCO, 2008).

A random sample of five classwork books was selected for analysis in this study. The activities from the classwork books were analysed in order to identify how the teachers assessed learners on the work that was done through storytelling. I also wanted to understand how teachers built early literacy skills by making use of everyday knowledge and how teachers made a link between home and school literacy. I also wanted to investigate how the teachers promoted writing skills through storytelling and whether the planned written activities promote early literacy development. I also wanted to determine if the teachers catered for all levels of learners in the class and whether they used folktales in storytelling for enjoyment and for imagination to sharpen learners' comprehension skills.

3.9 Validity

According to Creswell (2014) validity is equivalent to accuracy in qualitative research. It is a process that intends to use proper tools, whether it is questionnaires, interviews, observations and document analysis to measure what is intended to be investigated. However, measurement should be well founded and correspond accurately with the real world. If the research is not valid, it may lead to wrong conclusions or it may not be believable.

Validity leads to ethical, cost effective and methods that measure the research topic. Creswell (2014) supports the above by defining validity in qualitative research as the process to ensure the accuracy of the findings and be able to present genuine and original findings. Hence this study followed triangulation in the interpretation of data. Cohen & Manion (1986:254) define triangulation as an attempt to map out or to explain more fully the richness and complexity of human behaviour by studying it from more than one standpoint.

Triangulation facilitates validation of data through cross verification from two or more sources and the idea is that one will be more confident with the result if different methods lead to the same result (Cohen & Manion, 2008). Triangulation encompasses reliability and validity. Cohen & Manion (2000) and Altrichter, Feldman, Posch & Somekh (2008) also claim that triangulation gives a balanced picture of the situation.

In my study I have used triangulation to position my findings in their empirical sense. Triangulation has helped me to conceptualize my findings in a practical way. I compared data collected from the different techniques I used in the study.

3.10 Reliability

Kirk and Miller (1986) and Joppe (2000) agree on the definition of reliability as the degree to which measurement remains the same under the test conditions. They define reliability as an outcome of the qualitative research techniques used for data collection which yields the same results.

In this study field notes, observations, interviews and document analysis were used to strengthen and justify my findings in their practical sense. Transcripts from the interviews, observations and from different documents were triangulated to rationalize my findings.

3.11 Ethical Considerations

Trevino (1986) claims that as a researcher one must present him/herself appropriately for gatekeepers to gain trust, show respect and foremost build a warm relationship in the environment one conducts the study. Furthermore, Waddington (1994) ascertains how the researcher projects his or her image when convincing the gatekeepers that they should not be threatened by the study that has to be conducted.

In this study I observed research ethics. Firstly, I obtained approval to conduct my research in the school from the relevant authorities, i.e. Directorate of Research from the Western Cape Education, (see Appendix 1). I further negotiated permission to access the school through Principal, Deputy Principal, Head of Department (Foundation Phase) and the Grade one teacher.

Permission was granted by the Principal. I requested all the participants to sign consent forms to ensure confidentiality and to protect the school's name where the study was conducted to protect the participants' identities (Graneheim, Norberg & Janson (2001).

Letters were issued to parents of the Grade one class in which the study was to be conducted. In the letter I explained the purpose of the study and explained to the parents that their names, the children's names, and name of the school would be kept anonymous. I further explained that participation in the study was voluntary. Parents who showed interest in the study were given consent forms to sign. I asked permission from the parents to make copies of their children's work for the study. The consent forms and letters are attached as appendices at the end of this thesis.

3.12 Summary

The focus of this chapter was on research methodology. The methodology that I selected aimed at answering the research questions. I employed a qualitative research approach. The data collection techniques involved observations, interviews and document analysis. The next chapter will focus on the presentation and analysis of collected data to show how storytelling was implemented in the Grade one class to enhance early literacy development in IsiXhosa.
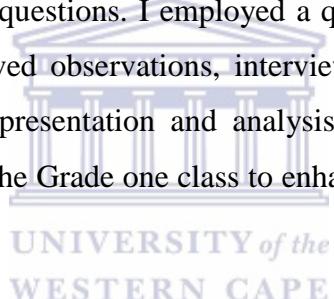
CHAPTER: 4 DATA PRESENTATION AND ANALYSIS

4.1 Introduction

In this chapter I present data collected that was collected by means of observations, interviews and documentary analysis. Teachers' pedagogical strategies which entailed interaction between the teacher and the learners in Grade one literacy lessons were observed. I also present and discuss data from interviews and documents that contained relevant information on IsiXhosa literacy teaching and learning.

4.2 Data Presentation

In this section, I present data that was collected by means of observations, interviews and document analysis. Firstly, I present data from classroom observations.

4.2.1 Data from classroom observations

As discussed earlier, the research approach was qualitative where different data collection techniques were used to put the data in its objectivity by means of triangulation.   One of these techniques was observations, whereby time was spent on literacy activities, and on the teaching-learning activities in the classroom. Learners were observed in their classroom where I was a non-participant observer (Babbie & Mouton, 2001). Observations lasted for a period of two months.

I observed nine literacy lessons altogether, from July 2015 to September 2015. The following lessons were observed and there was active learning in the classroom based on storytelling: phonics, sentence construction and paragraph or texts, with the instruction of noun identification in the text. I selected four literacy lessons as they corresponded with my research questions and were well prepared. The lessons focused on literacy practices using storytelling. Lesson one was on story picture reading and lesson two was on comprehension skills. Lesson three focused on word construction and phonics and the fourth lesson was on sentence construction. An extract from lesson one is presented below.

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4.2.2.1 LESSON 1: Picture Reading on Gogo and Bingo

To introduce the lesson, Ngqiqo used a "BIG BOOK" and showed the book-cover. She read the title and the author aloud, showed the sequence of the story by means of pictures and asked learners to make predictions from the pictures. Learners participated by giving various answers to the pictures. Then Ngqiqo started to read the story for the class using gestures and changing her tone of voice to make the story interesting and meaningful.

All learners showed great interest as the teacher used costumes or props to bring more meaning to the story. Ngqiqo knew about her struggling learners hence she let the learners read from the pictures so that they could participate in the lesson. That was a pedagogical strategy to support weaker learners to improve their speaking and reasoning skills. Ngqiqo was well prepared for the lesson.

In her teaching, she captured the attention and interest of her learners as they were listening, speaking and participating by responding to her questions. The questions aimed at testing their comprehension and literacy skills.

Below is a sample of Lesson two (Table 4) which was on reading comprehension.

LESSON 2: Reading Comprehension:

TABLE 4: Viewing, Listening, Reasoning and Speaking

	Participants	**Interaction**
1	Teacher	Sibona ntoni kolu qweqwe? What do you see from this cover?
2	Lundi	Ndibona inja. I see a dog.
3	Teacher	Nantoni enye? What else?
4	Lungelo	Umakhulu ephethe ibhegi. Grandmother carrying a bag.

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5	Teacher	Uyibambe ngantoni umakhulu inja?
		With what is the grandmother holding the dog?
6	Chorus	Ngetsheyina.
		With a chain.
7	Teacher	Apha ebalini wayesiya phi?
		In the story, where was Gogo going?
8	Chorus	Epakini.
		To the park.
9	Teacher	Ngubani igama lenja?
		What is name of the dog?
10	Lizo	NguBhingo.
		It is Bingo.
11	Teacher	Kwakukho ntoni kule bhegi?
		What was in the bag?
12	Chorus	Ibhola
		A ball.
13	Teacher	Ngobani abanye abantu aba babesepakini?
		Who were the other people in the park?
14	Chorus	Ngamakhwenkwe.
		It is the boys.
15	Teacher	Ayesenzani?
		What were they doing?
16	Chorus	Ayedlala ibhola.
		They were playing football.
17	Teacher	Yenzani inja kaGogo epakini?
		What did Grandmother's dog do in the park?
18	Chorus	Yabaleka nesihlangu somnye umntwana.
		It ran away with the other child's shoe.
19	Teacher	Kwenzeka ntoni?
		Then what happened?
20	Chorus	Umakhulu wayekhwaza inja efuna iyeke isihlangu.
		Grandmother was shouting at the dog to leave the shoe.
21	Teacher	Ipaki le yayingqongwe yintoni?

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22	Zuko	Ipaki yayingqongwe yimithi, zizityalo neentyatyambo.
		The park was surrounded by trees, plants and flowers.
23	Teacher	Yintoni enye eyamoshwa yinja epakini?
		What else was damaged by the dog in the park?
24	Ngoma	Zizityalo neentyatyambo…. nezihlangu Miss.
		It is plants and flowers……and shoes, Miss.
25	Teacher	Chaza isisombululo sokuthintela le ngxaki.
		Explain the solution to prevent this problem
26	Linda	Miss, mna ezam izihlangu bendizozibophelela emthini zibe kude.
		Miss, I would tie my shoes up in the tree, to be far away.

(Note: a partial top row reads "What surrounded the park?")

On the following day, the teacher continued with the story on Gogo and Bingo, where the teacher together with learners identified characters in the story. Five learners presented the story for the class in a form of role play. In this pedagogical strategy learners were free to act out and entertain the class. After the role play, Ngqiqo used a question and answer strategy to engage all the learners in class. For example, there were sentences with one-word response e.g. lines 2, 6, 8, 10, 12, 14. In line 16 the response was two words. In lines 18, 20, 22, 24 learners responded in full sentences. In line 25 the teacher posed a question which needed learners to think critically and come up with a solution.

From the interaction the teacher and learners had in the story lesson, enjoyment and excitement was displayed as illustrated in lines 6, 8, 12, 14, 16, 18 and 20 on Table 6. Not all the learners were answering questions in full sentences, and because of the excitement there were even times where they answered in chorus. This strategy supported the learner-centred approach in learning.

4.2.2.3 LESSON 3: Word Construction (phonics)

On the following day, the story was pasted on the chalkboard in an A3 chart as a follow-up lesson. The learners read the story from the chart with the guidance of the teacher. In the third lesson, learners had to construct words using sounds and see if the word was spelt correctly under the support of peers and the teacher. The learners proceeded and wrote the words in their classwork books as shown in excerpt B below.

Again, Ngqiqo wrote on the chalkboard letters/sounds from the story and learners worked in groups to identify the words with those letters. Learners had to identify words which were written by the teacher on the chalkboard and build words using flashcards.

Thereafter, learners could proceed building words they knew. Learners moved with a song and sat on the mat. They used flashcards to build words from the story and even constructed their own with sounds. For example, [j, k, l, b, m]. Excerpt A below shows word construction with single letters or consonants:

EXCERPT A: Word Construction from single consonants
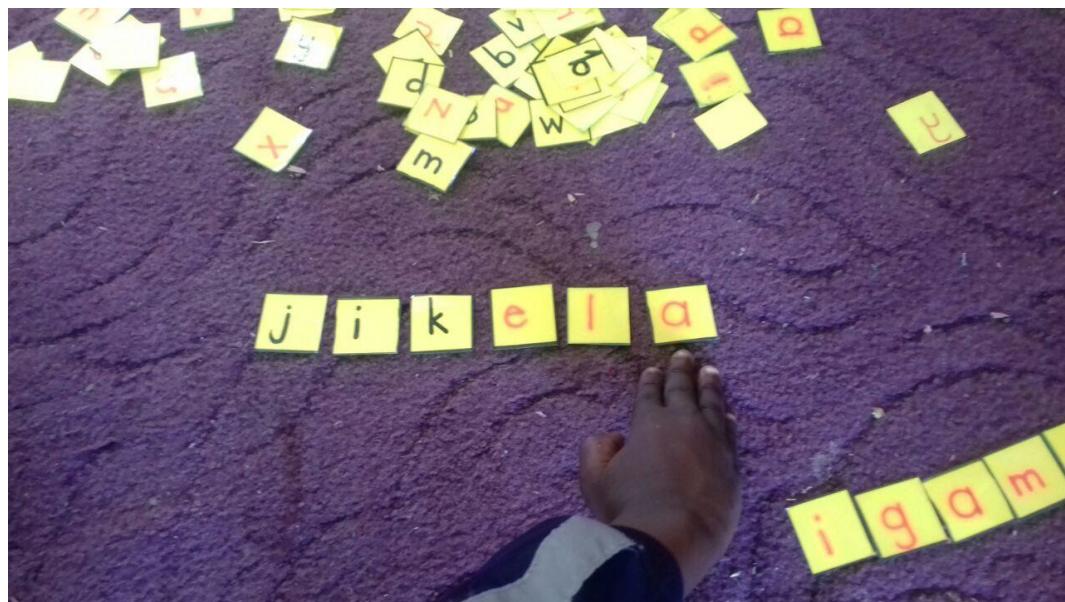
In the above excerpt, the learners built the following words:

- o /jikela - go around/: from /j/
- o /kakuhle - well/: from /k/
- o /bonke - all/: from /b/
- o /mamela - listen/: from /m/

Similary, in the next activity words were constructed using double consonants, for example:

- o /indoda/ from /nd/
- o /kakhulu/ from /kh/
- o /iphela/ from /ph/
- o /ibhola/ from /bh/

EXCERPT B: Word construction from double consonants

Excerpt B below shows learner writings on word construction.
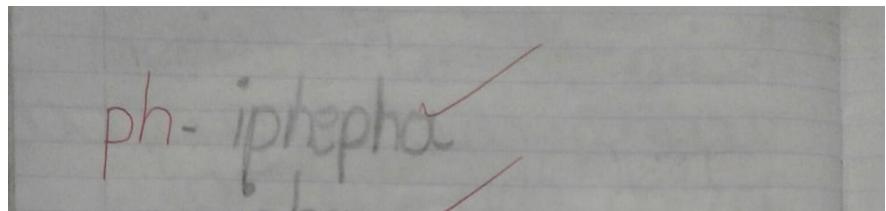
The fourth activity was on double and triple consonants:

Amakhwenkwe - boys - constructed from the sound /khw-/

 ingqondo – brain - constructed from the sound /ngq-/

igqwetha - lawyer - constructed from the sound /gqw-/
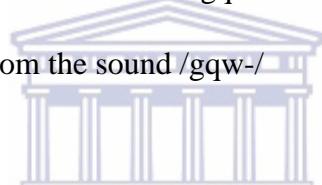
4.2.2.4 LESSON 4: SENTENCE CONSTRUCTION

On the following day the teacher started introducing the lesson by first revising the words learners constructed from lesson 3. The teacher posed questions to test if they understood what those words meant. For example:

> Teacher: Sakhe salibona igqwetha kanene? Have you ever seen a lawyer?

> Thando: Ewe, ethivini lithethelela abantu ababayo. Yes, on television standing on behalf of criminals.

Thereafter, the learners had to construct their own sentences and they had to say the sentence orally first to peers and the teacher to verify the meaning before it was written in classwork books. Excerpt C below shows how the learners constructed the sentences.

EXCERPT C: Sentence Construction
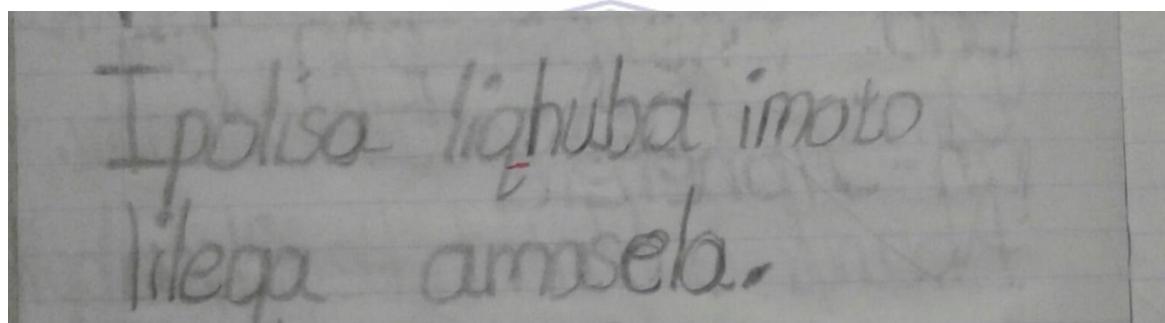
4.2.2 Learners' Written Work

The learners' written work was available in their classwork books. The teacher monitored the work by marking it and gave learners feedback. The teacher had lessons on writing focusing on written activities with different sounds. Learners managed to build words and sentences as that work appeared in the classwork books. Other learners could proceed to paragraph writing as stipulated in the CAPS document. The next section deals with data collected from print material.

4.2.3 Data from print material

As indicated earlier, on the walls of the classroom were charts, sentence strips, words, phonics and learners' work. The print assisted learners when they made errors in their work. They were referred to charts that were hung on the walls for clues. For example, one of the learners wrote /**ibola/** instead of /**ibhola**/. The learner was referred to the phonics charts. The learner was assisted to get the structure of the word as he used the flashcards, e.g. i+bh+ola = ibhola.

Other stories which were already done in class were on the walls. Learners had reading files compiled by the teacher for short stories in their different groups in class. The stories were taken from other reading series books and were compiled according to abilities in their respective groups. An interesting moment was when learners were doing reading in different groups. They were reading aloud but were disciplined. The passion the teacher had for literacy development was transferred to her learners. The print on the walls corresponded with the lessons.

4.2.4 Reading Corner

There was a reading corner in the Grade one classroom where I conducted my study. The teacher used a desk as a table covered with a colourful cloth to display the story-books. The table was placed against the wall next to the teachers' table, facing the door. The reading corner was not far from the teacher's table. That helped the teacher to observe and monitor learners in the reading corner. The teacher showed me the books that were kept in the box which learners read for the first two terms.

The storybooks used for the first and second terms had sounds and syllables. Ngqiqo explained that Grade one teachers submitted the learning support materials to the requisition committee for terms three and four, but the request was not successful. The Grade one IsiXhosa literacy classes were then supplied with storybooks for reading which consisted of one to three lines only. In this case, there was a confusion of whether there were no IsiXhosa books from the publishers.

Learners used the reading corner when they had completed their tasks for the day. The learners usually read storybooks. The story books were written in IsiXhosa by South African authors like Gcina Mhlophe and Sindiwe Magona. Learners also engaged in group reading.

They read aloud but were disciplined in the manner they conducted themselves when reading.

Some learners who sat on the mat next to the reading corner used to play a game called "isiqendu". This game can be played in the form of a narrative. A child can play this game alone by narrating a story. Other children played "my house" where learners told stories about their future houses. These were learners who had completed reading all the books in the reading corner since there were few IsiXhosa books on the table.

FIGURE 1: READING CORNER

From the above data presentation, it can be deduced that classroom observations are very important in ethnographic qualitative research inquiry. Data collected through observations indicates that the activities and interaction that took place in the classroom were well planned by the teacher. There was differentiation according to ability levels. There was repetition of the story to stimulate learning through imagination. The learning environment was interactive and it motivated and reinforced learners' interest and memories as they participated in the role play of the stories. Communication and social skills were enhanced as learners were actively involved in narrating stories to each other.

Moreover, learners were adapted to the teachers' literacy pedagogy through storytelling. The data also indicated that storytelling can become a viable method for cooperative learning that involves peer support. The next section will be data analysis on interviews.

4. 3 Interview Data

As indicated earlier, I interviewed Ngqiqo who was the Grade one class teacher where I conducted the study. The interview was conducted in IsiXhosa which was Ngqiqo's home language. My aim was to create a relaxed atmosphere to get a better understanding of storytelling and how folktales could be used in Grade one IsiXhosa literacy lessons.

4.3.1 Interview with the class teacher

The interview aimed at understanding the teacher's literacy practices using storytelling for literacy development. On the question on how Ngqiqo used storytelling to enhance literacy skills in isiXhosa in the Grade one classroom, she had this to say:
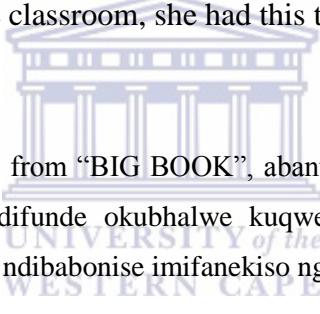
"Ndisebenzisa amabali from "BIG BOOK", abantwana bahlala apha phantsi emethini, beza ngengoma. Ndiqale ndifunde okubhalwe kuqweqwe lencwadi kwakunye nombhali wayo. Ndandule ke ngokuthi ndibabonise imifanekiso ngokulandelelana kwebali.

Ngelo xesha ke ndibuza imibuzo mayela nokuqulathwe libali nemifanekiso. Bandule ke ukundinika oko bakuthekelelayo ngokwasebalini. Ndaleke, ndakugqiba ndilifunde ibali nam ke sele ndizilungiselele ngezi nxibo ukuze ndikwazi ukutsala umdla wabantwana. Ndilandelise ke ngemibuzo. Ngamanye amaxesha ndisebenzisa kwabona babaliselane".

(Interview with Ngqiqo, 20 July 2016).

"I use stories from "BIG BOOKS". Learners move from desks to the mat with a song. I first show them the cover and title of the story. Then I continue to show them the pictures according to the story line. As I continue with picture reading learners respond positively to the questions. Then I read the story aloud with gestures and costumes on to capture the attention of the learners. I follow up with questions. Sometimes I use the learners themselves to tell the story to each other".

In this excerpt the teacher made use of different strategies for learners to have a better understanding of the story. These strategies include guided reading, picture reading (viewing), questions (assessment) and reading for enjoyment. With the use of storytelling as a

method, it appears that stories can be helpful for a balanced language approach given a range of learning activities derived from the story by the teacher.

Concerning the question on barriers for using folktales as part of storytelling, Ngqiqo stated this:

> "Yingxaki le ndaba yentsomi ngoba bona abantwana bayazazi, unjalo nje uye ubone uba othe wabalisa nomnye uyafuna. Ingxaki yokuqala mandithi akho ncwadi ndinayo yeentsomi, nditsho ke mna eza ntsomi zethu maXhosa, *not* ezi ziguqulelwe esiXhoseni ngabeLungu. Nditsho eza ntsomi mna zinababu- *traditional* bobuntsomi. Enye into naxa siye kwezi *workshop* akhonto ithethwayo nangezo ntsomi. Iba ngamabali ubukhulu becala *and* ke ngoku "*iiBIG BOOKS*" sinazo. Akho ke amabali angezilwanyana awade athi ncam apha ebuntsomini. Ingathi kulungiselelwe nje uba sibenayo intsomi naxa uyiva uba ingathi ikho le nto ingathi ncam. Akhona wona amabali endifumanisa uba angeentsomi kodwa *istyle…* andoneli". (Interview Ngqiqo, 27 July 2016).

> "The issue of traditional folktales is a great challenge; learners are showing interest in traditional folktales. Learners show willingness to narrate stories in front of the class. Another major issue is that there is lack of storybooks and the storybooks that the teacher uses lack authenticity and folktale features. In workshops, there is no reference to traditional folktales. There are stories from "BIG BOOKs" which are more related to animals and human life style in the sense that these stories use human voice and as such learners enjoy engaging with these stories. There are stories which resemble traditional folktales, but I am not satisfied with the style.

There seemed to be barriers to the use of traditional folktales to enhance literacy teaching as the curriculum developers were unaware of the positive impact folktales on storytelling. On the question of the advantages and disadvantages of using story-telling for early literacy development, Ngqiqo had this to say:

> 'Yeyona nt'wabayithanda kakhulu ke le yokubalisa kunokubhala. Naxa sisenza ibali kulula uba bakuxelele okuqulathwe libali bebonisa ukulilandela'.

Ngqiqo indicated that leaners enjoyed storytelling over writing as said in the above utterance. When telling a story, learners showed more interest and better comprehension by engaging

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with the story. Learners acquire imaginative and thinking skills through listening and their comprehension levels are enhanced.

On the question of how teachers instilled cultural, moral and educational values to Grade one learners in IsiXhosa literacy, Ngqiqo said:

> "Isikolo siye sibe ne "cultural day" ngoSeptember rhoqo ngonyaka apho siye sinxibe isiNtu sonke sizingce ke ngobuntu bethu ibe yimixhentso, iingoma, nezidlo kubemnandi nje. Neembongi zibakho. Babakhona ke nabantu bokuhlala abaye bathi bacule iingoma zomngqungqo, baxhentse bayolise nje" (Interview, 16 August 2016).

> 'The school celebrates 'cultural day' in September every year. It is a huge event where learners, teachers and parents dress in African attire and enjoy traditional food including singing, praise poetry and African traditional dance. People from the community often come to sing traditional songs. They dance and entertain'.

Concerning the question of how often Ngqiqo used folktales in IsiXhosa Home Language for teaching and learning, Ngqiqo said:
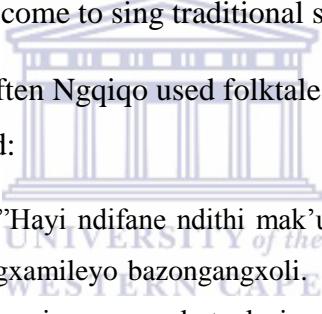
> "Iintsomi! "Hayi ndifane ndithi mak'ubekho umntwana obalisela iklasi xa ndixakeke yinto yesikolo engxamileyo bazongangxoli. Bayazazi bona abantwana kodwa ke uye uqonde ukuba uba usebenzisa zona zakutyela ixesha ngoba zinesigama, ngoba ucinga ixesha, *plus* i "*curriculum advisor*" iza kujonga kuCAPS(2011) uba ndifanele uba ndawoni. (Interview, 29 August 2016).

> "Folktales"! Not really, I request any learner to narrate a traditional story in class to control discipline when I'm busy with other school work. Learners are aware of traditional stories, but they can take up time as one has to explain vocabulary and curriculum advisors will monitor according to CAPS stipulations (2011).

The teacher commented that she used traditional tales casually and quite often when Ngqiqo was busy with administrative work. She also acknowledged that learners enjoyed telling each other traditional folktales. For oral presentations learners used traditional folktales for formal assessment.

On the question of what CAPS (2011) says about storytelling and literacy development, the teacher said thus:

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"CAPS suggest that stories should be taught every day. Stories are central to literacy. Teachers should be able to teach the structure of the story and language use. By so doing teachers inculcate language, literacy and communication skills. CAPS clarify the importance of storytelling in early literacy development and beyond". (Interview, 12 August 2016).

In summary, the teacher had an awareness of traditional folktales as mediation tools for literacy teaching although nothing has been specified in detail by the CAPS policy concerning the use of traditional folktales. The teacher made use of stories from the "BIG BOOKS". However, the stories from 'BIG BOOKS' were not authentic to inspire creativity in literacy lessons.

Learners seemed to know about traditional folktales, as they were enthusiastic to tell stories in class. Cultural practices such as folklore form the basic elements of literacy and as such, traditional folktales should be infused in the curriculum explicitly.

From the lessons I could deduce that the teacher used a balanced language approach from storytelling. She made use of stories to enhance learners' oral, reading and writing skills.

4.3.2 Interview with the head of department (HOD)

An interview with the HOD, Bukho, was aimed at getting a deeper understanding on how storytelling can enhance early literacy development. The questions also drew out the support Bukho provided to the Foundation Phase teachers about storytelling using traditional folktales.

Firstly, Bukho mentioned that the school needed support and resources when it comes to storytelling using isiXhosa folktales. She further mentioned the need for teacher development to re-in force the use of traditional stories.

Secondly, she mentioned that there were "BIG BOOKS", but there was a need to supply Foundation Phase teachers with storybooks on traditional folktales in IsiXhosa. She further mentioned the need to supply Foundation Phase teachers with additional literacy resources in isiXhosa.

Concerning guidelines for the use of traditional folktales for literacy teaching, Bukho said:

"CAPS has guidelines with stories and the stories the department encourage usage of contemporary stories. The district officials do give support by means of workshops in languages".

Teachers used talking-stories from the computer laboratory and BIG BOOKS. Learners enjoyed listening from headphones while viewing pictures and reading from the computers. That was the learners' exciting moment when they listened to the talking stories. She further said that even for learners who struggled to read, they became more comfortable and active when they had to re-tell stories in class. Learners were given a chance to re-tell the stories from the talking stories.

Bukho further explained that on Mondays each learner in Grade one had to fetch a book from the school library to read at home. Learners had to re-tell what they had read at home. The school had a 'reading week' where the best learners from Grade one in the Foundation Phase read for the intermediate and senior phase classes. The school had a reading week in September for five consecutive days. Learners took leading roles in reading during the 'reading week' activity.

On the question of what her experiences and beliefs were on the role of traditional folktales in early literacy development, Bukho had this to say:
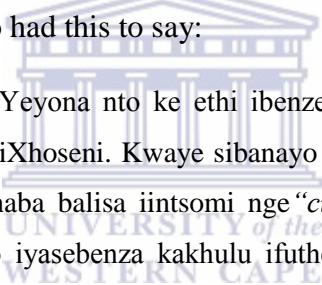
> "Iintsomi! Yeyona nto ke ethi ibenze umdla kakhulu… abantwana, baba *confident and more fluent* esiXhoseni. Kwaye sibanayo ne *reading week* apho nabazali babo bathi babafundele amabali naba balisa iintsomi nge*"cultural day"* pha kuSeptember qho ngonyaka. Loo *activity* leyo iyasebenza kakhulu ifuthe layo liyabonakala, …. *eehh many learners are so much willing to tell stories in class*. Ndithanda esa sigama ngoba kaloku siyafuneka ulwimi lungabhangi. Ndikhe ndiye nakwaEdulis, hayi andibuyi nanto sisiZulu esifane sifumaneke''. (Interview 26 July 2016).

> "Traditional folktales! It's exactly what captures learners' interest …. Learners become confident and more fluent in speaking. The school has a 'reading week' in September where parents are invited to read and narrate traditional stories too on the 'cultural day' event. That activity works well, and its influence is effective …. eehh, many learners are willing to tell stories in class. I appreciate the rich vocabulary which is needed to maintain the language. I usually visit Edulis but unfortunately, I do not get anything, only few IsiZulu books are available''.

Regarding the guidelines on the role of folktales as part of storytelling for literacy teaching and learning, Bukho had this to say:

'To my understanding from the policy, there are no guidelines specified by the WCED regarding traditional folktales. Stories considered are those from BIG BOOKS. Most of these stories are contemporary stories''. (Interview, 4 August 2016)

Bukho explained that the curriculum advisors recommended to the school to requisite "BIG BOOKS' and other storybooks for the Foundation Phase from the funds allocated by Western Cape Department of Education. These are the funds allocated to the "no fee schools" in disadvantaged communities. Stories considered are those from the BIG BOOKS. These stories are contemporary stories and they lack originality.

Bukho also indicated that there was a need to for the school to adopt a language policy that would enrich IsiXhosa as a language of learning and teaching (LOLT) in the Foundation Phase, especially in Grade one. Bukho also highlighted the challenges the teachers experienced in IsiXhosa literacy teaching. She had this to say:

> "The school has a shortage of reading books and storybooks in IsiXhosa Home Language. Even by the libraries and in teacher development workshops, there are translated versions of IsiXhosa storybooks" (Interview, 11 August 2016).

Bukho mentioned that she liaised with the neighbouring schools to address some of the challenges. She used to get a book and make copies for teachers to support literacy activities. Furthermore, she communicated and arranged meetings with colleagues where the Grade one teachers would sit and discuss the activities. She gave guidance on how to use the CAPS document to support literacy teaching. Bukho also explained that the district used to arrange workshops for HODs on how to monitor and manage IsiXhosa literacy learning in the Foundation Phase for Grade one teachers. Bukho appreciated the contribution of the parents to the school when the school had literacy activities. She encouraged her team to attend cluster meetings where teachers share best practices for the classroom. She attended workshops at the Cape Teaching and Leadership Institute (CTLI) for the Foundation Phase.

Oral activities are central in literacy development. Learners have to be given a chance to share stories in the classroom. The teacher needs to listen to the learner's stories to mediate teaching.

4.3.3 Interview with the principal

Minqweno was interviewed to find out about his role, personal experiences and beliefs in supporting teachers on storytelling for literacy development. The interview was conducted both in IsiXhosa and English. Minqweno had this to say:

> "The school has a literacy policy and storytelling forms part of the literacy programme. From CAPS storytelling is a daily activity and other areas of learning are derived from the story". (Interview with the Principal, 21 July 2016).

On the question of storybooks and books on traditional folktales in IsiXhosa, he said:
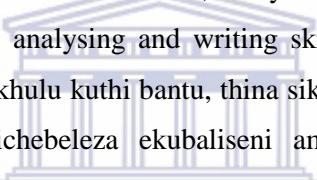
> 'Yes, there are other story books besides "BIG BOOKS" eeh…, translated fairy-tale stories. As an experienced teacher, kwaye ndingumXhosa, iintsomi can develop learner's listening, speaking, analysing and writing skills. Learners write what they have heard, iintsomi zibaluleke kakhulu kuthi bantu, thina sikhuliswe ngeentsomi. Nangoku sathi siqala koo-Sub A, sabe sichebeleza ekubaliseni amabali, kwaye ndisabalisela nabam abantwana bahleke bathi, "yaaaaa.
>
> Iintsomi zezona zinokwenza abantwana babe nesigama sokuthetha ulwimi ngokusulungekileyo, kwaye zininzi izinto abanokuzazi malunga nenkcubeko kwakunye nemveli. Ndingadlula ndithi iintsomi thina maXhosa zisinika imfundiso ngoba mandulo phaya zingekabikho nezikolo ayikho iklasi eyayisodlula iintsomi. (Interview with the Principal, 26 July 2016)

> "Yes, there are other story books besides "BIG BOOKS"..eeh, translated fairy-tale stories. As an experienced teacher, and being umXhosa folktales can develop learner's listening, speaking, analysing and writing skills. Learners write what they have heard, folktales are important to us black people. We grew up with folktales. When we started schooling in Sub- A (Grade 1) we were ready for storytelling. Even today I tell stories to my children and they enjoy them. Folktales can increase learner's vocabulary development, indigenous knowledge, cultural development and identity for children. Furthermore, folktales were there even before formal schooling began and played an educative role".

On the question of how he monitored literacy activities in Grade one classroom, he said:

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> "Direct monitoring is done by HOD's and Grade Heads through subject and phase meetings and quarterly reports''.

Minqweno further explained that he monitored the Grade one class informally when taking rounds for school attendance register, and formally when the Heads of Departments (HODs) gave reports in curriculum meetings that were held monthly to enhance teaching and learning. On the question of support to teachers on storytelling using traditional folktales to enhance literacy skills, Minqweno had this to say:

> "Teachers use 'BIG BOOKS' for stories, it is not easy to get other IsiXhosa books, they are scarce. Teachers need support with IsiXhosa resources, for example books and storybooks. With all the confusion created by policy changes from Outcomes Based Education, Revised National Curriculum Statement (RNCS) to National Curriculum Statement (NCS) then CAPS. Hence, teachers do not consider the value of traditional stories. I assume from workshops teachers recommend 'BIG BOOKS' for literacy activities. The policy changes and workshops from the department could result in one underestimating indigenous knowledge. Stories are pivotal for teaching and learning. In fact, storytelling is central to the curriculum for acquisition of language skills''.

 Minqweno also indicated that parents contributed to the school's activities in literacy every year, especially during the reading week in September. Even when celebrating the Heritage Day, parents participate and the learners enjoy observing parents taking part in school events. Teachers use recording devices to record parents while telling stories for future use in class.

Concerning the use of storytelling as part of the CAPS document, Minqweno had this to say:

> "CAPS specify learning strategies in isiXhosa. Storytelling is the foundation of all literacy activities. CAPS (2011) consider storytelling to integrate all literacy skills. The use of songs, poetry, riddles and rhymes and stories help learners to gain confidence for language development. Learners can write their own stories and to save the language". (Interview with the Principal, 17 August 2016)

Minqweno believed that storytelling using traditional folktales could set a solid foundation for the development of literacy skills. Lack of resources can be the causative factor for poor language development which is pivotal for learning.

4.3.4 Interview with parents

In Chapter 3 it was reported that parents were interviewed in order to investigate their understanding of literacy and how they viewed their role in developing children's literacy practices at home. One of the parents expressed her understanding of literacy in this way:

> "Ndicinga ukuba ilitherasi kukwazi ufunda nokubhala; ukufunda kona ndiyazama ndincedise kodwa loo nto andiyenzi qho. Enye into ndiye ndibone naye uMbali ezi-*offerisha for* undifundela amabali phofu nam ke ndiye ndimbalisele iintsomi. Uyazithanda ke kakhulu, ngakumbi xa ebhorekile. Kumsebenzi wesikolo ndiyajonga ndibone uba ebesenza ntoni esikolweni, ngamathuba athile ndimenzise upelo''. (Interview with parent A, 20 July 2016).

> "I assume that literacy is reading and writing, I try to assist in reading but that I do not always do it. Mbali usually offers herself to read stories for me and I often narrate traditional folktales for her, especially when she is bored. With her school work I check what she was doing at school and in certain occasions I do spelling exercises with her''.

When asked about the availability of books at home, one of the parents responded thus:

> "Hayi andinazo kwaye ke nakule *library* ikhoyo apha ekuhlaleni zinqabe kakhulu ezesiXhosa nezo zimbalwa zikhoyo ngamabali amazwe aphesheya". (Interview with parent C, 25 July 2016).

> "No, I do not have and even in the community library IsiXhosa reading books are very scarce. Even with the few available IsiXhosa books, the stories are based on the Western countries''.

Parents were asked about their role in literacy, especially in storytelling. One of the parents had this to say:

> *"Siyabaliselana ngoba uthi bayawenza nabo apha esikolweni. Amaxesha amaninzi ufuna ulala ngentsomi"*. (Interview with parent D, 27 July 2015).

> "We narrate for each other because he said they do stories at school. Most of the time he falls asleep by listening to a folktale".

Another parent (Parent B) mentioned the following about her role in literacy activities at the school:

"Mna ndiba kwela qela lobalisa amabali, iintsomi kunye nomngqungqo''.

"I join the group that tells stories, folktales and traditional dance". (Interview with parent B, 2 August 2016).

On the question of the importance of learning IsiXhosa using stories, one of the prents said:

"Sikhule ngawo la mabali namasiko nezithethe awabhalwanga phantsi esiXhoseni kodwa sabaliselwa ngabazali bethu". (Interview with parent E, 4 August 2016).

"We grew up with storytelling even rituals and traditions have been passed to us through storytelling by our parents".
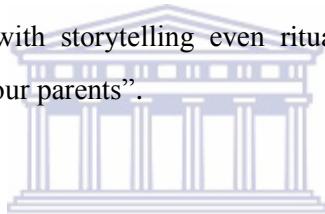
The parent's views of literacy activities had shown minimal involvement in the learner's school work. The parents mentioned scarcity of books in IsiXhosa from the community library. In general, the parents had limited understanding of literacy. There was minimal support parents gave to their children at home with regard to reading and writing. Parents were not confident enough if the contribution they made on stories could enhance literacy skills.

The interview data revealed that there was no clear information about traditional folktales being part of the language curriculum policy in Grade one. In the policy there are stories, but nothing is said about traditional folktales. There are guidelines on storytelling, but traditional folktales are not mentioned in the CAPS document. However, the importance of traditional folktales was acknowledged by all interviewees as part of the oral tradition in IsiXhosa.

All the teachers expressed similar challenges regarding the use of traditional folktales as a component of storytelling. All were concerned about the non-availability of traditional folktales in the language curriculum. At times teachers formulated their own stories for their learners. Both teachers highlighted that they had to make their own reading books to cater for reading in their classrooms, for example, for shared reading since they had few

storybooks. That initiative helped learners to interact in class and develop reading, comprehension, communication and analytical skills when sharing information. They all mentioned the pressure they experienced on policy changes as there was no proper consultation with teachers regarding policy formulation. This led to reluctance to apply certain aspects of the curriculum due to limited time to complete the syllabus.

Bukho suggested if teachers could be supported on the use of traditional folktales in the classroom, learners could improve on their literacy skills. Furthermore, listening and speaking skills influence reading and writing skills and this is likely to strengthen language development. Learners will be able to start developing their story books for further re-telling and presentations on storytelling in class. Children enjoy writing what they have heard.

Bukho further explained that learners come to school fluent in speaking skills. Learners learn to read, speak, listen and write as they develop their language. Bukho expressed her excitement on the Talking Stories programmes which she believed to be relevant for all learner abilities. She further noticed learners who struggled in class showed better performance due to the use of talking stories. These stories contributed significantly to language building, especially in speaking and writing.
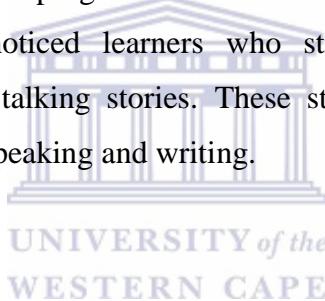
4.3.5 Data from documents

This section presents data that was captured from learners work and other documents such as the CAPS document and the learners' written work. The literacy curriculum emphasizes listening and speaking, critical thinking/reasoning, assessment and mediation skills. The above language skills can be strengthened through strategies like picture reading or viewing, guided reading, picture reading/viewing, questions for assessment and mediation. Learner writings were available in learner's classwork books and they are presented below.

4.3.6 Curriculum and Assessment Policy Statement (CAPS)

The documents analysed in this section are the National Curriculum Statement (NCS) which developed a policy on Curriculum and Assessment Policy Statement (CAPS) in South African schools. The Curriculum and Assessment Policy Statement is a comprehensive policy statement meant to improve on the principles of the National Curriculum Statement. The National Curriculum Statement was designed differently in packaging compared to CAPS.

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The NCS policy contained the different learning areas, learning programme guidelines, assessment guidelines per learning area.

On the other hand, CAPS compiled each document per subject instead of learning areas. The implementation of CAPS aimed to improve the quality of teaching and learning, with a focus on learner cantered 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.

The analysis of documents was to investigate how the teachers developed early literacy skills through listening and speaking, reading and viewing and writing. I also wanted to understand the types of texts that teachers used to support learners' literacy development as they moved from the known to unknown. In other words, I wanted to establish how teachers built the relationship between the school and home literacy as the learners come to school with everyday knowledge which is fundamental for subsequent learning.

In this study, I also present time for Home Language IsiXhosa for Grade one in the Foundation Phase. The time allocated for Grade one IsiXhosa Home Language is seven hours per week. The time is distributed over a week as follows:
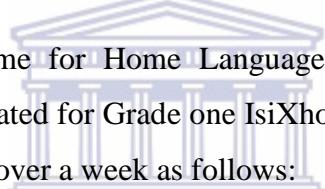
TABLE 5: Time Allocation

Outcome	Time allocated
Listening and speaking	45 (15 minutes per day for 3 days)
Reading and Phonics	4 hours, 30 minutes
Phonics	15 minutes per day for 5 days which adds to 1 hour 15 minutes a week
Shared reading	15 minutes per day for 3 days (45 minutes)
Group reading	30 minutes per day, two groups each for 15 minutes for 5 days.
Handwriting	15 minutes per day for 4 days
Writing	15 minutes per day for 3 days a week.

Furthermore, the Curriculum Assessment Policy Statement was analysed to gain a better understanding of what the curriculum policy highlights with regard to storytelling to enhance early literacy development. The policy specifies the aspects of literacy skills such as listening

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and speaking, reading and writing and assessment. Furthermore, time has been allocated for each literacy skill to guide the teachers how much time to spend on each literacy skill, as indicated above. According to CAPS group guided reading and shared reading are the component strategies for emergent literacy.

The language curriculum policy exposes learners to literacy activities like reading, listening, talking, discussion, debates and writing using storytelling as a tool to drive these language aspects to develop literacy skills. The CAPS document serves as a guide for teachers to support the learners' different language skills. It encourages the use of visual learning material for meaning making and has writing frames to mediate learning.

In the next section I analyse data that is presented above.

4.4 Data Analysis

As discussed in the previous chapter, this study followed a qualitative approach to investigate the role of storytelling in Grade one IsiXhosa speaking learners. This study utilized the thematic approach of data analysis as described by Henning, van Rensburg & Smit (2004). In qualitative research, data analysis is always linked with research instruments. In this case, the research instruments involved observations, interviews and document analysis. The thematic approach was followed in analysing the data.
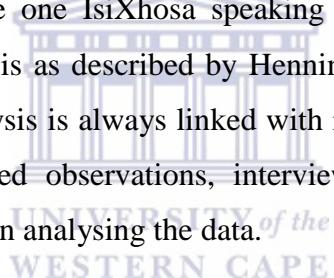
4.4.1 Thematic Approach

This approach is used by qualitative researchers to search for themes and recurring sub-themes that emerge from data. This approach yields to a meaningful interpretation of data. It focuses on the description of the experience of the participants about the phenomenon under study (Babbie & Mouton, 2001). This implies that instruments used for data gathering must bring relevant expected results which can be in the form of sub-themes. The sub-themes that emerged from data analysis include the following:

1) The Foundation Phase curriculum
2) Integrated Pedagogical Approach
3) Use of the role play
4) Learners' writing development
5) Availability of resources in IsiXhosa

6) Parental environment

4.4.2 Foundation Phase Curriculum

In as much as the Revised National Curriculum Statement acknowledged the importance of storytelling as a teaching strategy, it never dealt with learning in the context of Indigenous Knowledge System (IKS) which forms part of traditional storytelling. For example, in South Africa the value of IKS has been realized in the curriculum after 1994 to acknowledge the history and cultural heritage of the country (Department of Education, 2005; Department of Basic Education, 2012).   IKS is part of recent policy innovations which emphasize the importance of IKS when it comes to science teaching and learning.

As asserted in Chapter two, languages are the main pillars of communication and meaning-making in our lives. It has been suggested by Ntuli (2011) that storytelling was used as means of passing the wisdom of knowledge from one generation to the next, even before schooling emerged. This implies that traditionally children would gain listening and speaking skills before attending schools.

In fact, the language-in-education policy recommends that the learner's home language should be used for learning and teaching wherever possible (DoE, 1997). This is particularly important in the Foundation Phase where children learn to read and write. The purpose of teaching literacy based on cultural and critical aspects is to understand and appreciate languages and cultures, the heritage they carry and for the attainment of one's identity. Folktales are essential in language learning as prescribed in the curriculum. According to CAPS they should be taught in the second term for Grade three. This is a concern as folktales can be used as part of storytelling from Grade R. Folktales can be used to build the relationship between the school and the home. For example, it has been evidenced from the interviews by the teachers that learners come to school with prior knowledge, presumably derived from storytelling e.g. from traditional IsiXhosa folktales.

4.4.3 Integrated Pedagogical Approach

In this study, the teacher used a storytelling as a method in literacy teaching. The storytelling method is vital for language development. The teacher also used the question and answer method which involved the learners in talking using questions to stimulate learners' thinking skills. Ngqiqo managed to use storytelling as a tool to plan language activities as prescribed by CAPS. The language balanced approach has been observed in the classroom when the teacher used picture reading to scaffold and mediate listening and speaking, as well as comprehension skills among learners. This aligns with the CAPS recommendations that literacy activities have to be derived from the story, and not to be conducted in a vacuum.

The CAPS curriculum shows the significance of storytelling and how it can be used to encourage learner participation in early literacy and language development. The value of the curriculum is that it encourages the integration of all the literacy skills in language development so that these skills cannot be dealt with in separate components (Joubert, Bester & Evans, 2013). So, the teacher's strategies applied in the literacy lessons reflected a holistic approach to language teaching and interaction in the classroom (Patel, 2003). The holistic approach to language learning concurs with CAPS which encourages a language balanced approach in literacy teaching and learning.

The integrated and balanced approaches inform each other with regard to building learners' confidence, critical thinking and a sense of independence. Critical thinkers can enhance their learning by interpreting actions in different situations (Paul & Elder, 2001). The characteristics of these approaches are central to early literacy development and they produce competitive learners in society (Patel, 2003).

The language skills include reasoning, listening and speaking, comprehension, language in context and writing. These skills are applicable to all subjects across the curriculum. It is in fact argued that the language skills cannot be dealt with separately (Joubert et al, 2013) For example, the first lesson on picture reading that is presented above incorporated all the skills mentioned above. This indicates the importance of storytelling in enhancing interactive learning. Singer, Golinkoff and Hirsch -Pasek (2006) ascertain that storytelling also promotes children's oral language skills which build learners in totality.

The data shows that there was interaction among learners in the classroom which was guided by means of questions to create discussions and conversations. The Grade one teacher allowed maximum participation by allowing everyone to talk. Learners had to discuss and deduce predictions from the pictures, comparing them to what had been read by the teacher.

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The pictures in the activity served as motivating tools for enjoyment and attention (Wright, 1990). Learners did praise songs and rhymes before and after storytelling. This was a means of stimulating learners' comprehension skills and cognitive abilities which could be developed through thinking and reasoning (Allington & Cunningham, 2007).

The question and answer method was also used to create opportunities to talk. Learners were engaged in classroom talk through discussions, conversations and reflections. The Grade one learners were encouraged to respond in full sentences. Ngqiqo made use of open-ended questions to allow learners to connect the story to daily life experiences. Hence, learners were able to make predictions and got involved in discussions in the classroom as illustrated in Lesson 2 reflected on Table 4. They showed interest by participating in classroom discussions and were able to make predictions about the story. This corresponds with Kelin's (2007) view that storytelling is a strategy to apply valuable lessons about life skills.

4.4.4 Use of role play
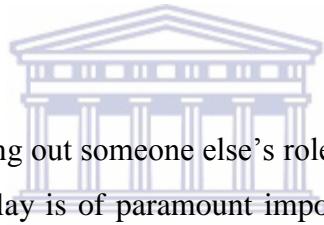
Role play means imitating or acting out someone else's role in a setting, be it in a story, prose or drama (Piaget, 1962). Role play is of paramount importance in communicative literacy. The actions usually go with the meaning of what is said by the word. Role play is one of the best ways of scaffolding and mediating interactive and reflective learning (Rowe, 2007).

In this study, the teacher prepared for the use of role play to stimulate learners' memory and understanding. Observation data showed physical play as an activity to talk about the story. Furthermore, role play increases learner's understanding of the roles they have to perform and the rules to obey. Role play builds meaning in imaginary situation (Leong & Bodrova, 2012). The role play strategy helped learners to make meaning through physical and playful manner and to expand learners' lexicon through talk. Furthermore, it aimed at enhancing learner-centeredness. The idea of using role-play with storytelling as a pedagogical tool was to enrich critical thinking, collaboration and participatory and collaborative learning (Singer et al, 2006). It was also used to promote learners' self-image and socialization (Maccoby, 1998).

In this case, Ngqiqo assisted learners to develop a feeling of ownership through performance. This was a strategy of communicating meaning in the story which may have led to knowledge construction imparted to learners through enjoyment as suggested by Piaget

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(1962). Furthermore, Pellegrini and Yawkey (1984) mention that when children play there is a pleasurable feeling which assists in developing cognitive and language abilities. Therefore, it can be deduced that learning through play was used to enhance listening, speaking, comprehension, organizational, social and talent recognition skills to support Grade one learners' literacy skills.

4.4.5 Learners' writing development

According to Wilson (2006) writing is a social practice. After learners had read the story, the Grade one learners were encouraged to develop their own short stories. The stories were compiled into a booklet. The idea was to expose learners to opportunities of shared writing and to motivate learners to be authors or writers. It was also to expose learners' understanding of the story. The words from the story helped learners acquire language skills and express their ideas in writing. The teacher mediated learning through writing assessments.

Storytelling enables learners to write what they have heard. Gee (1990) and Mello (2001) claim that writing encourages young learners to be active participants in their own learning. Tough (1977) is of the view that oral language enhances the learners' imagination and predicting skills. Storytelling can also enhance word construction and vocabulary in meaningful ways as stories contain assumed matured voices and fully fledged constructed words with meaning (Podeva, Morgade & Alonso, 2009). It can be a good activity for pre-writing and as a means of improving writing skills.

The analysed data shows that the teacher had a summary of the story in an A3 chart pasted on the chalkboard, as discussed in the data presentation section above. The summary of the story was read by the class. There were also visible written words from the story, e.g. **'ibhola'** (ball) that were pasted on the chalkboard. The teacher made use of pictures to stimulate learner's thinking and reasoning skills. Learners were paired according to their abilities. Flashcards were distributed according to learner abilities. The flashcards consisted of syllables from one to four consonants i.e. single, double, triple and four consonants (quadruples). Learners were asked to build words with the flashcards which were in the story passage.

Learners attempted to build the words as a team. Some used phonics charts on the walls as reference. Others were assisted by the teacher by referring them to the charts and chalkboard. The social interaction that was common for the entire classroom was communication.

Through communication learners could respond positively to feedback (Joubert, et al. 2013). Scott (2008) views classroom talk as a communication tool in assisting teacher's pedagogical methods. Likewise, Vygotsky (1978) mentions that cooperative dialogues are of utmost importance for learners to attain higher cognitive processes. This includes attention management behaviour, reflection on experiences, ideas as well as strategies for solving cognitive and social problems. The teacher always referred learners to the charts and storybooks learners used in the first two terms to develop literacy skills. Learners used the charts for learning the months of the year when they had to read, spell and write words.

The teacher mediated learning through assessment and positive feedback. Learners were instructed to build various words in their groups and were allowed to construct words that were not in the story as long as the words had correct meanings. Learners showed enjoyment to assist one another as they were practicing and reading while building the words. They were comparing what they had constructed with what they saw on the walls before they wrote any words on their activity books. The idea of working in pairs was working very well for the learners. Learners were further instructed to construct sentences using the same words they had constructed. They were further instructed to build paragraphs relating to their previous weekend news.

I observed that the activities were getting more challenging as many learners were idling waiting for the teacher to assist. More time was needed in this session for learners on reading and writing skills. Not all learners were able to complete their tasks on time. I observed that the teacher used storytelling and flashcards for learners to learn to read, pronounce, spell, make meaning and develop writing skills. In this sense, storytelling creates togetherness and a community of practice among learners and from that learners learn to respect one another. The CAPS document suggests visual literacy as a tool to promote reading through communication.

Through visual literacy learners can structure and formulate sentences in different forms of language structures and use. Other scholars recommend visual literacy to evaluate and application of skills involved in making meaning from visual prints (Hattig, Bussett, Medaille & Burgess, 2013). In this study I observed that visual images assisted young learners to compare the sounds/phonics. Botha (1999) sees storytelling with visual literacy as a life skill for learners to make wise decisions and interpretations in their lives. The Grade one teacher used pictures to tell the story. The teacher made use of prior knowledge as an important tool

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for learning as it involves comprehension and communication (Allington & Cunningham, 2007). Learners were able to express their ideas in their own words.

UNESCO (2006) defines literacy as an ability to read, write with meaning and understanding as stated in Chapter 2 of this study. Furthermore, Joubert et al. (2013) concur that reading is at the centre of literacy and literacy plays a key role in learning. In this study, learners read stories to gather ideas, information and shared whatever they had read through communication. Bloch (2006) mentions the benefit of reading stories to children to create opportunities for learners to write their own stories.

The data from interviews indicated that the teacher used different strategies to make meaning in learning through storytelling. Observations and interviews have showed that visual literacy is a skill for reading. Even when learners were constructing words, they had to read the word first before writing. Ngqiqo used questions to probe on meaning making and on the sequence of the story. In this way, learners shared good experiences to enhance their understanding of the story.

Ngqiqo also made use of picture reading to stimulate learners' reading, viewing and thinking (Rose, 1982). Pictures serve as cognitive tools for learning (DoE, 2002). They stimulate the learners to make predictions through thinking and imagination (Joubert, et al., 2013). Whitehurst and Lonigan (1998) claim that pictures are interpreted by means of talk which leads to dialogical reading. This implies that the use of pictures support the understanding and construction of meaning. From the analysed data, it can be deduced that the learners were active participants in the story through picture reading and viewing.

4.4.6 Availability of resources in IsiXhosa

The negative impact of poor literacy skills are often caused by the uneven allocation of resources and facilities in our social settings (Van Steensel, 2006). The lack of adequate facilities and resources can hinder academic success of young children. The analysed data in this study revealed that there were scarce storybooks in IsiXhosa in the Grade one class and in the community library. Communities which lack appropriate literacy materials tend to limit learners' access to further education, thus reducing opportunities for learners to be engaged in academic projects that can advance their academic aspirations.

In the LITNUM strategies (2006-2016) schools should requisite learner support materials to bridge the gaps on literacy performance. The continued lack of resources hinders progress in

the learners' language development. Furthermore, UNESCO (2011) mentions the lack of quality reading materials as one of the factors that affect individuals' literacy performance levels. The analysed data of this study has revealed a severe shortage of books or storybooks in the school and at the community library.

In light of the above, UNESCO (2008:2011) mentions the need for sustainable literate environments that are well-resourced to facilitate learning. This implies that district officials and policy makers should understand the needs of the communities to allocate resources that would serve their interests to build a literate community.

Teachers need resources to promote reading and to stimulate children's thoughts, share stories, reflection for thoughtful talk and get engaged to model reading (Allington & Cunningham, 2007). Therefore, planning for traditional folktales resources have to be initiated to enhance literacy teaching and learning. These resources could be used as tools for vocabulary development, so that learners could be exposed to discussions about the world of imagination and fantasy.

Resources can be classified into two main categories i.e. those used for maintenance of buildings, administration and management and those used for active teaching and learning which include tangible resources (Coleman and Anderson, 2001). The data showed some constraints regarding the availability of IsiXhosa resources, i.e. resources used for active teaching and learning. Ngqiqo claimed that there were no books on traditional folktales hence she only relied on big books for stories. During the interviews, Ngqiqo and Bukho indicated that they had managed to develop small books from the stories they used in class. The big books were used for reading. Discussions were guided and linked to the learners' daily experiences.

 Learners who have been deprived exposure to books from the early years of learning might experience difficulties in learning. Books are important in imparting and building knowledge from generation to generation (Issa, Aliyu, Akangbe & Adedeji, 2012). So, learners must be surrounded by books to gain knowledge and build critical thinking through reading. Hence it is valuable to develop learner's literacy skills using books and stories as tools for language learning. Learners can read books and make up their own stories through shared reading and writing. This is in line with UNESCO's (2008) suggestion that teachers be trained to develop resources and develop learning materials in the mother tongue.

Bourdieu (1984) mentions that a child enters school with solid skills and attitudes, depending on the socio-economic status of the family. For example, if the child is from a middle-class family, it is likely that he/she will have access to literacy resources and facilities. In contrast, a child from a working class may have minimal or no exposure to the same facilities. In the case of this study, many children came from working class homes with no exposure to literacy resources.

4.4.7 Parental Involvement

Parental involvement is the key factor that influences the academic success of a child (Hattie, 2009; Hornby & Lafaele, 2011). In Chapter two, it has been discussed that social practices happen in social communities and family surroundings. In those communities' parents promote literacy activities with an aim to impart knowledge, develop cultural and moral values (Gee, 2001; Street, 1984 & Bloch, 2005). Bourdieu (1984) mentions that children's schooling is influenced by the family and socio-cultural environments. In education, parental involvement entails the supply of resources to the child by the parent and engagement to other school activities (Pomerantz, Moorman & Litwack, 2007).

In this study data showed that parents were participating in communities and school literacy activities to support culture and literacy skills (Hemmerechts et al., 2016). Hence Corsaro (2010) confirms that the socialization process starts at home with the family before schooling. At school learners develop specific skills and attitudes towards literacy activities. In chapter two it has been discussed that formal and informal literacies are both valuable. Following a socio-cultural approach, this study considered how parents supported the formal and informal literacies of their children.

During the reading week some parents narrated stories to children. Parents also mentioned that they helped children with cultural activities, although there was not much involvement with school work. Given their low education levels, this observation is not surprising. Of importance is to capitalize on the cultural aspect of literacy they possess, and which can be transferred through storytelling. Traditional folktales can play an important role in this regard, especially if teachers make efforts to connect home and school literacy. Therefore, parents have a role to play in their children's literacy development, irrespective of education levels.

4.4.8 Summary

In summary, using storytelling as a teaching method creates a conducive environment for learners to engage in co-operative learning. Stories can be taught in a holistic and integrated fashion to develop learners' language skills, namely listening, speaking, reading and writing. Traditional folktales which form part of storytelling can be used as tools for vocabulary development since learners get exposed to discussions about the world of imagination. Parents have a significant role to play in the development of their children's literacy. The scarcity of IsiXhosa reading materials is one of the factors that impact negatively on learners' literacy development. However, the teacher made efforts to design materials for her class. The next chapter provides a summary of findings, recommendations and conclusion.

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CHAPTER 5: SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The aim of this chapter is to discuss the findings of the study. From the findings of this study, I draw conclusions and recommendations. The findings of this study are guided by the research questions which are stated in Chapter one as follows:

1) What does the Foundation Phase language curriculum suggest regarding storytelling and literacy development?

2) How do teachers make use of storytelling to enhance Grade one learners' literacy development in IsiXhosa?

3) How can traditional folktales as part of storytelling be used to teach literacy in Grade one where the medium of instruction is IsiXhosa?

4) What is the parents' role in the use of storytelling for literacy development?

5.2 Research Findings

The following are the research findings of the study which address the research questions mentioned above. They emanate from the sub-themes discussed in the previous chapter. The key findings of this study are:

1) A balanced language approach is necessary for literacy development
2) Storytelling promotes learner-centred approaches
3) Informal use of folktales enhances literacy teaching and learning
4) Parents act as mediators in literacy teaching and learning

5.2.1 A balanced language approach is necessary for literacy development

One of the findings of this study is that the CAPS document promotes a balanced and integrated approach to literacy instruction. The Foundation Phase curriculum encourages storytelling. Storytelling can enhance learners' listening and speaking skills and that is a very important skill for learning as one must respond verbally in class. The Foundation Phase curriculum (CAPS) encourages the development of all the literacy skills, namely listening, speaking, reading and writing (Joubert et al, 2013). So, the teachers' strategies applied in the lessons reflected the Holistic Approach in Language and Teaching Interaction (HALTI) in the classroom (Patel, 2003). The CAPS document defines this approach as the balanced language approach. The characteristics of this approach are key to language development and they aim to produce competitive learners in society (Patel, 2003).

The balanced language approach encourages group interaction to stimulate learners' imagination through reasoning and speaking. Tran (2014) supports this approach because it encourages cooperative learning as learners work together in small groups to ensure group success (Johnson & Johnson, 2005 & 2008; Slavin, 2011). It also encourages learner-centred approaches whereby learners interact with each other and with the teacher to construct knowledge through speaking, reading and writing.

5.2.2 Storytelling promotes learner-centred approaches

Another finding of this study is that the teacher made use of a variety of learner-centred approaches. One of these approaches was the Phonics approach. According to CAPS phonics refers to words from sounds built from consonants and vowels to represent a word. Phonics are vital tools for reading and writing. The Grade one learners built words using flashcards as stated in Chapter 4. While learners were building words they were also reading, writing and spelling as well. The skills were developed through print material on the walls. From the reading process, learners were able to identify sounds and to write words and they were actively involved in learning.

The question and answer method was also used in this study in order to stimulate learners' creative thoughts. The teacher managed to engage all learners by means of questions. With the use of this method, the teacher managed to enhance imagination and reasoning of the learners. Learners were able to predict and deduce information from the pictures. The types of questions the teacher used were able to make learners develop different language skills, bring ideas and solutions to the story.

Learners also engaged with writing from storytelling. The learners were able to write words familiar to them. The sentences constructed were drawn from their daily experiences. The teacher stimulated learner's cognitive skills by bringing writing in context through storytelling. Learners were able to write sentences which revealed their social and living conditions in their communities. All the strategies that were used encouraged learner-centredness which is associated with active learning.

5.2.3 Informal use of folktales in the classroom

This study revealed that parents used traditional folktales to develop their children's early literacy skills and for entertainment. While the teachers acknowledged the value of folktales in literacy development, the Grade one teacher made use of contemporary stories only in the classroom. This was due to the lack of authentic IsiXhosa readers for the Grade one classroom. In other words, folktales were not formally used in the classroom to enhance learners' literacy skills. They were used to maintain discipline in the classroom, although children showed great interest in them.

The teachers showed awareness of the significance of traditional folktales for literacy development, although they did not use them in their formal teaching. This was due to the curriculum prescription which did not emphasize the use of traditional folktales.

5.2.4 Parents as mediators in literacy learning

Data from interviews showed parents' limited understanding of literacy. Parents had a traditional way of understanding literacy as reading and writing only. Eccles & Harold (1998) mention that parental involvement is a support strategy to influence teaching and learning through learning materials, praise and rewards. Literacy needs families and communities who care and encourage learners with rewards to motivate them (UNESCO, 2011). In this study parents participated in literacy activities at specific times i.e. during the reading week and on the heritage-day only. This was insufficient to advance learners' literacy development. There was a need for storytelling using indigenous knowledge system to preserve culture and identity.

Stories form a strong foundation for early literacy skills. So, parents have a responsibility to instil basic skills and attitudes by exposing children to opportunities that develop literacy, with appropriate resources around them (Baker, Scher & Mackler, 1997). The relationship

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between the school and home should be strengthened to support and encourage parental support in learning.

5.2.5 Recommendations

In view of the above findings, I recommend the following as a means of enhancing IsiXhosa home language literacy among Grade one learners:

1. It is important to acknowledge everyday knowledge that children bring to school. In this case, traditional folktales form part of this knowledge.

2. Adapting folktales in teaching can enhance storytelling. This could involve using traditional folktales both in spoken, readable and written texts by learners in a dialogic manner based on the context of the story.

3. The Foundation Phase curriculum should be explicit and specific about traditional folktales as part of storytelling. The Department of Basic Education has to increase the notional time for literacy in order to incorporate traditional literacy through folktales. In this way, teachers can be able to use storytelling using traditional folktales in literacy teaching if they are given more time and if the use of folktales for literacy development is made explicit in the curriculum. It is also important to capture stories from living legends and animate them for the target audience, i.e. young learners.

4. Schools should be supplied with IsiXhosa storybooks to support teaching and learning for enjoyment, to maintain children's culture and identity and to instil aesthetic values. IKS should be encouraged and embraced as part of the curriculum from the Foundation Phase and throughout schooling.

5. Teacher development at pre- and in-service levels should encourage the use of storytelling as an innovative teaching method across the curriculum. Traditional folktales can be used to develop many skills such as communication and analytical skills.

6. Further research on the use of storytelling in other Foundation Phase subjects such as numeracy/mathematics and life skills should be conducted to investigate how stories can be used across the curriculum. Another study could investigate the role of folktales as part of storytelling in schools where the Language of Teaching and Learning (LoLT) is English or Afrikaans and other African languages.

5.2.6 Summary

In summary, this study has shown that storytelling is one of the learner-centred approaches that can be used to enhance literacy teaching and learning in the FP. However, there are constraints such as the lack of appropriate resources in IsiXhosa and the exclusion of traditional stories in the formal curriculum.

Based on the findings of this study, teachers and curriculum advisors need to be aware of the benefits of storytelling as a teaching and learning method across the curriculum. The parents have the capability to enhance their children's lives using stories. The literacy centres in the communities need to make resources available.

In the 21st century storytelling can be recorded in written and in digital forms so that children can watch and listen to digital stories. Traditional stories should be given enough time in the curriculum as they are necessary for cultural and identity construction.

5.3 Conclusion

The findings of this study reveal that there are many factors that influence young children's literacy learning in IsiXhosa e.g. lack of resources, lack of parental involvement and lack of innovation to include IKS in the curriculum. While the teacher showed her awareness of the balanced approach to literacy teaching and learning, the lack of appropriate literacy resources compromises her efforts in enhancing literacy development through learner-centred approaches.

The study findings correspond with the findings of previous studies which indicate that impoverished communities tend to have low literacy rates due to limited literacy resources. They also reveal that the CAPS does not invest on IKS for literacy enrichment. It is necessary to supply schools with equal resources to ensure that all learners have equal access to learning, otherwise learners from low socio-economic backgrounds will continue to be deprived of access to quality education due to lack of teaching and learning resources.

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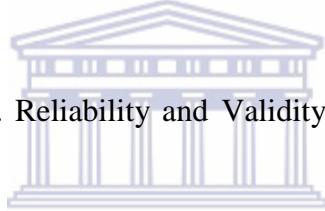
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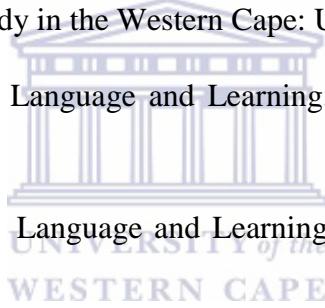
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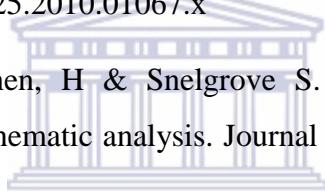
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APPENDICES

APPENDIX: 1

PERMISSION LETTER FROM THE WESTERN CAPE EDUCATION
DEPARTMENT

103

REFERENCE: 20150916-3389
ENQUIRIES: Dr A T Wyngaard

Ms Nolitha Makaluza
26 Dairy Close
Fifth Avenue Village
Heideveld
7764

Dear Ms Nolitha Makaluza

RESEARCH PROPOSAL: INVESTIGATING THE ROLE OF FOLKTALES AS PART OF STORYTELLING IN EARLY LITERACY DEVELOPMENT IN ISIXHOSA: A CASE STUDY IN ONE PRIMARY SCHOOL IN THE WESTERN CAPE

Your application to conduct the above-mentioned research in schools in the Western Cape has been approved subject to the following conditions:
1.   Principals, educators and learners are under no obligation to assist you in your investigation.
2.   Principals, educators, learners and schools should not be identifiable in any way from the results of the investigation.
3.   You make all the arrangements concerning your investigation.
4.   Educators' programmes are not to be interrupted.
5.   The Study is to be conducted from **14 September 2015 till 30 September 2015**
6.   No research can be conducted during the fourth term as schools are preparing and finalizing syllabi for examinations (October to December).
7.   Should you wish to extend the period of your survey, please contact Dr A.T Wyngaard at the contact numbers above quoting the reference number?
8.   A photocopy of this letter is submitted to the principal where the intended research is to be conducted.
9.   Your research will be limited to the list of schools as forwarded to the Western Cape Education Department.
10.   A brief summary of the content, findings and recommendations is provided to the Director: Research Services.
11.   The Department receives a copy of the completed report/dissertation/thesis addressed to:
         The Director: Research Services
         Western Cape Education Department

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Private Bag X9114
CAPE TOWN
8000

We wish you success in your research.

Kind regards.
Signed: Dr Audrey T Wyngaard
Directorate: Research
DATE: 16 September 2016

Lower Parliament Street, Cape Town, 8001   Private Bag X9114, Cape Town, 8000
tel: +27 21 467 9272   fax: 0865902282   Employment and salary enquiries: 0861 92 33
22
Safe Schools: 0800 45 46 47   www.westerncape.gov.
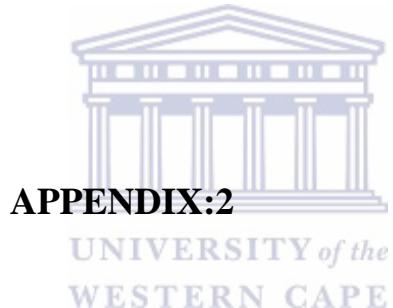
APPENDIX:2

CONSENT LETTERS

APPENDIX 2: PERMISSION LETTER
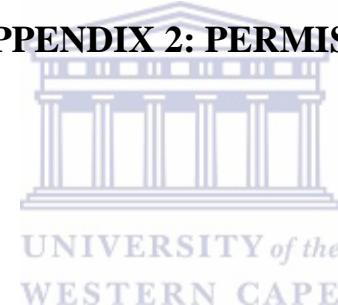
THE PRINCIPAL

Bona Primary School

Mbotyi Massacre Street

Esidimeni

 7784

Dear Sir

Re: Permission to conduct research in your School

My name is **Nolitha Makaluza,** a Masters student in the Language Education Department of the Faculty of Education at the University of the Western Cape. I am conducting research on the role of folktales as part of storytelling in early literacy development in isiXhosa Grade one.

I would like to request your permission to observe Grade one teachers' and learners' interaction in the isiXhosa Home Language literacy lessons. I request you as the Principal of the school and the Foundation Phase Head of Department to participate in the interviews. I also request your permission to interview the Grade one teacher.

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The research will not interfere in any way with the functioning of the school or with learning in the classroom. In addition, participation will be voluntary and so participants will be free to withdraw at any time without giving reasons should they feel uncomfortable with my research. Your participation and that of the learners in the study will remain anonymous. Information received as part of the study will be used for research purposes only. It will not be used in any public platform for any purposes other than to understand how the use of folktales enhances early literacy development skills in Grade one classroom.

Should you wish to find out more about the research, you are welcome to contact my supervisor, **Professor Nomlomo**, whose contact details are provided below.

Yours sincerely.

Researcher: Ms Makaluza Nolitha   Supervisor: Prof. VuyokaziNomlomo

Contact number: 0724717445   Tel. 021-9592650/2442

Email: nolitha.makaluza@gmail.com   Email: vnomlomo@uwc.ac.za

UNIVERSITY *of the*
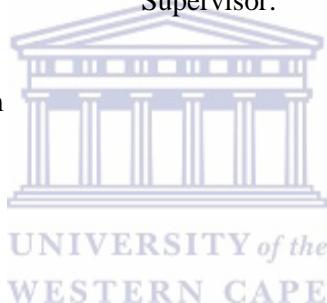
WESTERN CAPE

Signature of the researcher: ………………………….. Date:……………………………

APPENDIX 3: PERMISSION LETTER

THE FOUNDATION PHASE HEAD OF DEPARTMENT

Bona Primary School,

Mbotyi Massacre Street

Esidimeni

7788

Dear Madam

Re: Permission to conduct research

My name is **Nolitha Makaluza,** a Masters student in the Language Education Department of the Faculty of Education at the University of the Western Cape. I am conducting research on the of role of folktales as part of storytelling in Grade one isiXhosa Home Language Literacy in order to explore how teachers make use of folktales as part of storytelling to enhance Grade one classroom literacy skills in isiXhosa Home Language. The target group will be Grade one isiXhosa Home Language class teacher/s and learners.

I would like to request your permission to observe Grade one teachers' and learners' interaction in the isiXhosa Home Language literacy as they use storytelling for literacy development. I also request you as the Foundation Phase Head of Department to participate in the interviews.

The research will not interfere in any way with the functioning of the school or with learning in the classroom. In addition, participation will be voluntary and so participants will be free to withdraw at any time without giving reasons should they feel uncomfortable with my research. Your participation and that of the learners in the study will remain anonymous. Information received as part of the study will be used for research purposes only. It will not be used in any public platform for any purposes other than to understand how the use of tablets enhances literacy development skills in Grade one classroom.

Should you wish to find out more about the research, you are welcome to contact my supervisor, **Professor Nomlomo,** whose contact details are provided below.

Yours sincerely,

Researcher: Ms Makaluza Nolitha   Supervisor: Prof. VuyokaziNomlomo

Contact number: 0724717445   Tel. 021-9592650/2442

Email: nolitha.makaluza@gmail.com   Email: vnomlomo@uwc.ac.za

UNIVERSITY *of the*
WESTERN CAPE

Signature of the researcher: ………………………….. Date:……………………………

APPENDIX 4: PERMISSION LETTER

GRADE ONE TEACHER

Bona Primary School,
Mbotyi Massacre Street
Esidimeni
7784

Dear Madam

Re: Permission to conduct research in your Grade one IsiXhosa Home Language classroom

My name is **Nolitha Makaluza,** a Masters student in the Language Education Department of the Faculty of Education at the University of the Western Cape. I am conducting research on the role of folktales as part of storytelling in Grade one isiXhosa Home Language Literacy in order to explore how teachers make use folktales as part of storytelling to enhance Grade one classroom literacy skills in isiXhosa Home Language. The target group will be Grade IsiXhosa Home Language class teacher/s and learners.

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I would like to request your permission to observe you and your learners during the isiXhosa Home Language literacy lessons in order to understand how you and your learners make use of storytelling for literacy development. I also request you to participate in the interviews.

The research will not interfere in any way with the functioning of the school or with teaching and learning in your classroom. In addition, participation will be voluntary and so participants will be free to withdraw at any time without giving reasons should they feel uncomfortable with my research. Your participation and that of the learners in the study will remain anonymous. Information received as part of the study will be used for research purposes only. It will not be used in any public platform for any purposes other than to understand how the use of storytelling enhances literacy skills in Grade one classroom.

Should you wish to find out more about the research, you are welcome to contact my supervisor, **Professor Nomlomo**, whose contact details are provided below.

Yours sincerely,

Researcher: Ms Makaluza Nolitha   Supervisor: Prof. VuyokaziNomlomo

Contact number: 0724717445   Tel. 021-9592650/2442

Email: nolitha.makaluza@gmail.com   Email: vnomlomo@uwc.ac.za

Signature of the researcher: ………………………….. Date:……………………………

APPENDIX 5: PERMISSION LETTER

THE PARENTS

Dear Parent/Guardian

Re: Permission for your child's participation in a research

My name is **Nolitha Makaluza,** a Masters student in the Language Education Department of the Faculty of Education at the University of the Western Cape. I am conducting research on the role of folktales as part of storytelling in Grade 1 isiXhosa Home Language Literacy in order to explore how teachers make use of storytelling to enhance Grade 1 learners' literacy skills in isiXhosa Home Language. The target group will be your Grade 1 isiXhosa Home Language class.

I would like to request your permission to sit in your child's isiXhosa Home Language class and observe how he/she interacts with his/her teacher and peers. I would also like to observe her/his

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written activities and interview him/her about their experiences on learning isiXhosa Home Language using folktales as part of storytelling for early literacy development.

The research will not disrupt the class schedules or teaching and learning in the classroom. In addition, participation will be voluntary, so participants will be free to withdraw at any time without giving reasons should they feel uncomfortable with my research. The identity of the learners in the study will remain anonymous. Information received as part of the study will be used for research purposes only. It will not be used in any public platform for any purposes other than to understand how the use of tablets enhances literacy development skills in Grade one classroom.

Should you wish to find out more about the research, you are welcome to contact my supervisor, **Professor Nomlomo,** whose contact details are provided below.

Yours sincerely,

Researcher: Ms. Makaluza Nolitha   Supervisor: Prof. VuyokaziNomlomo

Contact number: 0724717445   Tel. 021-9592650/2442

Email: nolitha.makaluza@gmail.com   Email: vnomlomo@uwc.ac.za

UNIVERSITY *of the*
WESTERN CAPE

Signature of the researcher: ………………………….. Date:………………………………

Parents' Letter (Translated version)

Ifomu yesivumelwano nabazali

Isihloko sophando

Inxaxheba yeentsomi ekuphuhliseni ulwimi lweenkobe isiXhosa ngamabali

Mzali Obekekileyo

Ndingu **Nolitha Makaluza**, ndifundela isidanga seMasters **kwiYunivesithi yaseNtshona Koloni**. Ndinqwenela ukwenza uphando kwisikolo somntwana wakho apho ndiza kubukela eklasini yakhe ithutyana elithile. Ndiza kujonga umsebenzi owenziwe ngabantwana, ndishicilele nezifundo zokufundisa ukufunda nokubhala kwibanga lokuqala. Njengoko umntwana wakho ekule klasi, ndicela ngokuzithoba imvume yakho ebhaliweyo ukubandakanya umntwana wakho kolu phando.

Ndikwafuna ukucacisa ukuba ukuthabatha inxaxheba kolu phando ayisosinyanzelo,kwaye lonke ulwazi oluqokelelwe kolu phando luza kusetyenziselwa injongo zolu phando kuphela. Le nkcazelo ingezantsi ingakunceda ekuthabatheni isigqibo malunga nesicelo sam.

INJONGO YOPHANDO

Injongo yolu phando kukuqwalasela impumelelo yokusetyenziswa kweentsomi njengamabali okuphuhlisa izakhono zolwimi lwenkobe kwibanga labaQalayo, ukufunda nokulolonga umsebenzi abawubhalileyo. Le yindlela yokubona ukuba siphuhliswa njani isakhono sokufunda nokubhala kubantwana abakwibanga lokuqala abathetha isiXhosa njengolwimi lweenkobe.

Ukubandakanyeka kwam kwiklasi yomntwana wakho ukuze ndikwazi ukuqhuba olu phando kubalulekile, nokuba ndibe khona kwezinye izifundo zokufundisa ukufunda nokubhala kwiklasi yomntwana wakho kangangethuba leenyanga ezimbini. Ndifuna ukugxininisa ukuba ubukho bam eklasini yomntwana wakho ayizuba sisiphazamiso ezifundweni nangayiphi na indlela. Ngamanye amaxesha kuza kufuneka ndishicilele ezinye izifundo. Olu shicilelo aluzukujolisa emntwaneni wakho, koko luza kugxila kwizinto eziqhubeka eklasini kwaneendlela zokufundiswa kwezakhono zokukhulisa ulwimi lweenkobe. Kusenokufuneka ndenze iikopi zomsebenzi obhaliweyo wabantwana abakwibanga lokuQala ngemvume yetitshala yabo.

INXAXHEBA YOMNTWANA

Akukho nanye into eza kunxulunyaniswa nomntawna wakho nkqo, kwaye nelungelo lakhe lokungabhengezwa kwegama liza kuthathelwa ingqalelo. Akuzukusetyenziswa amagama okwenyani xa kubhalwa ingxelo yolu phando. Ngoko ke igama lomntwana alisayi kuvela konke. Umntwana wakho uza kuphathwa ngesidima nangentlonipho ngalo lonke ixesha.

Ndinethemba lokuba le nkcazelo ingentla iza kukunceda ukwenza isigqibo malunga nesicelo sam. Ukuba unombuzo malunga nolu phando, nceda uqhagamshelane nam kule nombolo: 0724717445. Kungenjalo unganxibelelana nomhlohli olikhankatha lam kolu phando, uProfesa Vuyokazi Nomlomo kule nombolo : 021-9592442/2650

Ndibamba ngazibini.

Nolitha Makaluza

APPENDIX: 6   IFOMU YESIVUMELWANO

Nceda ugcwalise le fomu ingezantsi uze uyithumele kutitshala womntwana wakho.

Ndiyabulela kakhulu ngentsebenziswano kwakunye noncedo lwakho.

Mna …………………………………………………………………(igama   lomzali/umgcini
womntwana

osemthethweni)   ongumzali
ka………………………………………………………………….(igama lomntwana)

 ndiyifundile le nkcazelo ingentla kwaye **NDIYAVUMA/ANDIVUMI** (rhangqela impendulo
yakho)

ukuba umntwana wam athabathe inxaxheba kolu phando.

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Intsayino yomzali :………………………………………………………..

Umhla………………………………………………………………………

Umphandi :   Ms Nolitha Makaluza

Cell: 0724717445

Email: nolitha.makaluza@gmail.com

Participants' Informed Consent form

I**...** agree/disagree to be part of the study and I am aware that my participation in this study is voluntary. If, for any reason, I wish to stop being part of the study, I may do so without having to give an explanation. I understand the intent and purpose of this study.

I am aware the data will be used for a Master's thesis and a research paper. I have the right to review, comment on, and/or withdraw information prior to the paper's submission. The data gathered in this study are confidential and anonymous with respect to my personal identity, unless I specify or

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indicate otherwise.   In the case of classroom observations and interviews, I have been promised that my personal identity and that of the school will be protected, and that my duties will not be disrupted by the researcher.

I have read and understood the above information. I give my consent to participate in the study.

_____ _____

Participant's signature   Date

_____   _____

Researcher's signature   Date

APPENDIX 7: RESEARCH INSTRUMENTS

Interview with the School Principal

Personal Profile

1. How many years have you been the principal?
2. What qualifications do you hold?
3. What are your major subjects?
4. What is your Home Language?

Interview Questions

- What is your personal experience and belief on the role of folktales as part of storytelling in early literacy development in isiXhosa?
- What is your understanding of the role of folktales as part of storytelling and early literacy development in education concerning the National and Provincial Act and regulations?
- What guidelines are there from the national curriculum (CAPS) regarding the role of folktales as part of storytelling in early literacy development?

- In your opinion, does the WCED adhere to the guidelines regarding the role of storytelling in early literacy development in Grade 1?
- In your opinion, is it necessary for the WCED to give your school guidelines for the role of folktales as part of storytelling in early literacy development or have you developed your own guidelines?
- Does the school have the role of folktales as part of storytelling in early literacy development in isiXhosa in its literacy policy or regulation?
- How do you monitor literacy teaching in the Grade 1 classroom?
- What measures have you taken to support teachers on the use of folktales as part of storytelling?
- How do you address the lack of resources as pivotal for storytelling to enhance literacy skills for Grade 1?
- Are there any specific books for folktales to enhance the development of literacy skills for Grade 1 learners?
- If yes, what have you put in place to make it conform to isiXhosa Home Language curriculum standards?

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APPENDIX 8: Interview with the Head of Department (IsiXhosa)

Personal Profile

1. How many years have you taught IsiXhosa Home Language?
2. What qualifications do you hold?
3. What are your major subjects?
4. Up to what level have you done IsiXhosa?
4. What is your Home Language?

Interview Questions

- What is your experience and belief on the role of folktales as part of storytelling to enhance early literacy development in IsiXhosa Home Language learn
- What guidelines are there from WCED regarding the role of folktales as part of storytelling for literacy teaching and learning?
- In your opinion, does the WCED adhere to the guidelines regarding storytelling in the Foundation phase?

- In your opinion, is it necessary for WCED to give your school guidelines for folktales as part of storytelling for literacy development skills or have you developed your own guidelines?
- Does the school have storytelling policy or regulation?
- How do you monitor literacy teaching and learning in the Grade 1 classroom?
- What measures have you taken to support teachers on the use of story - telling resources in isiXhosa teaching (i.e. folktales)?
- What challenges (if any) do isiXhosa Home Language teachers bring to you about the use of folktales in enhancing learners' language and literacy development?
- How do you address these challenges as the Head of Department?
- Are there any specific folktales that are used in teaching isiXhosa Home Language literacy?
- If yes, what have you put in place to make it conform to isiXhosa Home Language curriculum standards?

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APPENDIX 9: Interview with the Grade one isiXhosa Home Language Teacher

Personal Profile
1. How many years have you taught isiXhosa Home Language
2. What qualifications do you hold?
3. What are your major subjects?
4. Up to what level have you done isiXhosa?
5. What is your Home Language?

Interview Questions

- What is your belief on the role of folktales as part of storytelling in IsiXhosa Home Language teaching?
- How long have you used storytelling in IsiXhosa Home Language teaching and learning?
- How often do you use storytelling as part of teaching IsiXhosa Home Language Literacy?
- How comfortable are you in using stories to teach language and literacy to Grade one IsiXhosa Home Language learners?

- What activities do you engage your learners in to make use of storytelling for language literacy developmental skills?
- What approaches, and methods do you use in literacy lessons using storytelling?
- What does the Curriculum Assessment Policy Statement (CAPS) say about storytelling and literacy development?
- 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 the advantages and disadvantages of using storytelling in early literacy development?
- What are some of the challenges do you come across while teaching isiXhosa Home Language literacy?
- How do you address these challenges?
- From your experience, do you think stories have improved your learners' literacy skills? If yes, in what ways?
- What would you regard as a barrier to using folktales as tools for teaching?
- Do you consider yourself successful in using storytelling?
- How do you know you have been successful in the integration of storytelling in literacy lessons?
- Can you specify the role of folktales within teaching and learning in general?

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Interviews with Grade one parents:

Personal Profile:
What is the highest standard you have?

- What is your understanding about literacy practices?
- Do you have access to story books at home to assist your child with literacy activities?
- Do you help your child with school work?

- How often do you learn isiXhosa Home language using stories?
- What is your contribution to the school in during literacy activities?
- What problems do you experience in using stories for isiXhosa Home Language?
- How can storytelling improve IsiXhosa reading and writing skills?
- Do you think using stories during your IsiXhosa learning helps you to understand better? Explain.

- Do you think it is important to learn isiXhosa using stories? Explain.
- How can you encourage other parents to use stories at home?

Isikhokhelo sodliwano-ndlebe nabazali bebanga lokuQala:

- Zithini iingcinga zakho ngelitherasi?
- Ingaba unayo indlela yokufumana iincwadi zamabali ukuze ukwazi ukuncedisa umntwana wakho ngelitherasi?
- Uyamncedisa umntwana wakho ngomsebenzi wesikolo?
- Ukhe uwafunde amabali angolwimi lwasekhaya IsiXhosa?
- Zeziphi iingxaki othi uzifumane ekusebenziseni amabali esiXhosa?
- Ingaba amabali angayikhulisa njani na indlela yokufunda nokubhala?
- Ingaba ucinga ukuba ukusebenzisa amabali esiXhosaangamnceda umntwana wakho? Chaza.
- Ingaba kubalulekile ukuba xa sifunda sisebenzise amabali?
- Ungabanceda njani abanye abazali basebenzise amabali emakhayeni
- Leliphi igalelo obanalo kwisikolo malunga nelitherasi?